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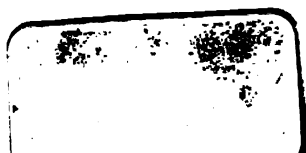
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THE

BAPTIST MAGAZINE

FOR 1875.

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THE

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JANUARY, 1875.

"Them also that Love His Appearing."

BY JAMES CULROSS, A.M., D.D., HIGHBURY.

THE Gospel, in its historic forthcoming, starts from certain great facts which the simplest and least cultured may apprehend. The "Pilgrim's Progress" loses nothing, rather gains, when the reader discovers that the facts never happened; but the facts of the Gospel have value in themselves, altogether beyond their fitness for expressing truth, as pertaining to the work of redemption. They are also a security, absolutely so, that Christianity can never sink down into a mere vague and powerless Deism; and the telling forth of these facts, in the outset of our procedure, at once takes our work out of the region of bodiless abstraction and philosophising, and gives it a character of realness.

The Son of God, the Saviour of sinners, entered our world by the gate of human birth, and for three-and-thirty years lived among us under human conditions, a man among men. He walked on this very soil on which we tread; beneath these very heavens that bend over us. There are things that never grow old, like the azure of the sky, or the green earth, or the ocean's solemn monotone, or the mystic whisper of the woods; and so the story of that Life, as told by the Evangelists, retains throughout all centuries its primal freshness and power. In those olden days it was possible to have intercourse with Him as we now have one with another; to see Him, to listen to His voice, to be in His presence, to lean, as John did, on His breast. And, probably, there is not one of us who has not wished, again and again, that he had been among the happy band who went about with Him and beheld His glory—the glory as of the Only-begotten of the Father.

It is now nearly two thousand years since He died for us on Calvary, hanging between two thieves. But earth has not seen the last of Him. He is to return in power and great glory, the King and Head

of the Universe. "Behold, He cometh with clouds, and every eye shall see Him." There is nothing that meets us more distinctly and largely in the New Testament than this. We cannot "spiritualise" it. We may as well "spiritualise" His resurrection and ascension. The date of the event is not revealed, and cannot be found out by the cunningest process of arithmetic; the felicity and glory involved in it, and its significance viewed as an unfolding of the grace of God, we cannot at present rightly understand; but the event itself is as assured as that He died for sin and rose again from the dead. It is the hope for which not only the Church but also the whole creation groans, inasmuch as it means the overthrow of the kingdom of darkness just when it holds its head the highest and the proudest and seems sure of victory; and the bringing in of redemption in all its blessed fulness. All of good that our most ardent wishes crave is bound up in this event; it is the accomplishment of the glorious purpose for which He died, who "loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

It is not merely that prophets and apostles have told us of His return; He has done so Himself, and that not merely by way of bare prediction or intimation of His purpose, but by way of "promise." Were He not to return He would break His word. The promise meets us again and again, and in the greatest variety of form. I select a single instance, perhaps the most touching of any: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." At the beginning of another year, these words come very sweetly and very graciously to the Christian heart. They are the promise of Him who died for us, the promise of His own lips, telling us that He will come back for us in His own good time and gather us home. Of all His "exceeding great and precious promises" that still await fulfilment, there is none that in greatness and preciousness exceeds *this*.

Now, it is descriptive of Christian people that they "love His appearing." It must, indeed, be granted that, to our shame and loss, we have kept His appearing too much in the background of thought, and have concerned ourselves more with what takes place at death. No reflecting man can think lightly of death or miss it out from his contemplation. But in our religious speech we have too often placed it where the Bible does not place it, and have caused it to intercept and in a measure hide from view the coming of the Lord. Taking what we find in the New Testament, the true Christian attitude is that of waiting for the Lord from heaven. The immediate future may be gloomy in the extreme, even as the Valley of the Shadow of Death; but the glorious appearing is a fixed and steady light in advance, beaming through the dark, guiding our footsteps, drawing us onward, cheering and heartening

us. We are like men to whom a great promise has been made, and who are sure of its fulfilment. The period of waiting, He tells us, is only "a little while." He will not be so much as an hour behind-hand. To those who measure time by the swing of a pendulum, or by the slow revolution of centuries, the promise may seem to be painfully delayed. Eighteen centuries have passed, and the slumber of the grave is still unbroken. "O Lord, how long?" our weary hearts cry out, under the pressure of trouble and in presence of the manifold evils of this life and the growing might of the power of darkness. And the scoffer, as foretold by Peter, making evil use of glorious truth, breaks in when hearts are anguished, and with cold, scientific sneer points to the fixedness of the laws of nature, and the uniformity of its processes and continuity of its course, and asks, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." So the scoffer does the work of the devil, who, as Calvin says, "in plucking up the faith of Christ's coming, aims directly at the throat of the Church." But to the Christian man who has proved the faithfulness of the Lord within the region of his own experience, finding in Him peace of conscience, and purity of heart, and victory over the world, the promise is unspeakably dear; and we cannot give it up without at the same time renouncing our faith in atonement and redemption, our assurance of Divine sonship, and our hope of immortality. We know whom we have believed. The mountains may depart and the hills be removed, but His promise cannot fail. Our confidence in it is stronger than in the course of nature; we are surer of it than of the succession of the seasons or the rising and setting of the sun.

It is not the mere prospect of personal felicity and glory that moves us to desire His coming. True it is, the prospect makes us glad. We should be false to our very nature were it otherwise. His appearing is the manifestation of our sonship, our perfect and eternal deliverance from all that oppresses and crushes down our life, and the bringing in of complete redemption. When Christ, who is our Life, shall appear, then shall we also appear with Him in glory. We should not be human if the blissful prospect did not make us glad. No wonder that our secret hearts, with earnest longing, breathe out the prayer, "O visit me with Thy salvation, that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance."

Yet there is something that moves us to desire His coming beyond the mere prospect of blessing to ourselves and others. He is our Friend and Saviour. He died for us. His love is from everlasting to everlasting. He has reconciled us to God. We love Him and wish to see Him. We cannot point our finger in the direction of His dwelling-place; we do not know what like He is; we could not bear to look with these mortal eyes upon the skirts of His glory; but He has won our hearts and holds them in His keeping; and this is why the promise of His coming is so dear to us.

Because of the love that is between us, as Redeemer and Redeemed, we not merely desire but "love" His appearing. That is Paul's word, in the last letter he wrote, ready to be offered, and the time of his departure at hand. He is going by a short and painful road to be "with the Lord;" but his thoughts reach forward to the day when the righteous Judge shall award His crowns of righteousness; and, taking in the whole Church, of all lands and ages, he anticipates the glory of "all them also that love His appearing." His words give us what ought to be a distinctive and characteristic note of true believers. It is not merely that we are not afraid of His coming; it attracts and draws us. If there is some one who holds our heart in His keeping, as the bridegroom holds the heart of the bride, and if we expect a visit from him, how our heart goes forth to meet him, as Mary did when Martha whispered, "the Master is come and calleth for thee." How even in anticipation we love his appearing! Even so with the appearing of Jesus; our heart warms to the event; our love, as it were, goes forth to meet Him, rejoicing to give Him welcome, and say, "Lo, this is our God; we have waited for Him, and He will save us."

This is "the Blessed Hope." On the threshold of a new year, it is a question worth asking of one's self, Is this hope mine? Do I seek after that which belongs only to the present world? Do I merely dream the delicious dream of those who long for a kind of terrestrial paradise? Or do I look for Jesus, whom I have trusted with my soul, and whom having not seen, I love? For this is certain beyond all doubt, that to maintain the consciousness of our union with Him and our consequent sonship and heirship in the Divine family, and to feel the attraction of His appearing, is, under God, a cure of the love of the world, and a source of strength and patience and holiness and usefulness beyond any other that can be named. "Surely, I come quickly. Amen; even so, come, Lord Jesus."

Dear friend, you may win the earthly prize you are striving for, but if you have no hope beyond the things that perish with the using, you are poor indeed. In the words of one who preached for eternity while others were preaching for time, this world's hopes "put the fool upon a man. When he hath judged himself sure, and laid so much weight and expectation on them, then they break and foil him; they are not living, but lying hopes and dying hopes; they die often before us, and we live to bury them and see our own folly and infelicity in trusting to them." Fair they are in the morning of life and seem full sure; but as age steals on, they grow fewer and dimmer. Light after light goes out till the sky is left in blackness, and the soul in bitterness and disappointment. It need not be so. God, who knows the want of the soul, has made full provision for it in Jesus, so as to fill our capacity to its utmost and highest limit. May the pure and blessed Spirit lead you to receive Him as God's all-inclusive gift, and to know experimentally what this means, "Christ in you the Hope of Glory."

The Vatican Decrees

IN THEIR BEARING ON CIVIL ALLEGIANCE.

A POLITICAL EXPOSTULATION,

BY THE RIGHT HON. W. E. GLADSTONE, M.P.

MR. GLADSTONE'S pamphlet has been read with national avidity. According to the latest returns, more than a hundred thousand copies have been sold. It has been the prevailing topic of interest during the last six weeks, not less from the high character and lofty position of the writer than from the gravity of the subject and his masterly treatment of it. It has created a degree of excitement, not only in England but on the Continent, of unexampled fervour. It is as if a shell had burst in the Roman Catholic camp and disclosed the discord which prevails in a sphere which was represented as the abode of unity, peace, and concord. It has opened the eyes of the public to the true character and aims of Ultramontaniam, now the supreme power in the Roman Catholic Church. It has laid bare the insidious attempts to encroach on the civil powers, and to establish an absolute ecclesiastical despotism which the Pope has been labouring at for some years, by his Encyclical and Syllabus and dogma of Infallibility, under the influence of the Jesuits, who have been aptly described as a power behind the Papal throne greater than the throne itself. We think it will not be unacceptable to the reader to give a brief analysis of the contents of the pamphlet, and a review of the discussions to which it has given rise.

Mr. Gladstone has chosen for his text a quotation from his article on Ritualism, in the *Contemporary Review*, which ran thus: "At no time since the bloody reign of Mary has the scheme of Romanizing the Church and people of England been possible; but if it had been possible in the 17th and 18th centuries, it would still have become impossible in the 19th century when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history." This assertion has given mortal offence in many quarters, and the language of the organs of Roman Catholic opinion, as Mr. Gladstone states, is marked by "displeasure, indignation, and even fury." He has, therefore, come forward to substantiate and to defend these assertions in a masterly expostulation with his Roman Catholic fellow-countrymen.

It is the peculiarity, he observes, of Roman theology that, by thrusting itself into the temporal domain, it comes to be a frequent topic of political discussion, and to quiet-minded Roman Catholics it must be

a subject of infinite annoyance that their religion is, on this ground more than any other, the occasion of conflict with the State and of civil disquietude. All other Christian bodies are content with freedom in their own religious domains. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Nonconformists, and all in the present day contentedly and thankfully accept the benefits of civil order, and never pretend that the State is not its own master, and consequently are never in perilous collision with it. Dr. Manning himself says: "There is not another Church so called, nor any community professing to be a Church, except the Roman, which does not submit, or obey or hold its peace when the civil governors of the world command."

Of the four propositions contained in Mr. Gladstone's text, he rather summarily dismisses the first and the fourth, as they appear to belong to the domain of theology, simply justifying the use of the phrase that Rome had adopted a "policy of violence" by referring to the two dogmas of the Immaculate Conception and Infallibility, which are opposed to the old, historic, scientific, and moderate school; and which have been passed to favour and precipitate prevailing currents of opinion in the ecclesiastical world of Rome. The proceedings regarding the dogma of infallibility have, moreover, been censured, as Mr. Gladstone observes, and in no measured terms, by the first living theologian in the Roman communion, Dr. J. H. Newman. "Why," says he, "should an aggressive and insolent faction make the heart of the just sad whom the Lord hath not made sorrowful?" Mr. Gladstone's second proposition ran thus: "Rome has refurbished and paraded anew every rusty tool she was thought to have disused," and he supports it by a reference to a few of the propositions, all the holders of which have been condemned—*reprobamus, proscribimus atque damnamus*—by the See of Rome in the present generation. For the sake of brevity, we select the following: Those who maintain the liberty of the press, the liberty of conscience or of worship, the liberty of speech; those who assign to the State the power of defining civil rights and the province of the Church; those who hold that the Roman Pontiffs and the Œcumenical Councils have ever transgressed the limits of their power and usurped the rights of princes; that the Church may not employ force; that marriage is not, in its essence, a sacrament, or that marriage, not sacramentally contracted, has a binding force; that any other religion than the Roman may be established by a State; that in countries called Catholic the free exercise of other religions may laudably be allowed; or, that the Roman Pontiff ought to come to terms with progress, liberalism, or modern civilization. It might be said that neither the infliction of penalty in life, limb, liberty or goods on disobedient members, or the title to depose sovereigns and release subjects from their allegiance, has been reaffirmed in this category; but they are beyond all doubt included in the substance of the propositions, for they have been declared and decreed by Rome, and the strongest condemnation of the Syllabus is directed against those who maintain that Popes and Papal Councils have ever

transgressed the just limits of their powers, or usurped the rights of princes. Moreover, the present Pontiff in July last year affirmed that "it was most malicious to suppose that the right of deposing sovereigns, and declaring the people no longer bound by the obligation of fidelity was included in the dogma of infallibility. Its origin was not the infallibility, but the authority of the Pope. This authority—in accordance with public right, which was then vigorous, and with the acquiescence of all Christian nations who revered in the Pope the supreme judge of the Christian commonwealth—extended so far as to pass judgment, even in civil affairs, on the acts of princes and nations," and one of the Papal organs in Rome hints that if the exercise of this authority over princes and nations is not now exercised, it is not for want of the right but of the power.

Is it, then, true, asks Mr. Gladstone, that Rome requires a convert who now joins her to forfeit his moral and mental freedom and to place his loyalty and civil duty at the mercy of another? To place this question in a clear light, he finds it necessary to go back a little on our recent history. When the penal laws against the Roman Catholics, which disgraced our statute book, had been relaxed, and the liberal process had reached the point at which the question of admitting them to Parliament arose, a great national controversy sprung up; and many, and among others Sir Robert Peel, resisted the concession on the ground that, from the nature and claims of the Papal power, it was not possible for a consistent Roman Catholic to pay the Crown an entire allegiance, and that the admission of persons thus disabled into Parliament was inconsistent with the safety of the State and the nation. Measures were, therefore, taken to ascertain from the highest Roman Catholic authorities in this country the exact situation of the members of that communion "with regard to some of the better known exorbitances of the Papal assumption." Did the Pope claim any temporal jurisdiction, such as the power to depose kings, and release their subjects from their allegiance? Was faith to be kept with heretics? None of these questions could be of the least immediate moment in this powerful kingdom; they were selected by way of sample to elicit declarations showing that "the fangs of the mediæval Popedom had been drawn and its claws torn away." Answers in abundance poured in, all declaring that these doctrines of deposition of princes, of keeping no faith with heretics, and of universal dominion, were obsolete beyond revival—mere bugbears, unworthy to be taken into consideration by such a nation as this. Bishop Doyle, the most eminent Roman Catholic prelate of the day, did not scruple to write: "We are taunted with the proceedings of Popes; what have we to do with the proceedings of Popes? or why should we be made accountable for them?" He stated to the Committee of the House of Lords: "The Catholic professes to obey the Pope in matters which refer to his religious belief, and in those matters of ecclesiastical discipline which have already been defined by competent authority, but our allegiance to the sovereign is full, complete, perfect, undivided." The collective

declaration of the Vicars Apostolic stated, in 1826, that neither the Pope nor any other prelate or ecclesiastical person of the Roman Catholic Church has any right to interfere, directly or indirectly, in the civil government. And in the same year the Hierarchy of the Roman Communion, in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required, to believe that the Pope is infallible. In that year, therefore, the Papal infallibility was declared to be a matter on which each man might think as he liked; the Pope's claim to obedience was strictly and narrowly limited, and it was expressly denied that he had any claim to interfere in matters of civil government. So strictly, indeed, did the Catholic prelates of that day maintain the principle of independence, that when Bishop Doyle was asked what they would do if the Pope interfered in their religion, he replied, "We should oppose him by every means in our power, even by the exercise of our spiritual authority."

But since that time all these propositions are reversed. The Pope's infallibility, when he speaks *ex cathedra* on faith and morals, has been declared with the assent of the prelates of the Roman Church. But there is no accepted definition of the term *ex cathedra*, and there is only one person who can define it, and that is the Pope himself; the reach of infallibility is, therefore, as wide as he may choose to make it. Then, as to the limitation of "faith and morals," it would be difficult to point out the departments of human life which do not fall within the sphere of morals, or conduct. But there is something wider still, something more important than the mere exaction of a belief in the Pope's infallibility, and that is the exaction of implicit and entire obedience provided for in the third chapter, which ordains that even when the judgments of the Pope do not present the credentials of infallibility, and are from that circumstance confessedly liable to error, all men, clerical and lay, are bound truly to obey them at the peril of their salvation. Then, again, though "faith and morals" embrace everything that is of any importance in the individual sphere, it was necessary also to subjugate the State to the dominion of the Vatican, hence it was ordained in the Decrees that the supreme authority of the Pope extended over "all things that belonged to the discipline and government of the Church." "Thus," says Mr. Gladstone, "are swept into the Papal net whole multitudes of facts, whole systems of government, prevailing, though in different degrees, in every country in the world." A long catalogue might be drawn up of questions belonging to the domain and competency of the State, but which unquestionably affect the government of the Church, such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor relief, incorporation, mortmain, religious endowments, vows of celibacy, and obedience. Lastly, to obviate any misapprehension as to the questions which lie within the exclusive domain of the State, the Pope claims for himself the prerogative of determining the province of

his own rights, and has so defined it in formal documents as to justify any invasion of the rights of the State, and "this new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims without any reservation of their duty to the State." The indefinite and elastic authority which is thus claimed at the present day for the Holy See is thus boldly defined by Archbishop Manning, the head of the Papal Church in England: "The civil order of Christendom has the temporal power for its key-stone. On the destruction of the temporal power, the laws of the nations would at once fall in ruins. The Catholic Church cannot cease to preach the doctrines of revelation, not only of the Trinity and of the Incarnation, but likewise of the Infallibility of the Church of God and of the Sovereignty, both spiritual and temporal, of the Holy See." This was written in 1861. He considers the title to define the border line of the two provinces as the most vital question of all, as the criterion of supremacy between the two rival powers of the Church and the State. Writing in the present year, he says: "If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define, with a divine certainty, its own limits, it is evidently supreme. It knows the limits and the competence of the civil power. This is the doctrine of the Bull *Unum Sanctum*, and of the Syllabus and of the Vatican decrees. It is, in fact, Ultramontanism. The Church, therefore, is separate and supreme. . . . Let us, then, ascertain what is the meaning of supreme. Any power which is independent, and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is *ipso facto* supreme." And this supreme power in respect of all things affecting the discipline and government of the Church, as well as of faith and morals, which the Holy See has the right to stretch to the fullest extent is, as Mr. Gladstone observes, lodged in open day in the hands of a Pontiff who has condemned free speech, free writing, a free press, toleration of nonconformity, liberty of conscience, the study of civil and philosophical matters, independence of ecclesiastical authority, marriage unless sacramentally contracted, and a right to use physical force, and who has asserted, from the chair of infallibility, that the Popes of the middle ages and their Councils did not invade the rights of princes—as, for example, Paul III., when he deposed Henry the Eighth; or Pius V., when he performed the like pious office for Queen Elizabeth.

This renewed application of the doctrine of infallibility to the conduct of these and other pontiffs has revived the claims of the Pope to the exercise of a direct power over sovereigns and governments. The new spiritual machinery which has been invented at Rome has not been allowed to remain idle, and the Vatican has, within the last four years, exerted a most powerful interference in civil affairs, which has resulted in the overthrow of two governments. The stupendous events which humbled the power of France have long been believed to have had their origin in Rome. The animosity of the Papal *curia*

towards Germany as a Protestant power, holding the highest position in Europe, led to intrigues for its overthrow; and there is a general impression that the Ecumenical Council was convened from all parts of the globe, not merely to enunciate the dogma of infallibility, but more particularly to arm the spiritual power with the commanding force of such a council, to work, in conjunction with France, for the great end of restoring the temporal power of the Popedom, and, by counter revolutions in Italy, Germany, and Spain, to restore the Holy See to the position it formerly enjoyed in Europe. The Papal influence at Paris was under the direction of the priests, who exercised an absolute ascendancy over the mind of the Empress, and the war with Prussia was undertaken by their prompting. A few days ago, Prince Bismarck, in the German Parliament, thus explained the origin of the war:—"Gentlemen, I am in possession of conclusive evidence that the war of 1870 was the combined work of Rome and France. I know, from the best sources, that the Emperor Napoleon was dragged into the war, very much against his will, by the Jesuitical influences rampant at his Court; that he strove hard to resist these influences; that, at the eleventh hour, he determined to maintain peace; that he kept to this determination for half an hour; and that he was ultimately overpowered by persons representing Rome." Another instance of the exercise of this power which the Vatican has now assumed to invade the domain of civil affairs has been exhibited in this our Protestant country. Mr. Gladstone, amidst the misgivings of his own countrymen, was anxious to remove the alleged grievances of the Roman Catholics of Ireland, and brought forward proposals in his Irish Education Bill for making concessions to them stretching to the extreme verge of Protestant endurance. There is no doubt whatever that the Roman Catholic prelacy in Ireland, not less than the laity, approved of the measure. Archbishop Manning sanctioned it. But there came a telegram from the Vatican rejecting it, and directing the Roman Catholics to oppose it. The archbishop recanted; the Catholic members of the House joined the Opposition; the Bill was thrown out, and the strongest Ministry which had been known for many years was overthrown by a decree from Rome. As no other Ministry was available, they were induced to resume the seals; but they could not recover their position. They went on in a maimed condition for several months, and, at length, sunk into the grave at the general election.

Mr. Gladstone closes his pamphlet with the following weighty remarks:—"It is certainly a political misfortune that, during the last thirty years, a Church so unduly capable of changing its front and language after emancipation from what it was before, should have acquired an extension of its hold upon the highest classes in this country. The conquests have been chiefly, as might have been expected, among women; but the number of male converts, or captives (as I might prefer to call them), has not been inconsiderable. There is no doubt that every one of these secessions is in the nature of a moral and social

severance. The breadth of this gap varies according to varieties of individual character, but it is too commonly a wide one, and the spirit of the neophyte is too commonly expressed by the words which have become notorious, 'A Catholic first, an Englishman afterwards.' . . . We take them to mean that the 'convert' intends, in case of any conflict between the Queen and the Pope, to follow the Pope and let the Queen shift for herself, which, happily, she can well do. Usually, in this country, a movement in the highest class would raise a presumption of a similar movement in the mass. It is not so here. . . . Rumours have gone about that the proportion of members of the Papal Church to the population has increased, especially in England. But these rumours are confuted by authentic figures. The Roman Catholic marriages, which supply a competent test, and which were 4.89 per cent. of the whole in 1854, and 4.62 per cent. in 1859, were 4.09 per cent. in 1869, and 4.02 per cent. in 1871. There is something, at the least, abnormal in such a partial growth, taking effect as it does among the wealthy and the noble, while the people cannot be charmed by any incantation into the Roman camp. The original Gospel was supposed to be meant especially for the poor, but the Gospel of the nineteenth century from Rome courts another and less modest destination. If the Pope does not control more souls among us, he certainly controls more acres."

We are constrained, from want of space, to postpone the remainder of this article to our next number, when we shall review the discussions to which this pamphlet has given rise. M.

The late Dr. Mason.

THE late Dr. Francis Mason, who died at Rangoon in March last, was born in England, in the city of York, in 1799. His grandfather was the minister of a Baptist church in Yorkshire, in which his father also performed ministrations, but was carried away by the revolutionary mania of the times, and the preacher was lost in the politician. Young Mason received such tuition as the parish school could furnish, but at the age of nineteen an uncle in America offered to pay his passage to that country, and he landed at Philadelphia in May, 1818. On the death of his uncle he found himself reduced to destitution, and travelled about the country in the humble capacity of a shoemaker, and imbibed sceptical principles. At length, under the instruction of Christian friends, and the gentle influence of his wife, and the study of "Butler's Analogy," his views of religion were changed, and he made a public profession of faith in Christ, and

determined to adopt a missionary life. To prepare himself for the work he began a course of study, and, while working at the awl, acquired the rudiments of Hebrew and Greek through the assistance of a friend. He subsequently passed two years at a theological institution, and was accepted as a missionary by the Baptist Board of Foreign Missions, and sailed with Mrs. Mason for Burmah in 1830. On his arrival there he joined Mr. Boardman, who had devoted his attention to the wild tribes of Karens, supposed to be the aborigines of the country. Mr. Boardman's health was rapidly declining, but he nevertheless insisted on being taken a journey of three days into the jungles to receive candidates, but, being too feeble to baptize them, the duty devolved on his young assistant; and there, amid the wild scenery of the Karen hills, Mr. Mason had the pleasure of beginning his missionary career by the baptism of thirty-four Karens, while his aged companion sat by, witnessing the scene with delight. He did not, however, survive the journey. Mr. Mason occupied the vacant post, and for twenty-two years continued to labour among the Karens at Tavoy, from whence he proceeded to Toung-oo. As the result of these exertions, and those of his colleagues, more than six thousand converts were baptized, and a hundred and twenty-six native self-supporting churches were formed.

This indefatigable missionary was constantly engaged in travelling among the different tribes of Karens, studying their habits and feelings and their dialects, and disseminating the words of life among them. He reduced their language to writing, and translated the Scriptures into two of their principal dialects. And here it may not be out of place to remark what reason for gratitude we enjoy, as a denomination, that Baptist missionaries should have been privileged to translate the oracles of Divine Truth into so many of the languages of the heathen. The first translation of the Bible into the Bengalee language was executed by Dr. Carey; the second by Dr. Wenger. The first Chinese version was completed by Dr. Marshman, after a labour of fifteen years. The Orissa version was the work of Dr. Sutton. The first Burmese translation was made by Dr. Judson; and the first Karen version by Dr. Mason. He was also an accomplished Pali scholar—the Sanscrit of Burmah and Ceylon—and compiled a grammar and vocabulary of that language, besides making various translations from it, as well as from the Sanscrit and Burmese, for English readers. He was not only an eminent linguist, but a mathematician and naturalist, and contributed two valuable works to the natural history and ethnology of the country to the improvement of which he had devoted his life. In 1852 he put to press the work entitled “Tenasserim; or, Notes on the Fauna, Flora, Minerals, and Nationalities of British Burmah and Pegu,” and, in 1860, another volume on “Burmah, its People and Natural Productions.” Of the first of these publications, Sir J. D. Hooker stated that “Dr. Mason had made the most valuable contribution to the Flora and Fauna of British Burmah of any man of modern times.”

At the advanced age of seventy-four he determined, as he said, "to look up the Karens," and to establish a mission at Bamô, on the confines of China, and, at his own request, was appointed by the American Baptist Missionary Union missionary to Bamô and Western China. Accompanied by Mrs. Mason, he proceeded up the Irawaddy to Mandalay, the modern capital of Burmah, which he reached on the 11th November, 1873, and, without making any stay, pushed on to Bamô on this journey of missionary exploration, and reached it on the 23rd November. The salubrious climate infused new vigour into his frame, and for forty-eight days he was employed in making known the Gospel and distributing tracts. The Buddhists are not only tolerant, but liberal in their religious feelings; and the Woon, the Burmese Governor, allowed him the use of the Zayat, or Burmese Temple, with liberty to preach his foreign doctrine to the people. The Kachin chieftains likewise came down from their hills, and entreated him to visit their villages; but the jealousy of the Burmese authorities in the town prevented his leaving it. He had an opportunity, however, of preaching to the whole city during his stay, and also of sending printed Gospels across the hills into the province of Yunan, in China. Mrs. Mason and he conciliated all classes, and more particularly the higher class of females, who have none of that feeling of exclusion which characterizes the women of India, Hindoo and Mahomedan, and who testified their gratification at his visit by many little tokens of esteem which they brought to them at their departure.

On his way back to Rangoon he spent some days at the capital, and was introduced to the great ministers of state. They had been members of the embassy to England, and had received the impressions of civilization. One of them in particular, of whom it is said that he was once a Christian, spoke English and French fluently, shook hands cordially with Dr. Mason, and expressed much pleasure at making his acquaintance. He obtained an introduction to the King, who received him with much affability, and said he had long been looking out for an American teacher, and offered to build him a house, and to support him, if he would settle at Mandalay. Dr. Mason said he was desirous of taking up his residence at Bamô, and instructing the wild Kachins, that they might become civilized and obedient to the laws of the kingdom. The King graciously gave him liberty to proceed to that town or to any other; and Dr. Mason, in reference to the jealousy manifested by the Burmese Governor, who had surrounded him with spies while he was residing there, considered this an important concession. But the King still pressing him to settle at the capital, Dr. Mason said that he was now under the necessity of proceeding to Calcutta to print his book. "Why not print it at my press?" said the King; "it is at your service;" but the want of English type was an insurmountable obstacle. "Well, then," said the King, "go and print your book and come back, and I will support you;" and as a pledge of his intentions, placed a roll of

100 rupees in his hands. As the result of this missionary expedition, undertaken at the age of seventy-four, after a residence of more than forty years in a tropical climate, Dr. Mason, in his report to the Union under whose auspices he had undertaken it, says that, besides making known the Gospel where it had never been heard before—at Bamô—and on his voyage up and down the river, he had obtained the royal permission to labour in upper Burmah and establish a mission at Bamô, and had been importuned for the settlement of a missionary at Mandalay, whom the King had promised “to take care of;” and that Mrs. Mason had been invited by the chief Queen to settle in the capital and establish a school in the palace, which the princesses and the ladies of the court were eager to attend. And we may here mention, on the authority of Mrs. Mason’s statement, that there appears to be as noble a sphere of usefulness open to any lady who may be eager for service in the East, in the royal palace of Burmah, as any that can be found in the zenanas of India.

While at the capital, Dr. Mason received an offer of the post of Pali professor in the Government High School at Rangoon, which he accepted. The disinterestedness of his character was manifested by his immediately writing to the Secretary of the Union that he would pay into their funds whatever he received from the appointment beyond his salary as a married missionary. But his career was drawing to a close. He had experienced a severe attack of diarrhoea at Mandalay, and though he recovered from it, his strength was exhausted; and soon after his return to Rangoon, he sunk into the grave on the 3rd of March. Dr. Mason was a man of vigorous intellect, great industry, and indomitable resolution, an accomplished linguist, and an ardent botanist and naturalist. In the roll of great missionaries whose names distinguish and adorn the present century, Dr. Mason stands pre-eminent. He ranks high among the benefactors of mankind. He may be considered the apostle of the Karens, whom he reclaimed from a life of barbarism and internecine war, and brought under the discipline of Christian civilization, while he enriched their minds with the doctrines of Christian truth. His death was regretted as a loss to the country, more especially by the chief commissioners of the province, present and past, the Hon. Ashley Eden, and Sir Arthur Phayre—who has recently been selected by Lord Carnarvon, for his eminent statesmanship, as Governor of the Mauritius—and they have borne testimony to the value of his services in the following letters of condolence to Mrs. Mason :—

Government House, Rangoon,
3rd March, 1874.

DEAR MRS. MASON—

It was with deep regret that I heard this evening of the great loss which you have suffered.

Dr. Mason’s death will be a loss to the province, especially just at a time when he had so kindly undertaken to assist our efforts to establish a high school here. I am sure that his connection with the school would have

secured the confidence of the people in our scheme, and would have satisfied them that no means had been omitted to secure the ablest men in the country as professors.

I know few men so universally respected by all classes as Dr. Mason was, while his opinion is already quoted on nearly every subject requiring a thorough knowledge of the country. He had managed to pass a long life in the province without making for himself a single enemy. Few men have had the privilege of leading such an earnest, such a useful and devoted life as your husband.

I will not attempt to do more than to express my deep sympathy with you in your bereavement.

I am, yours sincerely,

A. EDEN.

Dublin, 5th May, 1874.

MY DEAR MRS. MASON,

It was with the deepest grief that I received the intelligence conveyed in the *Rangoon Times*, of the 2nd April.

You have indeed sustained an irreparable loss, and so has all Burmah. It is sad to think that the plans which you had formed for the benefit of the Kah Khyens should be frustrated.

With the expression of my hearty sympathy in your bereavement,
Believe me,

My dear Mrs. Mason,

Your sincere friend,

A. P. PHAYRE.

The writer of this brief notice asked Sir Arthur for some remarks on Dr. Mason's character and his career in Burmah, and received the following response—

MY DEAR MR. MARSHMAN,

I have written a few hurried lines regarding the career of my friend, Dr. Mason. I fear they will not be of much service to you, but I can, perhaps, better than any one else, show the great value of his work in civilizing savage tribes.

I had the pleasure of knowing Dr. Francis Mason for more than twenty years in several parts of British Burmah. His earlier career as a missionary was among the Karen people, in the district of Tavoy; and it was, I believe while so employed that he mastered the two principal dialects spoken by that people. My own acquaintance with Dr. Mason became closer when he proceeded to Toung-oo, in the year 1853, to establish a mission among the wild Karen tribes dwelling in the mountains on the eastern side of that district. He was assisted by San Qua La, a native Karen of Tavoy, a man of thoroughly high character, such as becomes one sent to proclaim a Christian message. The good achieved will be best understood by a brief notice of the result. At the time these two men went to Toung-oo, the Karen tribes in the mountains were a wild race, who with many of the virtues of the Indo-Chinese mountaineers—as hospitality, frankness and truthfulness—had their vices and propensities in an eminent degree. Like most savages who can brew intoxicating liquor, they increased their savageness by drunkenness. The tribes made cruel wars on each other, either to revenge

supposed insults or injuries on themselves or their ancestors, while the conquerors killed all capable of resistance and sold the women and children into slavery. Their languages were unwritten, but like all the Karen tribes, they had remarkable traditions as to their own origin, their past history, and their future destiny. These probably inclined them to listen to the preaching of strangers from afar.

In the course of a few years thousands of these wild men had been instructed through their own languages. Churches and schools, all voluntarily built by the people, arose amidst the forest clad hills. The women were taught as well as the men, and, in some remote places, the remarkable fact might be seen of young Karen women who had been educated in districts in the lowlands, now employed as school teachers, honoured by the chiefs and respected by the people, who, a few years ago, would have taken the first opportunity of selling them into slavery. A single unarmed traveller might now go through a wild mountainous district where the inhabitants would welcome him as a friend, and edify him by their orderly, their moral, and their religious behaviour. This was the work of Mason, of San Qua La, and, be it added, of Mrs. Mason, a most efficient helper in the work of her husband. Mason was a man of cultivated taste and of wide sympathies. In his journeys through the mountains he investigated the botany, the zoology, and the geology of the regions he passed through; while facts illustrating the ethnology, the traditions and the folklore of the people were collected and recorded with a keen love for portraying the characters and feelings of the several tribes. He contributed several interesting papers on these subjects to the journal of the Asiatic Society of Bengal, while in the work entitled "Burmah," of which he was preparing a new edition at the time of his death, there was much historical information, and catalogues with notes of the Fauna, the Flora, and the mineral productions of the country.

There still are tribes in the north and north-east of Arakan living amidst their mountains in a state of savage independence, who would be amenable to a civilizing influence, such as that Mason has exerted among the Karens. Will no one arise to follow his example?

Mason was a good Pali scholar. He had fathomed the depths of the Buddhist philosophy, and he recognised the influence for good of the moral law of Buddhism. His sympathies were not restricted to the Karen people among whom he worked; he was keenly anxious for the advancement of the Burmese also; he was of opinion that no plan for sound primary instruction by means of the Burmese language among the mass of the people could be satisfactory which did not include an arrangement for such education being carried on in the Buddhist monasteries throughout British Burmah with the consent and support of the Buddhist monks. He considered that such instruction, in addition to the existing subjects taught in the Buddhist monasteries, could be imparted under the general direction of Government, provided the plan was cautiously and considerably carried out. Mason's death is a severe loss, not only to the Karens, but to the great cause of education among the Burmese people.

Yours very sincerely,
A. P. PHAYRE.

Joy in Heaven over One Repenting Sinner.

“Joy in heaven over one sinner that repenteth, more than over ninety-and-nine just persons that need no repentance.”—Luke xv. 7.

JOY over a repentant sinner,—

1. *Because a human soul is invested with immortality.*—It has been disputed, we know, and the very reverse has been affirmed—namely, that natural death is the extinction of being; hence, it would follow that materialism concludes the history of a mortal life. But the vain reasoning of men on what is called natural principles, is rendered absurd to the last degree by the discoveries of revelation. The everlasting happiness of mankind, or their misery, enters into the teaching of Christ and his apostles as a leading article in their testimony, and lies at the foundation of the whole Christian system. If, therefore, man is a sinner, and, dying as such, falls immediately under the malediction of the law under which he lived and died, it follows that his immortal nature enters on a state of suffering during the whole extent of his being. Hence, the salvation of a man from the wrath to come becomes a matter of so much value and unutterable importance in the view of angels, who best know what such a soul has escaped from, that the holy and benevolent beings are filled with ecstatic joy at the sight, and experience an augmentation of their boundless felicity so soon as the fact reaches them; and, if it is so when *one* is converted and saved, who can imagine what it must be when hundreds and thousands pass from death unto life!

Think what excites their rapturous hallelujahs—nothing less than *a spiritual and immortal nature* (tending downward as surely as a stone thrown up into the air descends, by a law of specific gravity, to earth again) *is arrested in its pathway to the nether regions, and for ever escapes a fate which must have been its woe to all eternity.* All that soul's sins of deepest dye expunged as if they never had been, and, in the hour of its conversion, new principles implanted, creating the evolution of delights ever new, and that for ever.

2. Angels rejoice in the conversion of a soul, *because it wins a never-ending career of blessedness to which it had no title.*—When we hear of a fellow-being in early life, all of a sudden lifted up, by some sudden change of fortune, into a position of great affluence, we naturally associate with his good fortune the likelihood of a long, long life of earthly felicity. But it may be cut short many ways. When, however, a soul is saved, the angelic eyes, we believe, can run along the line of that soul's greatness in goodness through unnumbered ages, till it loses itself in the infinite. And if the joy is in proportion to the magnitude of its object, say, what must their joy be in the salvation of only one? and oh, what must it be when in a revival hundreds are delivered?

3. There must be joy in heaven over one sinner's conversion, because it is *a fresh trophy of the power and grace of God*.—Of *His* power; for who can estimate the power of the enemy, from whose grasp he has been plucked? Who can calculate the malignant hate and strength of the Prince of the Power of the Air, backed as he is by legions of fallen spirits resembling himself; when we are told that the Fiend in his presumption did, for forty days, grapple with Emmanuel, God with us? Why, the conversion of every sinner is a display of omnipotent power, for nought below omnipotence can break or dissolve the fetters by which every sinner is led captive at the will of Satan. And of *grace* that soul is a trophy; for what but pure, unmerited favour on God's part could move the Lord God to pitch upon that one soul, without one single claim on His mercy, and determine, in the face of ten thousand obstacles, to rescue him from the power of the enemy. Nothing loveable in the creature, no reason for his emancipation but one—the God of love chooses that it shall be so. “God, who is rich in mercy, for the great love wherewith He loved us, when we were dead in sin, quickened and raised us up with Christ.”

4. They have joy in the conversion of a sinner, because of *the delight which the event gives the Divine mind*.—We naturally rejoice in the happiness and good success of those we love. The honour of the Divine King must be sacred in the eyes of his loyal subjects. Every saved soul is another gem in His crown. The salvation of the lost has been on the mind and heart of the Eternal Son from eternity. When below, “*He rejoiced in spirit when His Father revealed Divine truths to babes*.” What must be His gladness of heart, then, when souls are saved? Why, was not this the pleasure of His soul when on earth? Was not this the joy set before Him? And must not angels rejoice *in His joy*?

5. The conversion of a sinner must give delight to angels, and that of the purest kind. Ours is of a mixed character, so little do we know of the heart; so many deceive themselves, and many who begin to run well are afterwards hindered, that we rejoice with trembling when a conversion is announced; but *the true convert must be known to angels: their eye can trace his future history, either by intuition or revelation*. They already see him triumphant over all his enemies, and landed among themselves, a companion in their worship and service, an addition to the fellowship of the happy family; and still, as the number of such are seen called out of the world, their multiplication must be a source of exquisite satisfaction.

6. *The lessening of the number of their Lord's enemies* must also give them great pleasure. There is a malignant joy experienced by soldiers in the field, when they see the ranks of the enemy thinning in the fight; but how high, how holy, must be the joy of angels as they look down upon the reduced force of the enemies of their God, not by the death, but by the coming to life of them who were dead in

trespasses and sins ; their throwing down their arms, and their reconciliation effected through the clemency of the Prince of Peace, and the great sacrifice He has offered for their redemption.

7. As the loyal subjects of the King of Glory, they must be supremely happy in His service ; whatever service they are appointed to will exalt their joy in the performance. Now, these ministering spirits *are sent forth to take charge of the new-found heirs of salvation*, to put to shame their enemies, to sustain believers throughout their conflict with the powers of evil, to carry out the Lord's providential purposes toward them, and finally to bring them home. Angels and we are brethren, and their loves toward their *younger* brethren must be gladsome indeed. And what is happiness, what is joy, but love ? Spiritual, divine love, in angel or human hearts, is bliss truly. Therefore it is that when a repenting sinner is brought in, every such wakes up fresh joy in heaven among the angels of God.

8. There is a peculiar delight that we feel in getting others to experience the pleasure we have in a worthy object. It is not enough that *we* enjoy, we must have *others* to do so with us. Witness the woman of Samaria, running to the city, crying—"Come, see a man who has told me all things that ever I did ; is not this the Christ ?" *The joy of angels becomes more elevated, as they find themselves joined in their adoring love of God.* They would have all intelligent beings unite with them in admiration, wonder, and praise. Therefore, every fresh convert sends a fresh wave of delight over the admiring hosts that surround His throne. Who can imagine the transport, as the volume of song rolls along the temple of the skies : "Blessing, honour, glory, and praise to Him who sitteth upon the throne, and to the Lamb ?"

II. *Bring home this matter to ourselves.*—Do we have fellowship with rejoicing angels in their joy over a repenting sinner ? Probably not, and because we are far from being satisfied that it is a case of genuine repentance. But is it our business, ere we can lift up our hearts, to see what angels see ? No. The heart we cannot certainly read ; but should that deter us from recognising the symptoms which ordinarily evince true repentance ? Why, the Apostle—did he refuse to accept Simon's apparent repentance ? Not at all ; the event was left to demonstrate itself, which it speedily did. It were to put an end to reported conversions, if men and women are not to be believed when they *say* they repent, when they *say* they believe and rejoice, and when they enter on a new course of life. The confession of the mouth is to be accepted as true, nor are we to shut out conviction till *time* shall develop the character. No such example do I find, in all the Scriptures, of this half-hearted dealing toward souls in distress. We are not responsible for consequences ; time enough, when practical evidence arises, to change our views and act accordingly. Brethren, rejoice in the open confession of Christ by people who, till now, never had any profession of piety—and by hypocritical professors throwing off the mask—but who now declare themselves disciples of

Jesus. Do you reply, "Did we know as angels do, we too would rejoice"? But we are not to wait for that; we are to encourage beginners in a new life. Observed holding back on *our* part, hesitation and doubt on our part, would stumble and drive away sincere souls; and better be mistaken than guilty of "making those sad whom God hath not made sad," or making to stumble one of His. But, O! lift up all our souls to praise, celebrate, and glorify the God of all grace, who, in our day and country, is opening His treasury, and enriching hundreds with riches of mercy and grace that must be earnest of an inheritance uncorrupted, undefiled, and unfading, in the heavens!

Now, then, if the worth of souls be such as we have seen in these remarks, what are we doing to save from death, and to create joy in heaven? We labour in word and doctrine, as you well know, to effect this, in season and out of season; but public teaching is not the only means of accomplishing this. To all disciples of His, Jesus says, "Ye are the salt of the world; ye are the light of the world," which cannot mean that every Christian man and woman is to forsake the duty of life in the rearing of families and doing the world's business, to become public teachers. Certainly not; but many, very many ways there are of dealing with hearts and consciences besides this. Brothers and sisters with each other, masters and mistresses with servants, parents with children, and excellent opportunities in daily intercourse occur, if we are wise enough and zealous enough to take advantage of them, whereby most of us may really fulfil our Lord's parables of the salt and the light in the diffusion of the Gospel of the grace of God in the world. O, my brethren, do recall in private what you have this day heard in public, and do right earnestly set yourselves on work for souls, in one way or another. Think where these thousands around you are going. Think on the eternity which is about to receive us all, and where we shall be then—not for months, nor years, but great cycles of millions of millions of years without end. Say to yourselves thus—"What am I doing for Christ and souls? What have I been doing all the years I have been a member of the Church of God? What can I do now? If I have been indolent or worldly, or indifferent about others if safe myself, short—oh, how short—the time which now remains. Let me, in good earnest, set myself to a more active course of Christian duty than I have yet been able to overtake. Prompted by the infinite worth of souls, and the urgency of my Master's persuasives, the love of His person, the glory of His kingdom and reign, the thought of His return, the account I have to render of my stewardship, and what I owe for personal salvation and the blessed hope of eternal life, let me from this very day determine upon a far more vigorous exercise of all the talents committed to me than I have ever yet put forth." Do I hear from one and another this response: "I shall no more roll all the business of Christ's house upon His *official* servants; I will at least co-operate with them. I am His servant as they are, although in

another walk of life. Too, too much have I been living to *myself*. God helping me, I shall henceforth redeem the time, and make it tell more directly than ever it has done on the business and interests of an opening eternity!"

And you who, up to this hour, have taken no decided step toward your own safety, one word to you. Suppose that we Christian men and women, who are so earnest for your salvation—suppose it should turn up that we have been duped and deceived about the soul's immortality, and exposure to eternal banishment from God and the light of day in darkness and sorrow;—suppose, I say, that it shall turn up that there are *no such things* as we have been telling you; or suppose it should turn out that we are mere clods of earth, and the grave the end of *us*: What have *we* believers to lose? *Just nothing!* But, on the other hand, if all that the Bible has predicted, and we have taught, not only comes to pass, but beyond all measure more terrific, *what do YOU, the unbeliever, lose then?*—Lost! lost! lost!

This is a very short, but a very rational and solid argument, which all the wisdom of the literary world cannot master. Take it with you, ponder it, look at it on every side; it is as true and solid and convincing as any question in arithmetic, solved and demonstrated by infallible proofs. "Repent, then, and believe the Gospel."

ALIQUIS.

The late Mr. Thomas Muir, of Stirling.

By DR. CULROSS, Highbury.

A QUARTER of a century ago I became acquainted with a small band of Christian people, somewhere under thirty in number, associated as a Baptist church in the ancient town of Stirling. Without any exaggeration, it would be difficult to find a church of the same size with a larger number of noteworthy people in it, more than half of them past middle life. One of the younger members of this small band was Thomas Muir, then commencing a new business, opened up in consequence of the extension of the railway system in the North. He had been brought to the Saviour in early life, in his native town of Cupar, through the preaching of Jonathan Watson ("Chrysostom" he sometimes called him), and had afterwards enjoyed the powerful ministry of Dr. James Paterson, of Glasgow, which he greatly valued and remembered with gratitude to the last. When I became acquainted with him, he had resided some five or six years in Stirling, having for a short period acted as pastor of the

church in Spital-street, conducting his own business at the same time.

My object in these few lines is not to tell how he prospered in business, till his name came to be known over the north-east of Scotland; how he took an intelligent and active interest in questions of the day; how he had the courage to avow unpopular convictions in public, and to argue for them with vigorous and telling speech; how he gradually won the confidence of those around him by his sterling qualities of head and heart; and how, in later years, he helped to promote the welfare of the general community as councillor and magistrate. I would rather confine myself to an indication of some things which belonged to him as a Christian man and member of a Christian church.

One of the first qualities I discerned in him was what he would have called in another "sanctified common sense." The church, being small and poor, with an untried pastor, naturally had great difficulties to encounter; and a man of practical sagacity, with love to Christ's cause and faith in the future, was a distinct element of strength among them. In matters involving Christian experience, he would at that time have bowed among the lowliest of all; but in practical matters his views were recognised by his brethren to be always worthy of consideration, and were never set aside without being weighed. Some things that he urged in private, bearing on Christian work have stuck in my memory ever since; as, for example, this: "Don't be in a hurry, my dear sir; but take time, and *do true service*; and don't be deceived by superficial results. It is easy to produce impressions without changing the current of men's life. When I was a boy, one day, I thought the River Eden had changed its course, and was flowing in the opposite direction, and I ran home to tell; but it was only the wind playing on the surface; *the stream was flowing all the same*. Don't be suspicious of impressions, but don't be taken in by them." Again: "You will accomplish little by putting on a spurt now and then. Patient continuance in well-doing is the thing."

The "meeting-house" in which the church then assembled was an upper room, situated in a back street, fitter for a goods store than for a place of worship. By-and-bye it became uncomfortably crowded, and the need of better accommodation was forced upon the little church if Christ's work was to be prosecuted. The business sagacity and clear-headedness of Mr. Muir now came to be of the greatest value to them. After many meetings for prayer and much deliberation, measures were taken, and a chapel was built in one of the best localities in the town—many on-lookers, I daresay, judging the whole enterprise very wild, although providential circumstances proved very favourable. I remember how quietly and earnestly Mr. Muir discouraged the idea of getting up an "Appeal," urging that it would be a healthier thing in itself, and would do the church more good, to take time and pay for the place themselves—"just as every man among us should pay for the coat and boots in which he worships God." His

brethren were like-minded in the matter ; for, while a few pounds were asked and received from friends elsewhere, the burden was bravely borne by the members themselves ; and it was very gratifying that, in the course of a few years, their hopes were realised, and the last penny of debt on the chapel was cleared off, and no one the poorer. Living friends who became connected with the church in the interval, and whose feelings would be hurt by farther reference, co-operated heartily and very liberally.

When the new chapel was opened, in the beginning of 1854, it was unanimously agreed that, for the support of worship, there should be no pew-rents or other charges, but only the weekly free-will offering, made as the congregation passed in. It was a seemingly hazardous experiment—under outward conditions as unfavourable to success as could easily be conceived ; but it was made by men and women who loved the Saviour, and sought to advance His cause ; and, so far as the pastor of the church was concerned, *he* at least had no reason to complain. Mr. Muir rejoiced in the offerings of the poorer members of the church, which he judged were quite in proportion to those of the wealthier, if not beyond proportion. The “voluntary principle” he strongly held, but maintained that it must have two conditions ; first, there must be Christian people to work it, who value the Gospel, and whose wills are ruled by Christ ; and, second, they must believe in the principle, and throw themselves upon it, making systematic giving, as the Lord prospers them, a part of their worship.

The years that followed were years of gradual progress, somewhat slow, but with no losing of ground. Mr. Muir’s interest never abated. He continued to reside in Stirling when it would have suited him better, for business reasons, to reside elsewhere ; mainly because of his love to the little church and concern for its welfare. Now and again, during the absence or illness of the pastor, he occupied the pulpit. When he did so he liked to take “a big text,” and then tell out, in his own fashion, what it said to himself. The following rough sketch will indicate the kind of address he gave. The text happens to be a short one: Psalm cxix. 80, “*Let my heart be sound in Thy statutes that I be not ashamed.*” “Shame as an emotion, taking its place alongside fear, dislike, desire, or love. There is a good deal said about shame, directly and indirectly, in this Psalm. Doubtless this was due to the circumstances in which the writer lived ; but probably, too, he was so constituted as to be sensitive to shame. There are men so constituted that they can brave danger to life—but when it comes to shame, there is their trial ; then, if ever, they become cowards and turn their backs ; they cannot stand being laughed at. Shame is meant as a Divine sentinel against sin, and yet it sometimes becomes one of the greatest dangers of the soul. Young men enticed into bad company—and there ashamed of goodness, of religion, of being supposed to pray. False shame. The way to get the victory over it is not by concealing your faith in the Saviour, nor yet by parading it,

but by doing His will—or ‘keeping His statutes.’ Translate the Old Testament phrase, ‘*Thy statutes*,’ into the New Testament one, spoken by Jesus, ‘*My commandments*.’ Give a specimen. The will of Jesus is not a thing to be trifled with. If we believe in His sacrifice and love, we cannot trifle with it. He died to save us; we believe it; we know it; then, ‘Let my heart be sound in Thy statutes.’ *Sound*. A man with a hammer, when the train comes in at the station, ringing every wheel, to know if all is sound. To be sound in the faith is a good thing; we must also be sound in God’s statutes. Knowledge of them, a sense of their obligation upon us, delight in them, honest obedience to them—all included. A man in earnest will not be content with outward conformity, but will seek soundness of heart. This verse is a prayer for it. He who obtains it will be delivered from shame. He may have the world against him—that will only call up compassion, but will not make him hang down his head. This is the glory and virtue (manliness) that the Gospel calls men to. It is attainable. Divine grace.”

Walking home the same way from the weekly prayer-meeting, which he attended with the utmost regularity, we often got into conversation about some matter springing out of the service, not seldom about some passage of Scripture. These conversations, in which his love for “the glorious Gospel” came out, were to me very delightful and helpful. I found a vigorous, honest mind, that liked to deal with truth in the mass rather than to regard it microscopically, and that brushed aside somewhat impatiently small ingenuities and conceits, and grasped the central thought. Such talks, even when we came to somewhat different conclusions, were to me more valuable than books. What he was as a personal friend, in steadfastness, in plainness of speech, and in kindness of heart, I cannot bring myself to speak about.

His anxiety as an office-bearer was that the church should consist of right-hearted people rather than that it should be numerous—an anxiety shared, I believe, by all his brethren. “Those who come into our assembly,” he wrote, “have a right to expect of us that we give a practical illustration of—not a fashionable or a numerous, but—a *Christian Church*; and this we cannot do if we are careless about the conversion of those who join us.” The last letter I had from him told of his joy in the work of grace going on in Scotland—“so wonderful, and yet so Bible-like.”

He was not the sort of man to make friends all at once, or to become in the ordinary sense “popular.” To strangers, and at times to those who knew him best, he might seem distant and unbending. I am sure he sometimes misunderstood others, and was sometimes misunderstood himself. At times his straightforwardness, combined with the strength of his convictions (which were never held loosely); operated as imperativeness might, when in reality he only aimed to carry others with him. Behind the exterior beat a true, devout, generous heart. No man ever knew him do a mean thing. Of all

the qualities which his friends will remember him for, perhaps the chief were his Christian uprightness and genial hospitality.

On the last day of his life he appeared in his usual health; by four o'clock next morning he had ceased to breathe. The wish was granted him which he sometimes expressed, "that when dying he might have nothing to do *but* to die." The tidings of his death moved many. The Town Council, the Committee of the Infirmary, which he had done much to set a-going, and the Church of which he was a member and office-bearer, sent resolutions to his widow and family expressive of respect and sympathy. On the funeral day, the shops and other places of business were closed along the route of the procession. He lies at rest in the romantic cemetery of Stirling—one of the most beautiful in Scotland—near the gray old crag where thousands of visitors from all parts of the world stand every summer to gaze out in silence upon the marvellous glory around and above.

The Rev. Enoch Manning, late of Gamlingay,

THE Rev. Enoch Manning was born at Spaldwick, in Huntingdonshire, on the 4th May, 1796. His father, the Rev. John Manning, was the honoured and revered minister of the Baptist Church in that village for more than fifty years. Being cradled in piety, and surrounded by religious influence from his infancy, it is doubtful if Enoch Manning could ever fix on any date as the precise time of his conversion to God. As a boy he was cheerful, full of kindness, fond of reading and study. In a brief note written by himself in his old age, he says: "I was very early the subject of religious impressions. My excellent father watched for my soul as one that was to give an account, and his fervent prayers and wise counsels left a salutary impression on my mind." Having received the best education his village home afforded, he was sent to Mill Hill School (then, as now, celebrated among Nonconformists for its educational advantages), and there he received not only mental but spiritual training. He says: "When about thirteen years of age, I was sent to Mill Hill School, where, forming an acquaintance with Richard Winter Hamilton (afterwards Dr. Hamilton, of Leeds) and his brother, and several other pious boys, and meeting with them frequently for prayer and exhortation, my sense of sin was deepened, my knowledge of Christ as a Saviour from sin was increased, and my heart, I trust, was given to Him to be His for ever. On leaving Mill Hill, at eighteen years of

age, I went to Ridgmount, in Bedfordshire, as junior assistant in a large boarding school, of which the Rev. J. Keely was the proprietor. After a few months' residence there I joined the Church; and then, at the request both of the pastor and the Church, commenced preaching. My intention at that time was to go to Stepney College; but after supplying at Gamlingay several weeks, and receiving an invitation to the pastorate, I was recommended by Mr. Keely and others to accept it. The wisdom of such advice may be doubted by some, as I was then only twenty years of age, and yet I cannot doubt that an All-wise Providence directed me there. There I found an excellent wife, who for forty-nine years was my invaluable helpmeet; while the people of my charge, from the first day to the last of my residence with them, were united and affectionate, and my labours among them were not in vain." The church at Gamlingay owed its origin to John Bunyan, and was a branch of the church at Bedford. He often, when out of prison, preached there, and it was through going to some service in that village with Bunyan that the noble Agnes Beaumont brought upon herself so much undeserved suffering and peril. We have heard that the church and congregation at Gamlingay were anxious to secure the services of Mr. Manning, sen., as their pastor. The good man refused to remove from his people at Spaldwick; but, in declining the invitation, he said, "I have a boy who has commenced to preach; if you ask him, I have no doubt he will preach for you for a few weeks." The boy was asked, and went and preached with great acceptance, and settled there in January, 1817. He was ordained on the 21st of April, 1818. The day was observed by the villagers generally as a holiday. From an old report we take the following account of the services held:—"Brother Clark, of Biggleswade, began with prayer and the reading of the Scriptures. The introductory discourse was delivered by Brother Geard, of Hitchin. The ordination prayer was offered up by Brother Manning, of Spaldwick; Brother Murrell, of St. Neots, delivered the charge to the minister, and Brother Ragsdell, of Thrapstone, preached the sermon to the people, and Brother Brown, of Keysoe, concluded with prayer." The officiating ministers were all of them men of real worth and influence in their day. They have all gone to their rest, but their works follow them.

The youthful pastor entered on his work with great earnestness, but in fear and much trembling. His preaching was so attractive, not only to the people in the village, but to many in the surrounding district, that it was found necessary to enlarge the chapel on three different occasions. The minister found a judicious friend and helper in Mr. James Paine, of Brookend, his senior deacon, to whose wise counsel and co-operation he attributed much of his peace, comfort, and usefulness, and for whom he entertained an undying affection. Few churches have been better served by faithful deacons than the church at Gamlingay was by Mr. James Paine, David Paine, his son, and William Paine, his grandson, and others. Mr. Manning, in the year 1818, was married to Miss Woodham, and in her (as he says above) he found "an

“excellent wife and invaluable helpmeet.” It may be truly said of her that “she feared God above many,” and used all her powers and influence in the promotion of piety amongst the people. We knew her in her old age—a great sufferer, totally blind, but a happy, cheerful Christian, waiting patiently for the coming of the Lord’s messenger. She died, full of years, deeply mourned, September 10, 1871. In the year 1845 a great and sore trial came upon Mr. and Mrs. Manning: on the 3rd of August their only daughter died at the age of twenty-three. She was not only greatly beloved by her parents and relations but by all who knew her. The bereaved parents did not sorrow as those without hope, and were not left comfortless in their affliction. The first sermon preached by the sorrowing father after her decease was founded on 2 Cor. i. 3, 4, and showed clearly how, in his affliction, the God of all comfort comforted him, that he might be able to comfort them who were in any trouble with the comfort wherewith he himself was comforted of God. The sermon made a deep impression at the time, and was often referred to afterwards by some who heard it. In the life of a village pastor we do not expect to find many stirring incidents. He lives in obscurity, and does his work quietly but effectively: training young men and maidens, in his quiet sphere, for doing Christian work in more bustling and active scenes. No man, perhaps, was permitted to do more in this way than our departed friend. Many went forth from the church at Gamlingay to work in the Lord’s vineyard who received their first impulse from the village minister. After forty-nine years of incessant labour, Mr. Manning, in the year 1866, felt himself unable to do all that he had been accustomed to do, and that it would be better for the church that he should retire from the pastorate. With this conviction, to the deep regret of a large and attached congregation, he resigned. The pain of separation was intense on both sides. A handsome testimonial, expressive of the love and esteem in which he was held, was presented to him at a meeting over which his friend, the late Rev. C. J. Middleditch (whom he had known from a boy, and in whose career he had taken deep interest) presided. Soon after this he removed to Bedford, where he remained till the day of his death. Though not equal to constant preaching, he sometimes conducted services in villages in the neighbourhood with pleasure to himself and profit to his hearers. His last illness, long continued and very painful, prevented him from seeing many of his old and dear friends, but his soul had perfect peace. He died on the 26th of August, 1874, and was buried at Gamlingay in the same grave with the remains of his beloved wife and daughter. At his funeral were many old and dear friends, who sorrowed because they should see his face no more. The services at the interment were conducted by the Rev. J. Brown, B.A., Bedford; Philip Griffiths, Biggleswade; and J. Stockbridge, of Guilden Morden. On the following Sunday evening a funeral sermon was preached by Mr. Stockbridge, from Luke xii. 42-43, to a very large congregation. I will not attempt a formal delineation of our friend’s character; but as a preacher—

"I would express him simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner: decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge;
And anxious mainly that the flock he fed
Might feel it too; affectionate in look
And tender in address, as well became
A messenger of Grace to guilty men."

Such a messenger of Grace was he, and nearly fifty years he made full proof of his ministry, and that ministry was largely blessed in the conversion of souls to God, and in the edification of believers. He was gentle as a little child. His modesty was a fit accompaniment of his gentleness. His delicate sense of propriety never left him. His humility was deep and genuine: he was clothed with it. The ornament of a meek and quiet spirit sat gracefully on his whole character, and shone brightly in his whole life. The chasteness of his mind and the purity of his tastes were fitly symbolised by the beautiful locks of snowy whiteness which adorned his head. Most transparent and sincere himself, he was unsuspicious of others, and most tender in his judgments. He rejoiced in the welfare of others, and was ever ready in every way to promote it. No man was more willing and ready to help young preachers. Though his modesty prevented him from appearing often in other pulpits than his own, his occasional services were highly prized by those who were able to secure them. He remained at Gamlingay from choice, not necessity. He was again and again invited to larger spheres, but he would not leave his beloved charge for any other. In social life he was a most pleasant companion, bright and cheerful; enlivening conversation by remarks which often showed the extent and accuracy of his general information. To children and young people he was devotedly attached, and they were fond of him. There was a beautiful harmony between the several parts of his character, and upon the whole of his career there rested the bloom of a consistent piety. Of him we may say without hesitation, "He was a good man, and full of the Holy Ghost." "He being dead yet speaketh."

P. G.

In Memoriam.

REV. W. ALLEN, OXFORD.

WILLIAM ALLEN was born at Maidstone, on the 24th of June, 1823. In his youth he attended the Sunday-school in connection with the Baptist Church at Bessel's Green, of which Mr. James Henderson was the superintendent; and it was at this time he received his first religious impressions. Of the wise counsels of Mr. Henderson he always retained a lively and grateful remembrance, as was shown by an incident which occurred a few months ago. Addressing a number of the workmen at the Derby Railway Station when on a visit to that town, and urging on his hearers the necessity of carefulness in their behaviour before boys, he says:—"Do not drag them down to a life of degradation, but strive to raise them to a life of holiness. This you may do, though working men. I have listened to the words of bishops, professors, and many great men of our day, and have forgotten very much of what I heard; but I shall never forget the advice and instruction I received from a working man—an old Scotch stonemason—when, as a boy, I went to a Sunday-school in Kent."

In the year 1836 the family removed to Darley, a village in the parish of St. Alkmund, Derby. Here, as a scholar in the day and Sunday-school, young Allen began to manifest that firm adherence to Nonconformist principles which was so conspicuous in his after life. On one occasion he refused, and persevered in his refusal, to repeat the early part of the Church Catechism; and fidelity to truth and conscience brought him some trouble.

When but seventeen years old he was baptized, in company with nineteen others—his brother among them—by the Rev. J. G. Pike, and was received into the church meeting in Brook-street, Derby, of which Mr. Pike was the minister. The indications he then gave of more than ordinary talent and capacity for usefulness were not unobserved by his zealous pastor. Mr. Pike gave him encouragement and help in his studies, and soon the young Christian was exercising his preaching abilities in the surrounding villages. His first sermon was preached in the village of Willington.

In December, 1842, at the early age of nineteen, Mr. Allen left Derby for Bourne, to assist the pastor of the Baptist Church in that place. He remained at Bourne but a few months—long enough, however, to make it evident that he had not mistaken his calling, and to manifest one feature of ministerial efficiency which he never lost—the power to attract and interest young men.

With a view to his fuller equipment for the work of the Christian ministry, Mr. Allen, in the summer of the year 1843, entered the General Baptist College at Leicester. Up to this time his theological belief had been, on the whole, in harmony with that of the General

Baptists; but now his views of religious truth underwent some change. This was largely the result of the study of Abraham Tucker's "Light of Nature Pursued"—a work which he held in the highest estimation, and which remained a favourite with him to the close of his life. The student was then transferred to Bradford College, of which Dr. Acworth was president. Here his progress was most satisfactory. He had a high ideal of what a Christian minister should be, and was unremitting in his labour to qualify himself for his future work. So assiduously did he toil as to seriously affect his health and make a temporary cessation from all intellectual work absolutely imperative.

In 1846, Mr. Allen became pastor of the Baptist Church, Commercial-street, Newport (Mon.), and retained this charge for six years. His zeal and faithfulness were conspicuous. Here, again, he was particularly successful in gaining the interest and affection of the young, a large number of whom were united to the church during his ministry. In addition to the duties of the pastorate, he undertook those of the superintendent of the Sunday-school, and was most diligent in discharging them.

Leaving Newport in 1852, he was appointed Secretary of the Scottish Anti-State Church Association, an appointment for which he possessed peculiar qualifications, and which he filled with much ability until he removed to Oxford.

It was in April, 1855, that Mr. Allen undertook the pastorate of the church at New-road, Oxford. At the very outset of his ministerial work here he was called upon to confront very serious difficulties and discouragements. The former pastor, the Rev. E. Bryan, had resigned his charge to enter the ministry of the Established Church. The congregation, for some time unsettled, was now completely scattered. Twenty-three members of the church, and a much larger number from the congregation, migrated *en masse* to the Independent Chapel. Internal dissension ensued among those who remained behind. Much prejudice was, as a thing of course, excited against the church, and the prospects were altogether far from encouraging. Against these difficulties the new minister struggled manfully, and by dint of hard and persevering labour, the church and congregation were steadily brought back to something like their former position.

The pastorate of a Nonconformist church in a university and cathedral city could, even under the most favourable circumstances (as our brother often said), be no sinecure. In this instance there were peculiar difficulties. Yet, in spite of all, for nearly twenty years the duties of the ministerial office were discharged with efficiency and success.

In the early part of 1873, Mr. Allen's health, which was never very robust, and for some few years had been failing, became such as to give his friends occasion for most serious apprehension. A sojourn in the Isle of Wight gave him temporary relief; but on his return, and ever afterwards, he appeared to recognize the critical state of his health,

and a conviction of the brevity of his remaining life on earth imparted new earnestness and solemnity to his labours. In the summer of 1874 he suffered a relapse. From his vacation, during which he preached at Derby, Leicester, and York, he returned much weaker than when he set out. On the 6th of September, the first Sunday after his return, he was too ill to preach. He was present at both the services of the day, gave an address at the Communion Service in the evening, and received two members into the fellowship of the church. This was his last ministerial act. From this time his disease grew rapidly. It seemed clear that recovery was hopeless. Few thought he could live through the winter, but none thought the end to be so near as it was. When, on the morning of Sunday, October 11th, it was announced through the city that Mr. Allen was dead, the intelligence took almost everyone by surprise. He was buried in the graveyard of the village chapel at Headington. [Nonconformists may not bury their dead in the Oxford cemeteries, unless in silence, or with the rites of a church from which they conscientiously dissent.] The service was conducted by the Rev. D. Martin, Congregational minister, and George Hill, minister of the Commercial-road Baptist Church, Oxford. Many ministerial brethren from Oxford and the surrounding district were present, and the chapel was crowded by those who had gathered to pay this last tribute of respect for one who had laboured so long in their midst. The funeral sermon was preached in the New-road Chapel by the Rev. T. Bentley, of Chipping Norton, secretary of the Oxfordshire Association. Suitable reference was made to the event in all the Nonconformist places of worship in the city; and the feeling manifested when the tidings were announced to the congregation at Newport, of which the deceased had been minister twenty years before, showed that many remained there who held him in high esteem and love.

Mr. Allen was not what is generally known as a "popular preacher," but his sermons were highly valued and thoroughly appreciated by his own people. His style was thoughtful, his language chaste, his illustrations apt and beautiful. Conspicuous among his characteristics as a preacher was his fidelity to Scripture. In one of his latest addresses the following words occur:—"With all my faults of matter and manner in my ministry, I have never intentionally handled the Word of God deceitfully, never strained it to please men, and never, except inadvertently, used it to teach anything else than what the Holy Ghost meant it to teach." Our brother's gift in prayer, too, was very remarkable. Few ever heard him lead the devotions of an assembly without being struck with this. The simplicity, freshness, appropriateness, and deep spirituality of his language, often made this the most enjoyable and profitable part of the service. Wide in the reach of his sympathies, Mr. Allen took peculiar interest in all that affected the welfare of the denomination to which he belonged. In the Oxfordshire Association he was looked up to as a father, and his loss will be long felt. An advanced Liberal, and a sturdy Noncon-

formist, in the earlier part of his ministerial career, he was active as a politician, and his interest in political matters never flagged. By his brethren in the ministry he was held in sincere regard, and many were glad to avail themselves of his kind and sagacious counsels; while in his best days his genial disposition, the wide range of his scientific and general knowledge, and his abilities as a conversationalist, made him a most vivacious and entertaining companion.

Mr. Allen was twice married. His first wife, the daughter of W. Stevenson, Esq., of Derby, died two years after their marriage. A brief and beautiful memoir from the pen of her husband was published, bearing the title of "Heavenly Day." His second wife, who survives him, is a niece of the Rev. Dr. Steane.

In addition to the memoir just mentioned, Mr. Allen published several lectures and sermons. A volume of Discourses is now in preparation, as a memorial of his Oxford ministry, and will be published early in 1875.

"He rests from his labours; his works follow him." Scores, perhaps hundreds, in various parts of the world owe, in a great measure, their spiritual life and knowledge of divine things, under God, to his ministry; and many who have died in the faith are now blessing God for the help he was permitted to give them in their Christian course."

The Opening of the Spezia Mission Premises.

ABOUT eleven years ago I went to preach some anniversary sermons at Frome. My host was a wealthy manufacturer of the town, and an officer of one of our churches there. I well remember that at the supper-table he expressed a wish that something might be done by our denomination for Italy. The conversation made but little impression upon me at the time; I thought it but the kindly desire of a benevolent Christian man. Some time after, a neighbouring minister, now the missionary at Spezia, calling upon me, told me that he and a friend were going on an exploring tour through Italy, for the purpose of ascertaining whether there was any likelihood of success for Baptist effort, the friend before mentioned having agreed to bear all their expenses. After some months' absence, they returned and gave in their report, Mr. Wall deeming Bologna the best centre of labour, Mr. Clarke deciding upon Spezia. Before anything could be arranged as to future proceedings, the good and worthy man who had so helped them died. Yet to him, under God, is the honour of first beginning a work which has been since eminently blessed.

Our brother Clarke remained two years longer, ministering to a congregation near Bath; but at length he found he could not continue

the work—the claims of Italy so pressing on his mind that go he must, and go he would. There was no one to support him; he went out unrecognised and unaided. He sold his books and furniture, and, with the little his church gave him on leaving, he went; the only possibility, as it seemed, of obtaining further support arising from a commission promised him. That was all the prospect he had when he landed in Spezia. He was obliged to husband his limited resources. He lived, while learning the language, in a garret, and was often necessitated, as he told me, to bind wet towels round his head in consequence of the great heat in his room. It was eight years ago that Mr. Clarke thus became a permanent resident in Spezia. During the year and a half employed in learning the language, he scarcely did anything else but spend the little store he had. He managed, however, just at a time when money was very scarce with him, to obtain some English teaching.

At length Mr. Clarke was enabled to speak to the Italians of Jesus and His salvation. He told me that at first he had a congregation in his own room of about five persons. He then began a school with four or five of the most ragged, ill-conditioned children he could pick up. This was just six years and a half ago. He soon found it necessary to obtain possession of a house, as the property of the mission, for the priests were continually trying to influence the minds of landlords against him and his work. It so happened that the property which he has now purchased, and which was in a very dilapidated and unfinished state, was in the market. There are some circumstances connected with the possession of this property so remarkable that they may well be mentioned. According to the law of Italy, when property of this kind is put up to auction, the purchase is not regarded as finally settled until a certain number of days has elapsed. If, during that time, a substantially higher bid is made, the property must be put up at the increased price. Another person did want the house and put in his claim, making a large advance; but he found, to his great surprise and annoyance, that he had miscalculated the time, and was just one day too late. This saved our friend a large additional outlay. No sooner had this trial tided over, than it became necessary for Mr. Clarke to pay at once a heavy instalment. Where to get the money he did not know. He went to his tried friend, Dr. Stewart, of Leghorn, for advice. "Really," said that kind man, "I don't know any one in the whole city who would advance you the money without any apparent security. There is only one person I can think of—a banker here. I don't believe he would advance me a quarter of the money on such terms, but he may help you; at any rate, you can try." Mr. Clarke did try; and at once, on stating the circumstances, obtained the money. On another occasion, somewhat unexpectedly, the sum of £700 was at once required. How to meet it he did not know. He told me that he and his sister spent that night in prayer. The next day a telegram came from England authorizing him to draw at once for the exact sum.

And now this noble building is finished, opened, and paid for. £7,000 was the cost, and the money has been forthcoming through the great liberality of Christian friends. The building itself is one of the most massive and imposing in the city. It stands in the best situation possible. A large hall runs through the house. On one side is the English chapel, and on the other the Italian—each capable of holding about two hundred persons. Behind each are class-rooms, vestries, and a reading-room for the sailors of this great naval station. In front there are, besides, two rooms on the ground floor, one of which is to be a Bible depot. Above are numerous apartments, entered from three spacious landing-places. Indeed, the rooms are so many—about eighty in all—that abundant accommodation will be furnished for all purposes. It is, indeed, a most substantial and noble building—a hundred feet in height and breadth and length. The view from the front room and from the roof is surpassingly fine. Near by are the deep blue waters of the bay, on the still surface of which are floating five vast men-of-war, like “painted ships upon a painted ocean.” In the distance are glimpses of the far-off Apennines; while nearer, the most marvellous vision of mountain beauty is presented by the Carrara range, 7,000 feet high, all of purest marble. The exquisite softness and play of colour is indescribable. So delicate are the outlines and tints of these mountains, that it is difficult at times to realise their massiveness.

The opening services were held on the 24th and 25th of October. Those in English were conducted by Dr. Stewart, brother of Lord Blantyre, the honoured Presbyterian minister of Leghorn, and myself. The Italian services were undertaken by Signor A. Meille, Waldensian minister of Florence. The interest excited was great. The meetings will not soon be forgotten. Indeed, I have to-day received a letter from Mr. Clarke, in which he tells me that pleasing results have already manifested themselves. On the Thursday following there was, at three o'clock, a meeting for the children of the day and Sabbath schools. I never saw a more hearty, happy set of little ones. After singing and a few short addresses, coffee and cake were duly enjoyed, and the meeting was over. In the evening the parents and friends assembled. After solemn addresses and singing, refreshments were handed round. The room was crowded; 140 children and more than 200 fathers, mothers, and friends joined in these meetings—the first of the kind ever held in Spezia.

I do think Mr. Clarke has been wonderfully helped and blessed thus far. He has a greater work still before him. Town after town, fringing the Mediterranean Sea between Spezia and Genoa, is open. An active, shipbuilding population seems to invite the work. Most of the people can read. The desire for tracts and books is great. Communication is easy, for the railroad is now open all the way. Now, just now, the effort should be made most vigorously to extend the operations of the mission.

Exeter, 14th Nov., 1874.

F. BÖSWORTH.

Short Notes.

BISHOP COLENZO AND THE ENGLISH BENCH OF BISHOPS.—An act of flagrant oppression appears to have been committed, upon erroneous information, by the public authorities at Natal, which they have refused to remedy. It is thus described by Mr. Westlake, the distinguished international lawyer: "More than 200 persons, including many old men, women, and children, have been killed; about 200 have been sentenced to transportation, or imprisonment with hard labour; and 15,000 have been deprived of all their land and cattle, and driven out homeless." The Bishop of the diocese, Dr. Colenso, benevolently undertook the defence of the oppressed, afforded them all the relief in his power, and spared no effort to obtain redress from the colonial Government, but seeing no prospect of success, came over to England to submit their grievances to the Colonial Office. He has been so happy as to obtain the assurance of Lord Carnarvon, that the circumstances of the case, which had been placed in a partial light before him by the Colonial Secretary, who had been sent to England to defend these proceedings, should be thoroughly and impartially investigated, and Lord Carnarvon's high character leaves no room to doubt that the Bishop's generous mission will not have been in vain.

His visit has been the occasion of a very extraordinary proceeding on the part of three members of the episcopal bench, which affords a singular exemplification of the comprehensive character which is the boast of the Church of England. The Rev. Mr. Fletcher, rector of St. Martin's, in the diocese of Oxford, had arranged that Dr. Colenso should occupy his pulpit, but the Bishop, Dr. Mackarness, prohibited his preaching. The inhibition was, of course, complied with, but Mr. Fletcher read the sermon to the congregation, and Dr. Colenso preached in the chapel of one of the colleges of Oxford, over which the Bishop has no jurisdiction. The Bishop of Lincoln adopted the same course, and issued a circular to his clergy, forbidding them to allow Dr. Colenso to preach in any of their churches or chapels, "until he repents of his errors and publicly recants them." This proceeding he justifies upon the ground that forty-two bishops concurred in a request to him to resign his See, that Convocation condemned his writings on the Old Testament "as erroneous and pernicious," and that the Bishop of Cape Town had deposed him. But that deposition was pronounced by the Judicial Committee of the Privy Council, the highest ecclesiastical authority in England, null and void; and as to the censure passed on him by the bishops or Convocation, there is no authority in the English Church independent of the Crown and Parliament. To all intents and purposes, therefore, Dr. Colenso is still a Bishop in the full enjoyment of all episcopal rights and privileges. We say nothing

of the doctrines which he has enunciated, which we consider as "erroneous and pernicious" as the most orthodox churchman can do; but this does not affect his status in the Church which he received from the authorities of the State, and of which they alone can deprive him. His position as a bishop is impregnable, and as a bishop he is at liberty to preach in any of the churches or chapels of the Establishment. The Bishop of London has pursued the same course. Dr. Colenso was announced to preach in the little chapel in St. James's Street, of which the Rev. Stopford Brooke is the incumbent, on which the Bishop wrote to him, and while bearing cordial testimony to Dr. Colenso's great moral and political services to the native tribes of Natal, warned Mr. Brooke that if he actually attempted to preach in his chapel, he would be met by a prohibition at the chapel doors. The orthodoxy of the opinions promulgated by Bishop Colenso has never been tested, much less condemned by the tribunal which alone can pronounce an authoritative judgment on such a question, and the decision of those ecclesiastical assemblies quoted by the Bishop of Lincoln, including the Houses of Convocation, are of no validity, as to disqualifying the Bishop of Natal from occupying any pulpit belonging to the Church of which he is a dignitary. Such an inhibition as he has been subjected to by three of the prelates of his own communion is therefore anomalous, if not illegal, at the least *ultra vires*. The range of discord in the Establishment is widening. It has spread from the clergy to the episcopate, and the division of the house against itself is nearly complete.

THE DEAN OF WESTMINSTER AND BISHOP COLENZO.—The Dean, notwithstanding the inhibition of the three bishops, has invited Bishop Colenso to preach the last of the Advent sermons in the Abbey; and at the same time has deemed it proper to send a letter of explanation to the Bishop of London, in which, after alluding to the immemorial exception of the Abbey from episcopal jurisdiction, he states that this circumstance does not release him, or the heads of other institutions which enjoy the same independence, from the necessity of conformity to the law of the Church. Bishop Colenso is, he affirms, beyond all question, as truly a bishop of the Church of England as any member of his lordship's bench; and is, therefore, as fully entitled to minister in our national services as any other prelate, priest, or deacon. Further, in the nomination and sanction of preachers, no entire approval of their several opinions is implied. This would be an impracticable limitation. Such is the case of the Bishop of Natal. But it was for a more special reason that he has, on this occasion, found it impossible to refrain from offering him the opportunity of speaking from the pulpit of the Abbey before he leaves England. He has come over to this country to rectify the wrongs of some of those natives to whom he was sent as a messenger of glad tidings, and he has done this at the sacrifice of his dearest

prospects, and of valuable friendships. It seemed to be due, both to him and to the Church, that an English bishop engaged on such a mission should not be allowed to return to the colony, where he has given up so much to what we believe to be the cause of truth and justice, without at least a respectful farewell. The unwillingness to acknowledge his legal position or public services arises from the fear of running counter to the strong feelings of the clergy, and of devout persons under their influence; but no one who has watched the progress of events can doubt that the prejudices of the clerical order, as of all other distinct classes, frequently run to excess, and of late years have exhibited increased virulence. It is now thirty-eight years since an English bishop selected for the office of preaching his consecration sermon an eminent divine, whom the Primate of that day refused to admit into the pulpit of Lambeth Chapel, on account of the offence it would give to the clergy. That bishop was Edward Stanley, Bishop of Norwich, and that preacher was Thomas Arnold, Head Master of Rugby, who was regarded by the clerical world of the time as a dangerous heretic, and denied to be a churchman, or even a Christian. It is not too much to suppose that the change of feeling which altered the judgment of the clergy with regard to the Head Master of Rugby, might, in a few years, effect a like transformation of opinion regarding the Bishop of Natal. This is the substance of Dean Stanley's letter to the Bishop of London. Dr. Colenso has, however, thought it best not to avail himself of the invitation. "I did not come home," he wrote in reply, "to assert my own personal position in the Church of England (if that were doubtful), which has been recognised by His Grace the Primate of England, and above all by the Crown; and I have no wish whatever to occupy the few remaining days of my stay in England with any such contention as might seem to be implied by my preaching in Westminster Abbey, after the recent action of the Bishop of London."

ABOLITION OF SLAVERY ON THE GOLD COAST.—More than a century has elapsed since the crusade against slavery may be said to have commenced among us, with the liberation of Somerset, the black, in 1772, by a court of law in London, through the exertions of Granville Sharpe, which forms one of the most interesting and important events in our history. From that time forward England has, without the slightest relaxation, continued those noble efforts to extinguish slavery, for which she is distinguished among the nations of Christendom. The wide extension of her colonial empire, and the spread of her influence throughout the world, more especially in those countries which are cursed with slavery, appear to be designed in the order of Providence to facilitate the accomplishment of this mission of philanthropy which is now identified with our national duties, and an object of equal solicitude to both parties in the State. Under the late Liberal Government the most strenuous and successful efforts

were made to abolish slavery on the eastern coast of Africa, and likewise, to put a stop to the atrocious exportation of slaves, under the disguise of emigrants, from Macao to the west coast of South America. The Conservative Government, by the annexation of Fiji, has dealt a mortal blow to the infamous traffic in slaves which was growing up in Polynesia; and we are just informed that Lord Carnarvon has taken the first and most important step towards the extinction of slavery on the Gold Coast. The anomalous and undefined authority of the Crown in the protected provinces was not regarded as entitling our Government to interfere directly in this matter, but the events of the present year have given us a claim, which the Colonial Office has determined to lose no time to improve. By the destruction of the Ashantee power we have delivered the native chiefs and tribes throughout an extensive territory from the cruel fate which hung over them, and conferred on them the inestimable blessings of peace and security. Lord Carnarvon has determined, while the memory of our military success is yet fresh, and our influence powerful, to deal vigorously with this crying evil of the Coast. The question presented greater difficulties than we have had to overcome elsewhere, inasmuch as slavery in the Protectorate was emphatically a "domestic institution." The importation of slaves might easily be prevented, but it is the social bondage, intimately connected as it is with all the relations of life, that requires cautious handling. A wife, for instance, is regarded as a "pawn" in the hands of her husband, for the amount of the dowry he has paid for her to her relatives, and the obligation thus contracted passes on to his representative on his death. Every man is saleable by his father and mother. A slave is handed over to a temporary master as a pawn or pledge for a debt, and the original obligation is in no way discharged, either interest or principal, by the value of his services. The habits of the people lead to the multiplication of debts, and every fine inflicted adds to the number of slaves. Lord Carnarvon wisely resolved to adopt the course by which Lord William Bentinck, one of the greatest and most benevolent of Governors-General, extinguished slavery in India. It was as remarkable for its simplicity as for its efficacy. It consisted in the passing a law prohibiting slave dealing, and providing that no court should recognise any right over the liberty or person of another otherwise than under the ordinary rules of English law applicable to contracts. There was thus no harsh and sudden interference with domestic relations, and no violent disturbance of labour. Where the slaves were content they went on serving, and, as they could at any time obtain their freedom by applying to the nearest court, they were likely to obtain better treatment. Their freedom was, indeed, more complete than it could have been under any system of gradual emancipation. And thus, without any dangerous excitement, under the silent operation of this judicious enactment, slavery became extinct in a few years throughout the Continent of India. On the Gold Coast, where the question of slavery affects the

relation of husband and wife, and parent and child, it will be necessary to act with much judgment and discrimination, lest we should do more harm than good; but we may feel confident that under the wise guidance of Lord Carnarvon, and the firm and judicious measures of Captain Strahan, the Governor, the object will be accomplished with as little inconvenience as possible.

This measure having been determined on, the Governor convened the chiefs, and after alluding to the great benefit they derived from the destruction of the power of their great enemy, the King of Ashantee, by the troops, and at the cost of the Queen of England, stated that her Majesty had determined, as the only return required of them, to demand the extinction of slavery throughout the Protectorate, to which they were required to give their consent. Lord Carnarvon has now issued a statement from the Colonial Office, notifying that "according to Governor Strahan's report, the kings and chiefs, after asking and receiving explanations, were fully satisfied with the announcement that any slave who may not wish to continue to live with his master, shall not hereafter be compelled to return to him by any court, English or native. It is therefore unnecessary that cruelty or any other course should be established, and Lord Carnarvon entertains no doubt that under this declaration slaves will be entirely free to stay with or to leave their masters, and that any attempt to interfere with this freedom will be effectually punished."

ARCHBISHOP MANNING'S ANATHEMA.—We hope in our next number to give a statement of the interesting controversy among the Roman Catholics in England, which Mr. Gladstone's pamphlet has raised, but in the meantime would advert to the intemperate proceedings of Archbishop Manning, the head of the Roman hierarchy in this country. At the beginning of last month he proceeded to Rome to consult the archives of the Vatican, for the preparation of a reply to Mr. Gladstone, but more particularly to the communications of Lord Acton, and, as many suppose, to secure one of the vacant hats. Before his departure, the Roman Catholic clergy in London read from the Altar, at High Mass, a notice which he had drawn up, which set forth that "Whosoever does not in his heart receive and believe the doctrine of the Immaculate Conception, and the doctrine of the Infallibility of the Vicar of Jesus Christ, as they have been defined by the supreme authority of the Church, does by that very fact cease to be a Catholic." Referring to the definition of the Infallibility by the Vatican Council, and to the anathema pronounced against all who might presume to contradict it, he proceeded to say: "It has come to our knowledge that some who openly refuse to believe the said doctrine, persist, nevertheless, in calling themselves Catholics, and give out that they go to confession and Holy Communion in the Catholic Church. We therefore hereby warn them that in so doing they deceive our clergy by concealing their unbelief, and that in every

such confession and Communion they commit a sacrilege to their own greater condemnation." The parties against whom this anathema is fulminated are not obscure individuals, or "converts," like the Archbishop from Protestantism, but men of great eminence in the Roman community, like Lord Acton, Lord Camoys, and Mr. Petre. We may also conclude that Bishop Clifford is not excluded from the condemnation. The families of these individuals were Roman Catholics before the Reformation, and have never wavered in their adhesion to the doctrines of their Church. On the same day on which the sentence of excommunication was pronounced in London, a pastoral from Dr. Clifford, the Bishop of Clifton, was read, in which he informed the faithful that "If the Pope were to abuse his power so as to interfere in that which undoubtedly belongs to the civil authority, Catholics would undoubtedly resist it. Every Catholic Bishop in England, on the oath he takes on his consecration, acknowledges not only his spiritual obedience to the Pope, but also that his civil allegiance is due to the Queen, and the Pope cannot release the one party from the obligation without the consent of the other. It follows that the Pope has no power to free Catholics from their allegiance." But Sovereign Pontiffs have in former days deposed princes and released their subjects from their allegiance, and the present Pope has pronounced a curse from the seat of infallibility upon all those who declare that in so doing they have exceeded their powers; and one of the Ultramontane journals in Rome, which assumes to speak with authority, has gone so far as to affirm, that if this authority is not exercised in the present day, it is for want of the power. The violence of the Archbishop is what might have been expected from a convert; but it cannot fail to inflict injury on the Church he has joined. The difficulties of the crisis require the dignitaries of the Church to act with extraordinary caution and in a conciliatory spirit. It is now the Catholic who *protests* against the outrageous proceedings of the Vatican. There is now another community, in full organisation, which, while adhering to the Old Catholic doctrines, is in deadly opposition to Ultramontaniam and its Jesuit supporters, and which repudiates the doctrine of Infallibility, and the violent proceedings we now notice may drive those whom Dr. Manning excommunicates to join it. There is little probability that he will succeed in his great object of crushing the free spirit of the English Catholics which they have inherited from their illustrious ancestors, and bringing them under a servile subjection to his yoke, even though he should return with a Cardinal's hat on his head.

Reviews.

BIBLICAL COMMENTARY ON THE PROVERBS OF SOLOMON. By Franz Delitzsch, D.D. Translated from the German by M. G. Easton, D.D. Vol. I.

THEOLOGY OF THE OLD TESTAMENT. By Dr. Gust. Fr. Oehler. Vol. I. Translated by Ellen D. Smith. Edinburgh: T. and T. Clark. 1874.

THESE two volumes form the second issue of the *Foreign Theological Library* for 1874. With respect to Delitzsch on the Proverbs, it will be unnecessary to do more than announce its publication. We can speak of it only in terms of warmest commendation as being, in common with the rest of the series, an invaluable aid to the exegetical study of Holy Scripture, capable of leading us, step by step, to a thorough and comprehensive understanding of the noblest of all truths of the most momentous of all facts.

Oehler's name is not yet familiar to English students, but in Germany it is widely known, and possesses great weight. The articles contributed by him to *Herzog's Realencyklopädie* are among the most erudite and masterly even in that incomparable collection. The present volume consists of lectures delivered to the theological students at Tübingen, and comprises about half of the entire series. It is not an easy book to read, and it lacks the advantage of the lamented author's revision; but its solid worth can scarcely be too highly estimated. The claims of Old Testament theology on scientific grounds are ably vindicated, and the progressive character of the Divine revelation distinctly traced. The whole division on the doctrine of God as proclaimed in Mosaicism is admirable, and we have never seen a finer exposition of the theocratic organization and ordinances. The nature of the sacrificial worship is depicted with singular force, although in this volume its typical import is not unfolded so fully as we may expect it to be in the subsequent part of the work. Oehler made the Old Testament theology his especial study for many laborious years, and few men have stood on an equality with him in this respect, and in days when the Old Testament is so unjustly depreciated and its inferiority to the New so unfairly handled, a work like this is eminently seasonable. It furnishes an indisputable proof of the unity, even in diversity and amid progress, of the Scriptures of the two dispensations.

THE YEAR OF SALVATION. Words of Life for Every Day. A Book of Household Devotion. By J. J. Van Oosterzee, D.D. Edinburgh: T. and T. Clark.

MESSERS. CLARK have now in course of publication a *Foreign Devotional Library*, which is intended to present to English readers a different class of works from those so well known in connection with their *Foreign Theological Library*. The design is a good one, and will, we are sure, be generally appreciated. In one of his letters Fred. W. Robertson laments the lack of high-toned devotional literature, and refers to the advantage which Roman Catholics possess over the majority of Protestants on this ground. Robertson's idea of good devotional books we might not be able to accept; but there is, nevertheless, considerable truth in his lament, and we are, therefore, prepared to give a hearty welcome to Messrs. Clark's latest enterprise. Oosterzee is one of the ablest German critics and theologians, and he is no less truly one of the devoutest Christians. The meditations in this volume extend over "the festival portion of the year," from December 1st to May 31st. They are wise, pithy, and suggestive, written with great depth and tenderneess of feeling and piercing to the depths of the soul. Carefully read they will invariably tend to edification, and promote a strong and healthy spiritual life. "The Year of Salvation" will be highly prized by devout and earnest Christians.

VOICES OF THE PROPHETS. Twelve Lectures, preached in the Chapel of Lincoln's Inn. By E. Hamilton Gifford, D.D. Edinburgh: T. and T. Clark. 1874.

Dr. Gifford's Warburtonian Lectures on Prophecy are a valuable contribution to the study of Christian evidences, and clearly establish the reality of prophetic inspiration, its harmony with the facts of history and the laws of man's nature. He has shown how closely prophecy was intertwined with the national life of Israel in every stage of its progress, and how it was manifestly the fruit of a living union between the spirit of God and the spirit of man. He has also traced the course of Messianic prediction from the time of Abraham to Isaiah, and refuted many of the false positions assumed by Ewald in his brilliant but often misleading *History of Israel*. The lectures are brief and succinct, the result of earnest independent thought, ripe scholarship, and devout faith. They will worthily occupy a place beside Dr. Payne Smith's *Prophecies a Preparation for Christ*, and higher praise cannot be given.

THE PILGRIM PSALMS. An Exposition of the Songs of Degrees. By the Rev. Samuel Cox. London: Daldy, Isbister, and Co., 56, Ludgate Hill. 1874.

We fully agree with Mr. Cox that "the Songs of Degrees have been more praised than studied." Many of them have exercised a singular fascination over the minds of the ablest Christians, but our literature gives proof of few serious attempts to set them in their historical framework, and to adapt their teaching to the conditions of modern life. Our author, however, has studied them thoroughly, and produced a work which will render the study a delight to others. His qualifications for the task are of the highest order. Competent Hebrew scholarship, extensive acquaintance with the investigations of Biblical criticism, fine spiritual insight, a poetic imagination, and deep sympathy with men are manifest in every exposition. While avoiding "dry and tedious disquisitions" on disputed points, Mr. Cox has frankly recognised, and, in no small measure, solved the difficulties which modern critics have raised. But it has been, to quote his own words, "his chief and most pleasant task to bring out the poetic beauty and the spiritual wisdom with which (these Psalms) are rife, and to point the morals they were intended to convey. The aim thus described has been admirably accomplished, and we can only say that to ourselves the volume has proved an intellectual and spiritual treat, such as can rarely be enjoyed. Expository preaching is the highest, the most instructive, and the most thoroughly in harmony with the real needs of the time, and among expository preachers Mr. Cox stands in the very foremost rank. He has conferred on Biblical students a great boon by the publication of his "*Pilgrim Psalms*."

HINDUISM, AND ITS RELATIONS TO CHRISTIANITY. By the Rev. John Robson, M.A., formerly of Ajmer. Edinburgh: Oliphant. London: Hamilton, Adams and Co. 1874.

THIS is an able and interesting volume. The subject with which it deals is somewhat remote from the knowledge and sympathies of many, and some of the matter of the book is necessarily a little abstruse. The accomplished writer, however, succeeds in laying hold of the attention of the reader who is at all thoughtful, and in retaining, and more than retaining it all through. He gives much information fitted to be useful, not only to the young missionary, but also to private Christians at home; who, learning the conditions of evangelisation work in India, come to know better than they had done before how to shape their expectations, and order their prayers. After a brief introduction, Mr. Robson discourses of the earlier religions of India, Brahminism and Buddhism. Then he takes up the subject of Hinduism; speaking of Hindu

Philosophy, Pantheism and Caste, &c. Part III. deals with Hinduism and Mohammedanism, and Part IV. with Hinduism and Christianity; this closing portion of the work being of considerable practical value in relation to the work of missions in India. While estimating the difficulties in the way at their full value, Mr. Robson is hopeful with regard to the extension of the Gospel in that great land. "What do we find?" he asks. "A Native Church already numbering upwards of two hundred thousand, only one to a thousand Hindus, indeed, but doubling itself in fifteen years—a rate of progress which, if continued, would make India Christian within two centuries—less time than it took to make it Buddhist."

A DISCOURSE ON INFANT BAPTISM, IN REPLY TO A RECENT LETTER OF THE BISHOP OF LINCOLN. By W. R. Stevenson, M.A. London: E. Stock, 62, Paternoster Row. Price 2d.

THIS is a very compact and conclusive reply to Dr. Wordsworth's recent letter on Infant Baptism. It is not only of great value as confuting the bishop's views of the subject, but of even greater worth as exhibiting the reasons of those who hold Infant Baptism to be a human invention, unauthenticated either by the teaching or the practice of the Lord and His Apostles.

HISTORY OF THE BAPTIST CHURCH, CASTLE STREET, CALNE, WILTS.

THIS is an interesting contribution to our denominational history. It is a curious omission that it bears the name of neither printer nor publisher. No doubt the worthy pastor, Mr. W. H. Page, will be able to supply it to those who make application to him.

OLD JONATHAN, 1874. London: W. H. Collingridge, 117, Aldergate Street. Is, as usual, full of sound teaching, backed by attractive illustrations. The volume for the year, at the small cost of eightpence, is a good investment for the cottage and the kitchen.

PAWS AND CLAWS; BEING TRUE STORIES OF CLEVER CREATURES, TAME AND WILD. Illustrated. London: Cassell, Patter and Galpin.

A SERIES of conversations on animal instinct, written in charming style, and sure to ingratiate the esteem of the little ones, while it cannot fail to foster a love for natural history in their minds. The engravings excel any delineations of animal life we have seen in works of the kind. Old and young will be fascinated with them; there are kittens which will make the girls frantic with delight, and the young men will watch the boys to bed in hope of a quiet look at the dogs and birds. No Christmas present could be more suitable or beautiful.

THE SCRIPTURE POCKET BOOK: containing Almanack, Texts for Every Day, &c. Price 2s.—THE YOUNG PEOPLE'S POCKET BOOK. Price 1s. 6d.—NATURAL HISTORY PICTURES. Beautifully Printed in Oil Colours, after Drawings by Harrison Weir. Specially suited for School and Cottage Walls. 2d. each.—CHRISTMAS GREETINGS AND NEW YEAR'S WISHES. Twelve Coloured Cards, 9d.—UNCLE HENRY'S PACKET FOR CHRISTMAS AND THE NEW YEAR. Twelve Coloured Cards, 9d.—BOOK MARKS, WITH SCRIPTURE TEXTS. Twelve Coloured Cards, 6d.

WE heartily commend all these publications of the Religious Tract Society. They are both better and cheaper than anything of the kind with which we are acquainted.

THE HISTORY OF PROTESTANTISM. By Rev. J. A. Wylie, LL.D. Illustrated. Part I., price 7d. Cassell, Petter, and Galpin, Ludgate-hill.

HE was a sagacious monk who, preaching at Paul's Cross in the fifteenth century, said, "We must root out this art of printing, or it will certainly root us out." The labours of the scribe and the printer have never combined more effectually to advance the glorious principles of the Reformation than in this beautiful and seasonable publication.

LITTLE CHRISTMAS AND HER FRIENDS. Religious Tract Society.—**NAMES AND TITLES OF OUR LORD.** With Texts and Poetry. Twelve Cards for Presentation. Religious Tract Society.—**THE SOLDIER'S KITTEN AND OTHER STORIES.**—**THE GOLDEN CHAIN.**—**SAUCY SALLY AND OTHER STORIES.** Edinburgh: Johnstone, Hunter and Co.—**THE YOUNG EXILE;** or, The Story of a Spanish Jew.—**THE YOUNG COMFORTERS, AND THE BEAR IN THE PATH.**—**ROBBIE'S CHRISTMAS DREAM.**—**SKETCHES OF MY CHILDHOOD.**—**SAM SILVA.**—**LITTLE FAN;** or, **THE LONDON MATCH GIRL.** Edinburgh: Messrs. Oliphant and Co.—**THE PERSECUTED PRINCESS.** A Chapter of French History. By G. C. Overend. Edinburgh: Johnstone, Hunter and Co.

WE have classed these children's books together as worthy of special commendation. They will all interest the little folks, and form for them an acceptable present.

LEAVES FROM THE UNPUBLISHED JOURNALS, LETTERS, AND POEMS OF CHARLOTTE ELLIOTT. London: Religious Tract Society.

A FRAGMENTARY but pleasing contribution to the memoirs of Miss Elliott. All is in harmony with the spirit of "Just as I am," but the poems, about forty in number, seem far beneath that precious hymn, and we doubt whether one of them will rise into popular esteem. Albeit, for many a day there will be glad readers of aught that proceeded from Charlotte Elliott's pen.

CHILD'S FIRST STEP TO THE PIANOFORTE. By Miss Salmon. London: Relfe Brothers, 6, Charterhouse Buildings.

THIS will be helpful to both teachers and pupils in mastering the elements of pianoforte music.

A FATHER'S LETTERS TO HIS SON. By the late Rev. Dr. Urwick, of Dublin. London: The Religious Tract Society.

SOUND wisdom and discretion pervade every line of this valuable work. It would be difficult to find a more suitable gift for a young man coming of age.

AN OLD SAILOR'S STORY. By G. E. Sargent. London: Religious Tract Society.

A TALE of smuggling and mutiny, and other nautical matters told as only Mr Sargent can tell such things.

THE REALM OF THE ICE KING. By the Author of "Saved from the Wreck." London: Religious Tract Society.

NOW that another Polar expedition seems looming in the distance, this admirably written and elegantly illustrated compendium of past Arctic discoveries will be a welcome prize or present.

Elegy to the Memory of the Rev. J. Chamberlain,

*Who died at Sea, December 6th, 1821, and whose remains were committed
to the deep in Lat. 9.30 N., Long. 85 E.*

BY THE REV. J. LAWSON.

No mortal eye hath seen thy bed—
No heart conceived where rests thy head—
No thought imagined that repose,
Where the sea-forest grows.

But the pervading light of heaven
Is there, and night is downward driven.
God's eye smiles on thee where thy tomb,
Low in the ocean's womb,

Hath crystal flowers, not of our earth,
But of the wild sea's secret birth,
To mark in pensive growth thy pillow.
The coral is thy willow.

The crisped pale weeds are thy shroud:
The sea-stars thy escutcheon proud,
Salt mosses weave their matted thread
To wrap the holy dead.

Cathedral caverns echo there
The roaring wave's sepulchral prayer;
Or list to catch the fitful swell
Of the hymn-breathing shell.

With hope like thine—and faith—and love,
That link'd thee to the realms above,
Ah, I could covet thy deep rest,
And call thy cold grave blest!

There angels watch thy peaceful rest:
They guard the slumbers of the blest.
Their placid brightness doth relume
The deepest—darkest tomb.

But thou shalt wake—the day shall be
When wrath shall urge the restless sea,
And the last tempest, long and dread,
Shall rouse th' unnumbered dead.

That warning blast—that voice of fear
Shall fall with gladness on thine ear;
While bending spirits shall explain
What bade thee wake again.

Rise from thy briny tomb, arise!
The fire devouring yonder skies
Will light thee to the burning throne,
T' adore the Holy One.

Till then, in some deep sapphire vale,
While o'er thee rolls th' unheeded gale,
Thy sleep be pleasant! O may mine
Be undisturbed as thine!

Intelligence.

RECENT DEATHS.

MR. THOMAS COX.

The Church meeting at Upton Chapel, Lambeth-road, London, has, during the last two or three years, been very severely tried in the removal by death of some of its most useful and valuable members, and particularly severe has been the trial that it has been called to pass through in the death of its senior deacon, Mr. Thomas Cox, who was for forty-three years a faithful member of the Church, and for twenty-nine years one of its deacons, and one who was diligent in season and out of season in the promotion of its interests and prosperity. Mr. Cox was blessed of God, from whom all good and perfect gifts proceed, and who maketh poor and maketh rich, bringeth low and lifteth up, with much worldly prosperity, and he was also endowed with generosity and liberality of spirit, so that he was always ready to give his aid in carrying on all good and Christian enter-

prises. The above church, which has been in existence since 1785, and met for worship, till the year 1862, at Church-street, Blackfriars-road, has had an eventful history. It has had its times of prosperity and its times of adversity: it has passed through many changes. Many have been in its communion that are scattered far and wide; but whatever trying circumstances may have induced others to leave, our dear brother always remained faithful at his post even unto the last, and the goodwill of Him that dwelt in the bush was often manifest in the midst of His people. Very early in life he was under religious impressions, and, during the earnest and faithful ministry of Mr. Upton, the first pastor of the church, who is well known to have been a bright and shining light, and for whom our brother had the most genuine and profound admiration, he became a decided Christian character. In his note-book, which he most carefully kept, and which contains scores of sermons written with great fulness, which were preached by those servants of Christ whose preaching he particularly enjoyed, there are many entries of interest which give an insight into his inner life. The following evince his earnestness and devotion of spirit even in his earlier years:—

“March 21st, 1831.—This evening I have been before the church of God to relate what He has done for my soul. Oh, that in the prospect of becoming a member of His visible church, my soul may be blest by Him. Grant me, O God, Thy good spirit, that I may not set out in my own strength. O, may a double portion of Thy Spirit rest upon me, that I may travel through this wilderness without having my robe of righteousness, which Thou hast given me, spotted with the pollution of the world; and when I am called to bid farewell to the Church Militant, may it be my happiness to join the Church Triumphant above.”

One who was associated with him perhaps more closely than anyone else in Christian fellowship and work, and the companion of his youth, says of him:—“There was always something remarkable in my friend's character; he possessed a gravity beyond his years, had a large amount of self-command, a considerable power of penetration, and a sound judgment, so that, although he was of about the same age as most of his associates, we all learned to look up to him, to rely on his judgment, and follow his leading, more as if he were our senior than our companion on a level with ourselves.”

Not only was the commencement of our brother's religious life one of great promise, but, during the whole of his life, there were manifested that great earnestness, devoutness, and zeal, which so marked his early career. Though it was true of him in a remarkable sense, in relation to the business of this world, “that he was diligent in business,” that in all things he obeyed the injunction of Holy Writ, “Whatsoever thy hand findeth to do, do it with thy might,”—yet he did not on this account neglect the interests and duties of our higher or spiritual life. He was “fervent in spirit, serving the Lord.” Life with him was real life—was earnest. No one could believe more sincerely than he did that “we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs! He most lives who thinks most, feels the noblest, acts the best.” He succeeded in combining religion and business, in living a life of holiness amid all the temptations and trials and the prosperity connected with earthly things, in being devout in spirit amidst the most engrossing pursuits and engagements, and

in carrying his solemn thoughts and feelings into the throng and thoroughfare of everyday life. He believed that a Christian spirit Christianizes everything it touches; that "the love of God in the heart will take hold of the commonest, rudest things in life, and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame."

The ambitious, shrewd, energetic, and persevering young lawyer, who rose from step to step and from stage to stage in worldly progress, till at last he reached a position that any aspirant after worldly honours, placed in similar circumstances, might envy, was also "one whose affections were set on things above," who was steadfast, immovable, always abounding in the work of the Lord. He did not content himself with being a mere member of the Church; he felt it his duty to take his part in the earnest activities of the Church. For many years did he take his place amongst Sunday-school teachers, and entries he has made in his note-book prove how important he considered the work. The Church, recognizing his superior qualifications, appointed him a deacon, and for many years he was its valued and honoured treasurer. In both capacities his services were much appreciated. He was also frequently engaged as a preacher of the Everlasting Gospel, and nothing gave him more pleasure than to talk over the sermons of earnest servants of Christ which had made a deep impression on his mind in his earlier years. His services were of special value to the Church in the management of its "Alms-houses' Fund," a fund that was established during the ministry of its first pastor, Mr. Upton, and which provides for ten of the aged poor women of the Church; also in procuring from the directors of the London, Chatham and Dover Railway Company, when they negotiated with the pastor and deacons for the chapel, the house and schoolroom in Church-street, Blackfriars, a sufficiently large sum of money to erect a house and the beautiful and commodious chapel in which the Church now meets.

Mr. Cox was a man of much tenderness of heart and feeling, though his manner at times might lead those who did not know him well to a different conclusion. He was particularly successful in comforting afflicted, sorrowing, and bereaved Christians, as many can testify to whom he wrote letters of sympathy and condolence at such times. A poor and earnest minister always found in him a true friend. No one sought his sympathy in vain. His kindness of heart was also evinced by the interest that he took in "The Particular Baptist Fund," which has done so much to assist poor and aged ministers, and of which he was for some years one of the honoured treasurers. Having lived in Jesus and to Jesus for so many years, he slept in Jesus on Friday morning, September 4th, 1874.

"Precious in the sight of the Lord is the death of His saints."

ELIZABETH HORTER.

Elizabeth Horter was born at Frampton, near Boston, Lincolnshire, on the 13th of May, 1816. She went early in life to reside with an aged Christian female, to whose comfort she was especially devoted through a series of years. During this sojourn her conversion took place. Pious men and women visited where she was, and she no doubt profited by such intercourse. She was publicly baptized on the 11th of October, 1835, at Salem Chapel, Boston. From her entrance into the Church until her removal by death, she served the Lord with consistency. Quiet and

unobtrusive, devoid of the least attempt at display, she engaged earnestly and continuously in works of faith and labours of love. Always prayerful, always watchful, she pursued the even tenour of her way. Discipline never had to be exercised in reference to her; nor was the slightest pain inflicted on anyone by a wrong act or word. Frugal in her mode of living, she was enabled, from a small patrimony which she enjoyed for several years before her decease, to contribute of her substance to the support of various Christian societies. In relation to her widowed mother, with whom she abode upwards of twenty-eight years of her Christian life, she acted the part of an affectionate daughter. How generous she was to the cause with which she was identified can be testified by him whose office it is as deacon to attend to the pecuniary affairs of the Church. As Sunday-school teacher, as collector for the missionary and other societies, as visitor of the sick, and as a devout, regular worshipper, she stood pre-eminent. It may be said of her, as regards her Christian course and efforts, "She hath done what she could." Two days before her departure her language was, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." She died in peace at noon on the 17th of February last.

Her death was improved by the Rev. B. Shakspeare, on the evening of Lord's Day, 1st of March last, at the above chapel, before a large and attentive auditory, his text being Rev. vii. 14. S. V.

News of the Churches.

NEW CHAPEL OPENED.

Morley, Yorkshire, November 26.

INVITATIONS ACCEPTED.

Lea, Rev. J. (Weston), Long Crendon.

Meadow, Rev. H. (London), Coventry.

Neale, Rev. E. (Sunderland), Exeter.

Smith, Rev. A. (Met. Tab. Coll.), Sunderland.

RECOGNITION SERVICES.

Southsea, Rev. R. F. Jeffreys, November 23.

Sevenoaks, Rev. J. Field, November 24.

Stanwick, Rev. J. Neav, November 26.

RESIGNATIONS.

Hawkes, Rev. J., St. Helier's, Jersey.

Pattison, Rev. T. H., Rochdale.

Peters, Rev. T., Watford.

Byland, Rev. J. M., Woodstock.

Whitaker, Rev. J., Richmond, Surrey.

DEATHS.

Thornton, Rev. J., formerly of New Zealand, at Blackpool, November 22.
Aged 60.

Mace, Rev. C., Pattishall, Northamptonshire.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1875.

Memoir of the late Rev. William Robinson, of Cambridge.

BY THE REV. JAMES MURSELL, NEWCASTLE-ON-TYNE.

WILLIAM ROBINSON was born at Dunstable, March 17th, 1804. His parents were members—his father a deacon—of the Baptist Church in that town, of which the Rev. W. Anderson became the pastor in 1809, and continued in that position till his removal to Bristol in 1825. Thus the atmosphere which surrounded the lad in his early years was peculiarly favourable to the growth of godliness. His father and mother were persons, not only of earnest piety, but of much intelligence and considerable force of character. By precept and example they trained him in holy wisdom; and he cherished for them to the end of their life, and for their memory after that, a grateful affection, almost solemn in its reverence, and very touching in its tenderness. And then, as his faculties unfolded, he found himself under the teaching of a ministry of decided originality and rare intellectual and spiritual power—a ministry well fitted to stimulate and guide his thoughtfulness, and to encourage and help him in that close personal study of the Bible which was to be the supreme pursuit of his after life.

He himself has told, in his "Biblical Studies," the story of his conversion. In his eighteenth year he heard Mr. Anderson preach at Houghton Regis, the mother-church of Dunstable, and at that time associated with it under the same pastorate. The sermon contained, towards the close, the following appeal:—"You say you can't repent, you can't pray; it is true, just as the drunkard can't be sober, because he won't be sober." The words, "delivered with great animation," arrested the young listener's attention, and set him thinking. Hitherto he had cherished "a sort of vague expectation that he should be a Christian sometime or other, without, however, any idea that he

truth, the young Baptist minister of Kettering needed no such stimulus. He was one to whom idleness meant misery; to whom it was next to impossible not to do his best in whatever he undertook; who might be safely trusted to find an antidote to outward monotony in variety of mental pursuits. He entered on his work like one who meant to "make full proof of his ministry." He early began that practice of consecutive exposition of Scripture, to which the congregation had become accustomed under his great predecessor, and in which he persevered, both at Kettering and at Cambridge, as long as his health allowed continuous work. It was a style of preaching to which his taste inclined him, for which his cast of mind eminently fitted him, and which his convictions dictated as the method most likely to prove instructive and edifying to a Christian congregation. "The fault of most preaching," he once said to the writer, "is that it is not Biblical enough. I do not mean that it is not Scriptural in doctrine; but does not sufficiently make it its business to expound the Bible." He was himself a close and reverent student of the sacred page, bringing to bear upon the study an intellect of rare acuteness, a judgment of fearless independence, and withal a spirit which listened with most docile obedience to every whisper of the Oracle of God. Whatsoever he believed that he found taught in the Bible, that he accepted for himself, and proclaimed to others, as truth, without troubling himself greatly whether it was what other people found taught there or no. Whatever doctrine or system was not sustained by Scripture, that he rejected as false, and denounced as heretical, no matter what traditions or associations might seem to hallow it, or by what amount or kind of human authority it might be backed up. The ever-accumulating results of such study, so conducted, came out in his ministry. His policy as a pastor was ever one of mingled firmness and courtesy, tolerance and self-respect. He believed thoroughly in Congregationalism, and carried out its principles with loyal frankness. By his sagacity and kindliness he was enabled to guide the church successfully through more than one critical passage of its history, and to leave it at last both more free and more compact, stronger and more efficient every way, than he had found it.

But the direct duties of his pastorate by no means absorbed Mr. Robinson's energies. His active, inquiring mind intermeddled with many kinds of knowledge, and prompted him sometimes to pursue with eager zest courses of investigation and study which would have seemed, to most men in his position, barren of interest and of but slight importance. His ardent love of truth and justice, and his wide sympathy with men, impelled him to take an active part in the social and political discussions of the time. With characteristic fearlessness he avowed his convictions on such questions, and preached and maintained them constantly by tongue and pen. It never occurred to him to keep silence, or to abstain from controversy out of consideration of the possible inconveniences which might else come upon

himself. "You believe it is *right* for you to do this," said his mother to him, when on one occasion he consulted her about the publication of an ecclesiastical pamphlet, which might bring some obloquy upon him. "I do," was the reply. "Then do it," rejoined the mother. And on that principle he always acted. He carried out his Nonconformity thoroughly into speech and action, when a more compromising policy was fashionable among Nonconformists themselves, and when, by taking such a line, he incurred the displeasure, and risked the estrangement of many of his most valued friends. He was one of the founders of the British Anti-State Church Association. At the first meeting a resolution was moved, in which "an ultimate appeal to the House of Commons" was mentioned as one of the methods to be adopted by the society. Mr. Robinson proposed an amendment, "That the word 'immediate' be substituted for the word 'ultimate';" and thus began at the very outset that advocacy of a more direct and daring policy, which he maintained so persistently to the last. Right or wrong, it was marvellously like the man. In local controversies—especially ecclesiastical controversies—he was always in the front. He edited for several years "The Citizen, a monthly periodical, devoted to the advocacy of political, religious, and commercial freedom." Those who had to suffer from the social and ecclesiastical tyrannies too common in the rural districts ever found in him a bold champion and a sympathising friend; and in the frequently recurring Church-rate struggles of that day, he was the leader of the band of resolute and ultimately successful opponents of the iniquitous exaction, foiling the lawyers by a knowledge of law more accurate than their own, compelling the respect of all by the ability and dignity with which the debate was conducted, and almost exasperating antagonists by his unfailing courtesy and imperturbable command of temper. When to all this it is added, that as Secretary of the Association, much of the burden of the denominational work in the county fell on him, enough has been said to show that Mr. Robinson's life at Kettering was one of great and various activity, and of manifold and far-reaching influence.

At length the connection which had lasted so happily for twenty-two years was severed by Mr. Robinson's acceptance, in May, 1852, of an invitation from the Church in St. Andrew's Street, Cambridge, the scene, in former years, of the labours of Robert Robinson and Robert Hall. He took leave of the people he had served so well, declaring, "I shall ever regard it as among the great blessings of my early life to have been brought from the academy to a church exhibiting so much religious intelligence, so much conscientiousness, candour, simplicity, and stedfastness, as did the Church at Kettering." And he whose privilege it was to be his successor in the ministry there, may be permitted to bear his grateful testimony, not only to the universal respect commanded by his pure and lofty life, and the affection won from his own people by his genial kindness, but to the rich and solid results of his long and faithful labour. That "religious intelligence"

which he so justly ascribes to the Church was largely due to his instructions. As a teacher Mr. Robinson was always independent and individual. He was, perhaps, less likely than most men to win unhesitating assent for all the views he presented from the pulpit. Assuredly, such assent was about the last thing he would have desired. "The true excellence of a Church is seen," to quote his own words, "not in a multitude of disciples kept in leading strings by ministers, but in believers fitted to walk alone." This excellence his ministry at Kettering had done much to cultivate. He left behind him a company of men and women, not holding, for the most part, high place in social rank or secular culture, but well trained in the Word of God, and, above all, in the habit of studying that Word for themselves; "having their senses exercised" to discern truth from error; ardently and intelligently attached to the great fundamental verities of the Gospel of God.

During the whole of his residence in Kettering, Mr. Robinson enjoyed the advantage (an advantage whose greatness he was ever forward to confess) of the intimate friendship of the Rev. Thomas Toller, the respected Independent minister of that town, who still labours vigorously on, in the fifty-fourth year of his own ministry, and the hundredth year since his father entered on the pastorate before him. In 1837, Mr. Robinson married Charlotte, daughter of Mr. James Hobson, of Barton Seagrave, near Kettering; who, after a happy companionship of well-nigh forty years, now mourns a double bereavement—the loss of husband and father—Mr. Hobson having, by an affecting coincidence, survived his son-in-law and friend only a few days.

The writer may be forgiven if he pauses here to pay, in one brief paragraph, a simple tribute of respect and affection to the memory of a friend with whom it was his privilege to work in close and cordial fellowship for seventeen years. Mr. Hobson was but little known beyond his own immediate circle; but those who did know him knew him to be a man of no common powers and no common excellence. If his lot in life had been somewhat differently cast, he might well have figured among those heroes of "self-help," of whom it is the fashion now-a-days to talk so much. Having raised himself by untiring industry and signal business ability to a position of comparative wealth, he nobly used the means and opportunities which that position gave him for the good of man and the glory of God. Born the year before the formation of the Baptist Missionary Society, he was always one of its most constant and efficient friends, and cherished for its missionaries a special interest and affection. He loved to talk of his recollections of Chamberlain, once a workman on his father's farm, and of other great and good men who have passed away. To the Church of which he was a member and deacon, he was indeed a pillar of strength, and to his minister an unfailing support and help, not only by the liberality of his gifts, but by the sagacity of his counsels and the energy of his will—an energy which no difficulties could daunt or

turn from its purpose. There was in his character a rare union of strength and tenderness. His grand *physique*, the very finest type of an English yeoman, was the emblem of the inner man. There was nothing puny or undersized about him. He had faults, and the very strength and stature of the man made these conspicuous. There had been, perhaps, in his earlier years especially, an absorption in business pursuits hardly friendly to spiritual life, and some danger lest energy and skill should degenerate into hardness and shrewdness. No doubt he had the love of power which always attends the conscious possession of power; something of that impatience of opposition which is almost inseparable from strength of will; and that warmth of temper which is so frequent a companion of warmth of heart. But it was beautiful to see how, under the mellowing influence of the Grace of God, his character grew in symmetry, in depth, in tenderness, with his growing years. In spiritual things he was one of the humblest and most diffident of men. After months of gradual weakening, he passed away early in October, to greet on the other shore of the river the friend of many years, of whose decease he never heard, who had so closely preceded him in his entrance into the presence of the Lord.

(To be continued.)

The Vatican Decrees.

THE DISCUSSION TO WHICH MR. GLADSTONE'S
PAMPHLET HAS GIVEN RISE.

MR. GLADSTONE'S political Expostulation with the Catholics on the Decrees of the Vatican Council, which we reviewed last month, could not fail to draw forth numerous replies from the members of that community, lay and clerical, and it has been the subject of continuous discussion in the London journals during the last two months. The discussion, which has been conducted with all the animosity of a polemic controversy, has demonstrated that while the dogma of the personal infallibility of the Pope, which it was the object of the present Pontiff to invest with all the authority of an Œcumenical Council, is received by the Ultramontanes with enthusiastic fervour, it is repugnant to the feelings of not a few of the ancient Catholic families in England, and they have incurred the reprobation of the other party by the bold avowal of their dissent. The most eminent among them were Lord Camoys, Mr. Shee, Mr. Petre, and Lord Acton. Lord Camoys, whose ancestors have been peers and Catholics for five centuries, lost no time in writing to Mr. Gladstone to express his

concurrence in the views announced in his pamphlet, while he objected to the phrase "Bloody Mary" as a word offensive to Roman Catholics—though it is the historical and stereotyped designation of her character. He commended Mr. Gladstone for drawing attention to the language held by Roman Catholic clergy and laity previous to emancipation, when Infallibility was most emphatically denied by them—"Had any Catholic of importance then said, without the slightest reservation, that he was a Catholic first and afterwards an Englishman, and had the expression been defended by a Roman Catholic Archbishop, it is much to be doubted whether Catholic emancipation would have been granted." The Archbishop of Westminster says that no change is made in the obligation of Roman Catholics by the Vatican Decree. But, asks Lord Camoys, is it so? It is not likely that the present Pope will adopt towards Queen Victoria the course taken by his predecessor against Queen Elizabeth. Yet there is no telling what might be issued by the author of the Syllabus. Moreover, personal Infallibility was not at that time a matter of compulsory belief, and a Catholic was at liberty to refuse compliance, while at present he must either withhold his obedience or risk his salvation, and this is certainly a new obligation. "As an independent English Roman Catholic," he makes this response to Mr. Gladstone. "For myself I will say that history, common-sense, and my early instructions forbid me to accept the astounding and novel (novel, at least, in its present promulgation) doctrine of the personal infallibility of the Pope, though limited, as asserted, to the large domain of faith and morals."

Mr. Shee, a Roman Catholic barrister, impugns the validity of the Vatican Decree. He draws a clear distinction between it and the decrees of the Council of Trent. Every dogmatic decree of the Council of Trent was in form and substance the unanimous assertion of the Council itself, clenched by its own anathema. Its authentic and binding definitions are on record in formularies of faith, which can be referred to with the same certainty and confidence as the words of the Nicene Creed. But the decree or declaration generally spoken of as the Vatican Decree is in form a declaration of the Pope himself, and though His Holiness states, parenthetically, that he made it *with the approval of the Council*, it is not supported by any recorded utterances of the Council itself. When expected, he says, to acquiesce in a doctrine to all appearance totally inconsistent with, and in direct contradiction to the faith of Catholics as taught to us and our ancestors for centuries, it seems that, without calling in question the infallibility of the Church in matters of faith, I am entitled to ask why I am bound to make this perplexing change in my religion on less certain grounds of belief than I find in the published records of the Tridentine Council. Mr. Petre, a member of an ancient Catholic family, came forward to support the views of Mr. Shee and Lord Camoys. "Among the old Catholic families of England," he said, "however loth they may be to appear in opposition

to the authority of their Church, there are many who watch with anxiety, not unmingled with regret, the reckless and irrational proceedings of the Ultramontane party—a party seeking to impose on the world the astounding claims issuing from the Vatican, claims and pretensions long since supposed to have been extinct, and which now in their resuscitation are tending to open rupture with modern progress, and to collision with every civil authority in Europe. Whatever may have been the individual or irresponsible opinion of theologians in times gone by, still the dogma of the Immaculate Conception and the personal Infallibility of the Pope have been recently promulgated to the faithful for their acceptance as Articles of Faith and as such an addition to ancient doctrine. The claims of the Vatican to supreme and infallible authority over all things pertaining to faith and morals—the limits of which the Vatican alone is to decide—embraces so vast and immense a range that we may easily suppose the power of the Church clashing with the civil authority. Under such circumstances, the only reply a loyal subject could possibly make to Mr. Gladstone would be, An Englishman first and a Catholic after.”

The most weighty of the communications on this side which Mr. Gladstone's Expostulation has called forth is from the pen of Lord Acton, the head of an ancient and distinguished Catholic family, and eminent beyond all other Catholic laymen in England for his profound and extensive knowledge of Catholic archæology. The letter he sent to the *Times* is a rich mine of historic lore. He is a devout member of the Church whose communion is “dearer to him than life.” His Church stands, he says, and her faith should stand, not on the virtues of men, but on the surer ground of an institution and a guidance that are divine. Yet his letter has done greater damage to Roman Catholicism in England than any of the other papers that have appeared. In his endeavour to show that the Vatican Decree invested the Pope with no power over temporal concerns greater than he had claimed and exercised before, he had occasion to allude to some of the most outrageous doctrines, and the most horrid proceedings of the Holy See in former days. He was charged with having invented the facts which were stated in his first letter “to support a theory”; and, to vindicate his honour and his accuracy, he has now substantiated them by quotations from a whole library of what he calls undogmatic history. And it is well that Protestants should be reminded of the principles and proceedings of the Holy See in its palmy days, when by *Divine right* it “exercised the authority of supreme magistrate in the Christian Commonwealth of Europe,” an authority, which its votaries assure us, being undefeasible, still exists though in abeyance, simply because the power to exercise it is gone. With regard to the power of deposing princes, he affirms that James I., that most religious sovereign, was in danger of constant plots from the Catholics, and that this dread, combined with his ecclesiastical tendencies, induced him to make an offer to the Pope to acknowledge his primacy and to favour Popery,

if he would renounce the power he claimed of deposing princes; but Pius V. refused compliance, alleging that to relinquish this power would be to incur the reproach of heresy. Cardinal Bellarmine's work, the "Controversies," was placed in the Index, not for denying the power of deposition, which he vehemently upheld, but for questioning "his direct and universal dominion over the whole world." Other Catholic writers of the highest authority have also maintained that the Pope enjoyed, by Divine institution, the right of judging in the temporal affairs of men and that the deposing power was an article of faith. Lord Acton says the principle of imputing to Catholics whatever might seem to be involved, constructively or potentially, in the Vatican Decrees would lead to extravagant consequences. Thus, Pope Urban laid down the rule that it was no murder to kill excommunicated persons, provided it was done from religious zeal only, and not from any inferior motive. The spirit of this rule, he says, was in full vigour in the 16th century. Some citizens of Lucca, having imbibed Protestant principles, fled to foreign countries. The Government of the Republic, acting under pressure from Rome, offered a reward of 300 crowns for killing any one of them, upon which Pius IV. "congratulated them on this wise and pious law," affirming that nothing could do greater honour to God provided it was diligently executed. With regard to the maxim that no faith was to be kept with heretics, Lord Acton says, that in the days of the Council of Constance great efforts were made to induce the Emperor to disregard the safe conduct he had given to Huss, and that when Henry of Valois had sworn to respect liberty of conscience in Poland, he was informed by one of the Roman Cardinals that it would be a grievous sin to respect his oath.

In order to establish his point that a gulf divided the extreme opinions of the Papacy from the common sentiments of Catholics, Lord Acton cites the instances of Queen Elizabeth and the Massacre of Saint Bartholomew. Queen Elizabeth had reigned ten years and had nearly accomplished, so he says, the suppression of the Catholic religion in England—a statement open to controversy—when Pius V. declared that she had forfeited her crown, and absolved her subjects from their allegiance. Rudolfi, a Florentine, was employed as his agent to get up an insurrection in England, and, being accredited to the King of Spain, assured him, on the part of the Pope, that it was an affair of the greatest importance to the interests of religion. When Rudolfi came to explain the nature of his commission from the Pope, it became apparent that it resolved itself into no less than a plot for the assassination of the Queen. Velasco also describes the death of the Queen as the real object aimed at, and the King of Spain accordingly wrote to the Duke of Alva suggesting the most favourable opportunity for putting the plan in execution without the risk of open war. Lord Acton states that he was long disposed to doubt the accuracy of the story, because it seemed inconsistent with the many virtues of the Pope, and because it ought to have prevented his

canonization. But neither of these objections, he says, is valid. The first allows too little for the influence of the Inquisition on the minds of humane and charitable men, and the Pope presided over that institution at the period of its greatest activity, and declared that he was willing to spare a culprit guilty of a hundred murders rather than a single notorious heretic. He declared that a Pope who should permit the least grace to be shown to heretics would sin against the faith. He required that they should be pursued till they were utterly exterminated. This rule was applied to Queen Elizabeth; sovereignty was no protection, for she had forfeited it by the sentence of the Pope. After the death of Pius V. this doctrine continued to be taught by eminent Catholic divines, and a work on moral theology, printed after the middle of the last century, stated it as a maxim that a person lying under the ban of the Pope might be killed in any place.

Lord Acton had asserted that Gregory XIII. approved the Massacre of St. Bartholomew, and only complained that too little had been done, and he was assured by a Doctor and Professor of Divinity that this was a hackneyed story which the veriest bigot would be ashamed to repeat. In his second letter, therefore, he supports this assertion by various quotations which leave not a shade of doubt on the subject. When Gregory was informed that the Huguenots were being massacred all over France, he sent word to the King that this event was more agreeable to him than a hundred battles of Lepanto, in which the Turks, then the dread of Christendom, had been vanquished. He proclaimed a Jubilee to thank God for this great mercy and to pray that the King might have constancy to pursue to the end the pious work he had begun. There were signs of intermission, and Gregory required his Nuncio to insist on the utter extermination of the heretics. "I informed the King," reported the Nuncio, "of the great consolation which had been afforded to your Holiness by the success obtained in this kingdom, through the singular grace of God granted to all Christendom under your Pontificate. I acquainted him with the desire of the Holy Father to see, for the greatest glory of God, and the greatest good of France, all the Huguenots extirpated from the kingdom. Cardinal Orsini was despatched as Legate, with extraordinary solemnity, to congratulate Charles on the occasion, and assured the king, in his audience, that by this action he had surpassed the glory of all his forefathers, but pressed him not to be forgetful of his promise not to leave a single Huguenot on the soil of France. Soon after, the Cardinal of Lorraine, haranguing the king on the part of the clergy of the kingdom, declared that he had eclipsed all preceding monarchs, not by the massacre only, but by the holy deceit with which he had laid his plans. Lord Acton closes his letter by the remark: "I know there are some whose sentiments of reverence and love are unhappily wounded by what I have said. I entreat them to remember how little would be gained if all that came within the scope of my argument could be swept out of existence, and to ask them whether the laws of the Inquisition are not

a scandal and a sorrow to their souls. It would be well if mankind had never fallen into the temptation of suppressing truth and encouraging error, for the better security of religion."

Mr. Gladstone's pamphlet called forth other replies of a different character. Among laymen, Lord Herries, Mr. Langdale, Mr. Stourton, and Lord Petre, as the chairman of the Roman Catholic Union, hastened to assert their unfeigned assent and consent to the dogma of Infallibility as defined in the Vatican Decree, and their most ardent loyalty to the Crown of Great Britain; which, however, Mr. Gladstone had never called in question. Canon Oakley also published a letter to Mr. Gladstone to the same purport. Archbishop Manning, who is said to be engaged on an elaborate reply, lost no time in stating, in the public journals, that he lamented on public and private grounds this act of imprudence, and, but for his conviction of Mr. Gladstone's sincerity, this act of injustice. It was out of all harmony and proportion with a great statesman's life, and was the first event that had overcast a friendship of forty-five years' standing. He asserted that the Vatican Decree had not changed by a jot or a tittle the obligations or conditions of Catholics towards the civil powers; that the Council simply declared an old truth, and made no new dogma. "The whole of Mr. Gladstone's pamphlet," he said, "hung on the contrary assertion, and fell with it." To this it is aptly replied, then why was it convened? There is nothing the Roman Catholic apologists have laboured so assiduously to impress on the public mind, as that no alteration whatever was made by the Vatican Council. A Roman Catholic, writing to the *Times*, says, that never was a Council summoned with more pomp and circumstance. Aged bishops were collected from all parts of the world, as if to proclaim some momentous truth, and years of preparation had preceded the final solemnity. If nothing was done, and no change whatever was made, why this waste of time, and labour, and money? The assertion refutes itself.

In this controversy it was not possible for Monsignor Capel, the greatest Catholic propagandist in England, to withhold his pen. The pamphlet which he has published as a reply to Mr. Gladstone, originally appeared in the *Weekly Register and Catholic Standard*, and was intended for the comfort and consolation of the Faithful, rather than for the conviction of heretics, and it is exactly adapted to this purpose. It begins, as might have been expected, with a bitter personal attack on Mr. Gladstone, whom he charges with having inflicted a deliberate and wanton insult on the Catholics. The weakness of his case is at once betrayed by his impugning the motives of his antagonist, whose pamphlet was written, he says, from some political motive. As Ritualism had been, he says, used for delivering this philippic against us, we may dispose of it in a short paragraph—which, however, extends to two pages and a half. It contains observations on the High Church party, as the auxiliaries of Rome, which has led him into a controversy with Dr. Liddon, and which we have noticed in another

place. He then proceeds to impugn Mr. Gladstone's remarks on the growth of Catholicism, of which so much is made at Rome, that the island is already designated the Isle of Saints—a name hitherto restricted to Ireland. He states that forty of the London Catholic clergy were formerly members of the Church of England. Many of the Jesuit fathers are converts. Among the eminent professors of the Catholic University College, Kensington, five also are converts; so are the heads of six of their educational establishments, and the editors of the *Dublin Review*, and of three other Roman Catholic publications. The number who are received every year into the bosom of the Church is estimated at 2,000. The diminution of numbers noticed by Mr. Gladstone is to be attributed to the emigration of the Irish,—and their immigration may also account in some measure for the previous increase. "Some priests of experience are, however, of opinion that, taking one thing with another, the numerical gain is not considerable," which we take to be the real fact—the backbone of English strength is still sound and Protestant. "Be that as it may," says Monsignor Capel, "there can be no question that the work of the Church is making immense and solid progress in England. Personal contact with Catholics at home and abroad has done and is doing much to dispel prejudice, and the High Church clergy in the Anglican communion are doing much—the Spirit of God is at work in our midst." The Monsignor disowns the imperfect Catholicism of Lord Acton and Lord Camoys, and states that his Church holds that the "ecclesiastical power is superior to the civil, and defines the limit of the one and the other, and that when the civil passes its proper province, then has the Church the right to raise its voice, and condemn it." The ecclesiastical power is embodied in the Church, and the Church speaks and acts through its Head, the Pope. The practical result of this doctrine is that the Pope's power is superior to that of Queen Victoria, and defines the limit within which she may be obeyed, and if the Legislature should pass the province which the Pope defines to be proper for it, he has the right to condemn it, and to exact from all Catholics obedience to himself and disobedience to the law. The power claimed by and for the Pope is thus defined by Monsignor Capel:—"The Pope is, *jure divino*, supreme judge of Christendom in all things spiritual; and, consequently, he has the power of pronouncing on the moral character of any action done by individuals or nations. In consequence of this divine and indefeasible right, in the days when all the states of Europe were Catholic, they appealed to him as the Supreme Judge and Arbiter in civil matters. Thus did the Holy See acquire a right over the nation, *jure humano*. The Powers of Europe no longer appeal to the Pope to compose their differences. His office of Arbiter is consequently at an end, OR IN ABEYANCE"—an expression of most pregnant meaning—"but the direct and indirect powers which he acquired *jure divino* are still in full vigour."

Dr. Newman's reply to Mr. Gladstone, from the great reputation which his genius has long secured him in the estimation both of Protestants

and Catholics, is a far more important production than any of the others. It is distinguished by all his talent of close argumentation and poignant retort. It is not a mere collection of pleas in defence, but an elaborate statement of the views which he entertains on all the main points treated of by Mr. Gladstone. Leaving the function of vituperation to the Capels and the Mannings, and those to whom it is congenial, he sets himself to the task of discovering the loose points in Mr. Gladstone's armour, which he assails with matchless skill and energy. We have no space for going into these questions, and must limit our remarks to other, but not less interesting points. He begins by stating that, while he deplores Mr. Gladstone's Expostulation, he believes the Catholics have only themselves to thank for having provoked it. "There are those among us," he says, "who for years past have conducted themselves as if no responsibility attached to wild words and overbearing deeds; who have stretched principles till they were close on snapping; and who at length, having done their best to set the house on fire, leave to others the task of putting out the flames." This can have no reference but to the Ultramontanes, to whom also he evidently alludes when he speaks of the chronic extravagance of knots of Catholics here and there. To palliate the conduct of Bishop Doyle and the other members of the Irish hierarchy, who, in 1826, when the question of Catholic emancipation was before the statesmen and people of England, declared on oath—and, we are convinced, with perfect sincerity—"that it was not an article of the Catholic faith, neither were they thereby required to believe, that the Pope was infallible," he says that the English public and English statesmen were led into a little misapprehension by the apparent, but by no means entire repudiation of Papal infallibility by the local authorities of the Roman Catholic Church. "There are few Catholics who will not deeply regret, though no one be in fault, that the English and Irish prelates of 1826 did not foresee the possibility of the Synodical determination of 1870"—in the Vatican Decrees—"nor will they wonder that statesmen should feel aggrieved that stipulations which they considered necessary for Catholic emancipation should have been, as they think, rudely cast to the winds." Dr. Newman must have felt how difficult, if not almost desperate, was the case he had in hand, when he accounts for the antagonistic assertions of the Irish prelates regarding the infallibility of the Pope before emancipation, and after it was acquired, by regretting that Bishop Doyle and the hierarchy of the Roman Communion had not enjoyed the gift of foreknowledge. But he has a more difficult task, while defending the dogma of Papal infallibility, to explain the fact that he emphatically condemned it, while it was under discussion, in a letter to Bishop Ullathorne on the 6th of April, 1870, in these words: "Why should an aggressive and insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?" This letter, he says, "was one of the most confidential I ever wrote in my life. I wrote it to my own Bishop, under a

deep sense of the responsibility I should incur were I not to speak to him my whole mind. I put the matter from me when I had said my say, and kept no proper copy of the letter. To my dismay, I saw it in the public prints. I cannot withdraw it, for I never put it forward, but I withdraw it as far as I can, by declaring that it was never meant for the public eye."

Dr. Newman then proceeds to the question of divided allegiance, and while he admits in the main Mr. Gladstone's description of the comprehensive character of the Pope's sovereignty, denies the conclusion that Catholics have therefore placed their loyalty and civil duty at the mercy of another. In regard to the rights of conscience, while he allows that "there are extreme cases, in which conscience may come into collision with the word of a Pope, it is to be followed in spite of that word." He places conscience above the Pope, and quotes the dictum of a French Dominican, that "if in the judgment of conscience, though a mistaken conscience, a man is persuaded that what his superior commands"—and the word "superior," according to Dr. Newman, includes the Pope—"he is bound not to obey;" and he himself adds the remark: "Certainly, if I am obliged to bring religion into after-dinner toasts (which, indeed, does not seem the thing), I shall drink to the Pope, if you please; still, to conscience first, and to the Pope after. . . . Conscience is the aboriginal Vicar of Christ; a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas; and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and have sway. . . . But in this age, with a large portion, it becomes a license to take up any or no religion—to take up this or that, and let it go again—to go to church, to go to chapel—to boast of being above all religions, and to be an impartial critic of each of them. Conscience is a stern monitor, but in this country it has been superseded by a counterfeit, which the eighteen centuries prior to it never heard of. It is the right of self-will. In condemning freedom of conscience, the Pope has only condemned it in the false and degraded sense last mentioned."

Dr. Newman has elaborately discussed the Encyclical and the Syllabus with the object, as he states, of *minimising* as much as possible the extent of the language in these memorable documents, and his interpretation is that the doctrines condemned in both are to be regarded only "as the specific allegations of the authors from whom they are quoted." The Syllabus is treated with singular reserve. He has the boldness to say that it is not a Papal utterance, but a mere index drawn up by some unknown author to indicate in what public utterances of the Pope particular questions are treated. Be that as it may, they have received the stamp of Papal authority, which must continue in full force until it is revoked by the same authority. They are a correct index of the antagonism to modern progress which has marked the pontificate of the present Pope. The refined definition of Dr. Newman will be unintelligible

to the great bulk of Roman Catholics who will still continue to believe that whatever is embodied in the Encyclical and the Syllabus is to be considered as having been emphatically anathematized by the sole and infallible Vicar of Christ on earth. On the subject of Infallibility, he states that a Pope is not infallible in his laws, nor in his commands, nor in his acts, nor in his administration, nor in his public policy. Was Gregory XIII., he asks, infallible, when he had a medal struck in honour of the Bartholomew massacre; or Paul IV., in his conduct to Elizabeth; or Sextus V., when he blessed the Armada; or Urban VIII., when he persecuted Galileo? No Catholic ever pretends that these Popes were infallible in these acts.

He then alludes to Bishop Fessler, who was Secretary-General to the Vatican Council, and has since been engaged in making the Decrees "*as tolerable as possible*." The prelate states that the infallibility of the Pope is neither more nor less than the infallibility of the Church—and here we may renew the remark that this doctrine was fully and unequivocally received throughout the Catholic world long before Pius IX. came to the throne, and that there could therefore have been no occasion to collect 700 bishops from the uttermost parts of the earth to declare it. He says that the Pope is only infallible when speaking *ex cathedra*, but even when he is in it his words do not proceed from his infallibility. He is not infallible in the reasons by which he is led, or on which he relies in making his definitions, nor in matters which relate to persons. "In the circumstances and surroundings of formal definitions there may be actual error." He is not like an Apostle, inspired. He has only a *Divina assistentia*, "an external guardianship," to keep him from error respecting the particular point in question. It is not in every precept concerning moral duties that he is infallible. Any such precept, to be accepted as dogmatic, must be drawn from the moral law; that is, it must relate to things in themselves good or evil—not, for instance, to such a matter as the lawfulness of lotteries. The definition must, moreover, relate to things necessary for salvation. Still further, the Pope's infallibility is not called into exercise unless he speaks to the whole world. Accordingly, orders which issue from him for the observance of particular countries, or political or religious classes, have no claim to be the utterance of his infallibility. *If he enjoins on the hierarchy of Ireland to withstand Mixed Education, this is no exercise of his infallibility.* Such are the restrictions which the organ of the Holy See is placing on the dogma of Infallibility promulgated by the Vatican Council, "to make it as tolerable as possible;" and it presents a singular contrast to the sweeping demand of supremacy which the Ultramontanes are putting forth in England. But with ninety-nine out of every hundred Catholics, infallibility will be interpreted in its broadest and most unreserved sense, and the oracular sentence, "Rome has spoken," will be sufficient to silence all inquiry, and to place the votary in abject submission to the priest.

Memoir of the Rev. John Mills.

AT the call of affection, but with a deep sense of the difficulty of our task, we now attempt to give a sketch of the late Mr. John Mills, who for many years lived and laboured in the ministry of the Word amongst us; and who, at the ripe age of eighty-four years, entered into rest.

Mr. Mills was born at Stoulton, in Worcestershire, on the 24th of June, 1790. His parents were members of the Established Church. Upon the ministry of the Word in that community, young Mills attended, and received his first religious impressions. These were deep and real, and being followed by the advice and prayers of a pious mother, resulted in an earnest concern for his soul's salvation. According to the custom of that Church, he, in due time, was "confirmed," and thus became a member and communicant. It was not long after this, however, that his mind underwent an important change, which influenced the whole of his after life. His meditations upon Scripture, and his increased acquaintance with the principles of Nonconformity, led him to forsake the Establishment and to unite with the Baptists.

At the age of twenty-two he was baptized by the Rev. T. Waters, at Pershore, and became a member of the Church in that town. This was indeed a dedication of his whole being to God. From his baptism he became an active, ardent, zealous servant of Jesus Christ. His whole mind was set upon learning and doing his Master's will. The first portion of the vineyard in which he employed his talents was the Sabbath School. He saw great spiritual destitution in the surrounding villages, and he set his heart upon the formation of schools in such places. Often has he gone knee-deep in water, sometimes taking off his shoes and stockings, and at others riding on horseback, with water nearly up to the horse's neck, in order to reach the village school. This pioneering has not been without its reward, for in several of those places we now have Baptist Churches and schools established. Burning with zeal for the glory of God, it was not surprising that he should be invited to preach the Gospel to his fellow-men. Accordingly, he received an invitation from the Baptist Church at Atchlench, in 1821, to become their pastor. This he accepted, and settled, but the union was not of long duration, for in 1824 he left for Winchcombe, in Gloucestershire. It was during his residence in this place that he felt his need of a collegiate training, and he set his mind upon learning the languages. In this he was greatly assisted by a German Jew, who lodged at his house. Winter and summer, Mr. Mills rose at four or five o'clock to pursue his

studies—with what success his published works will supply the best evidence. For seventeen years he laboured in this sphere, “in season and out.” And in 1841 he entered upon a fresh pastorate, in Kidderminster. It was in this town the writer of this paper first became acquainted with Mr. Mills, and, from the first interview, learned to love him. Here for sixteen years he maintained an unblemished reputation, and proclaimed a pure Gospel, the effect of which was seen in the salvation of many souls. In this sphere he took deep interest in the working classes, frequently preaching in the open air, delivering Saturday night lectures, and in many other ways endeavouring to raise the fallen and uplift the degraded. Here, too, he delivered many Sunday night lectures on the Apocalypse; and to his mind and heart the Ministers’ Monthly Meeting owed its existence. Ministers of various denominations met at each other’s houses for tea, conference, and devotion; which tended greatly to foster a spirit of unsectarian love and unity among all classes of the community. The present Bishop of Rochester was then Vicar of Kidderminster, and we need only mention that he was a subscriber for Mr. Mills’ first work, to show how he esteemed its author.

Mr. Mills left Kidderminster in 1857. For several months his path seemed dark and mysterious; no church seemed open to him; during which time he cast himself and family, in the fullest faith, upon the providence of God. After considerable anxiety, he was led to accept the call given by the Church at Stogumber, in Somerset, which proved to be his last pastorate, for, after ten years’ toil, he retired from the regular work in 1867. But, though now relieved of the cares of a pastorate, Mr. Mills was not lacking in his efforts to do good. He frequently preached in and around Taunton, and regularly attended the service of God. For several years before his death he rendered important assistance to the little Congregational Church situated near his house—the Baptist Church being too far off for him to attend very often. Only twice during five years was he absent from the week night meeting, and he was then from home. Exactly three weeks before his death, Mr. Mills preached in the Assembly Room, Taunton, and when on his way thither, his daughter said she feared it would prove too much for his strength, to which he replied, “Don’t discourage me; I mean to work as long as I am able.” One of the congregation complimented him upon his increased vigour, but, alas! it was the last effort of a ready and willing mind, for he never again proclaimed the truth. Replying to some friendly remark, he said, “I felt that God was there.”

For some time previous to this date his strength had been gradually failing, and during the last fortnight he seemed conscious that his end was drawing nigh. Several of his remarks told how truly he anticipated his departure. “I shall soon be going; I shall be glad to go.” “The leaves fall off one after another.” He was very fond of Toplady’s beautiful hymn, and many times repeated the words, “Nothing in my hands I bring.” The last night of his life was almost entirely spent

in communing with Christ, and he evidently saw much of the glory of heaven—saying many times, “*Fetch me now,*” and then with renewed emphasis, “*Fetch ME!*” “The gate is open, *Hallelujah, Amen, Saviour,*” these were his last distinctly articulated words. When soon after he sweetly slept in Jesus, December 14th, 1874.

“ So fades a summer cloud away,
So sinks the gale when storms are o’er,
So gently shuts the eye of day,
So dies a wave along the shore.”

Mr. Mills was the author of a tract, published by the Baptist Tract Society, entitled “*Christian Unity.*” He also published, “*Sacred Symbology,*” “*The New Creation,*” and “*Thoughts on the Apocalypse.*” At the time of his death he was engaged on two works—one on the “*Israelitish Origin of the English Nation,*” and the other on the “*Millennium.*”

Of the moral qualities possessed by Mr. Mills it is not easy to write so as to do justice to the subject, and yet not overdraw the picture. He possessed qualities which are not often found in combination. His mind was at once lofty and lowly. In aspiration his soul seemed only satisfied when it reached the “*Holy One,*” while his sympathy would reach the most degraded of men. His meekness and docility were ever present without effort, mellowing all he said, and his child-like cheerfulness threw sunshine over the spirits of all around. Though far from frivolous, he was a fountain of joy, whence flowed streams which refreshed and cheered all who had the pleasure of his society. There seemed to reign within his breast one master feeling, and that was a consciousness of peace with God: Nothing could disturb or affright him, for his soul was “*staid on God.*”

On one occasion, when people had become alarmed by railway accidents, he was entering a carriage with a brother minister and his wife, when the lady said, “*I hope we shall get safely to our journey’s end.*” To this Mr. Mills replied, “*I trust we have all committed ourselves to Him who neither slumbers nor sleeps.*”

His unselfishness may be seen in one fact. When a young man he became heir to an estate, but to relieve his parents from some anxiety and embarrassment, he volunteered to give up the whole property for their good.

In love of the admirable—in scorn of the base—in zeal for God’s glory, and labours for man’s good—in ripe attainment, and genial, gentle, Christian-like goodness, he was “*a burning and shining light.*”

Mr. Mills was highly esteemed in Somerset, where he lived and died. At the little chapel, near his house, a funeral sermon was preached, on the first Sabbath in January, to a crowded congregation, by W. Rawlinson, Esq., from 2 Tim. iv. 6—8. The Rev. G. Hider, of Stogumber, also preached an impressive sermon to his people, from the words, “*He was a good man.*” Such testimony would be borne of him in every capacity. As a man, a minister, a

parent, a pastor—in all the relations of life, his character was stamped with goodness.

“ With harp of angel melody, and a palm branch in his hand,
This saint 'mid circling spirits round the golden throne shall stand,
And his song shall be enduring as Heaven's Eternal day,
While his victor crown of amaranth shall never fade away.”

J. B.

The Baptists in Sweden.

BY THE REV. A. WIBERG, STOCKHOLM.

THE first man known to have introduced Baptist sentiments in Sweden in modern times, was Frederick Olaus Nilsson, a Swede by birth. Mr. Nilsson, some years before his conversion, was a sailor. Having made a voyage to America, on his arrival at New York he absconded from his captain, and it was during his wanderings at this time that the Lord met him in mercy, and brought him to repentance and faith in Christ.

After having spent some time in America, he returned to Sweden. Here for a time he laboured as a colporteur among the seamen, being supported by the Seamen's Friend Society of New York. About this period of time, he accidentally met with a Mr. Schroeder, captain of an American vessel. Captain Schroeder was a native of Sweden, and a son-in-law of the Rev. J. R. Steward, pastor of the Mariners' Baptist Church of New York. Although he was a Baptist, and had had much conversation with Mr. Nilsson on the subject of religion, he did not utter a word respecting his views of Christian Baptism. Afterwards, in a letter to Nilsson, he says, “ Do not think too lightly on the subject of Baptism.” This remark led Nilsson to search the Scriptures on the subject, but it was not until six years after that his mind became settled and his views clear, and this was alone from reading the Word of God. He now saw the path of duty clear before him, and consequently left Sweden, July 17, 1847, and went to Hamburg, where, after having related his experience before the Church, he was baptized by the Rev. J. G. Oncken, August 1, 1847, and two years afterwards he was ordained to the Gospel ministry.

On the 21st of September, 1848, the wife of Nilsson, two of his brothers, and two other believers, were baptized in the Cattegat, near to Gothenburg, Sweden, by a Baptist missionary from Denmark, A. P. Forster; and the same evening was organised the first Baptist Church in Sweden, consisting of six members. On the 30th of December following, four more were added by baptism. Thus the little band continued to increase, until they numbered fifty-two;

Brother Nilsson, in the meantime, travelling about preaching and baptizing such as came forward and made a profession of their faith in Christ, until July, 1851, when Nilsson received sentence of banishment, and was obliged to seek refuge in Denmark. In the spring of 1853, the majority of the Church emigrated to America. In 1855, sixteen members were still found of this first Church in Sweden. Many of these first Baptists suffered severe persecution, being often fined and brought up to answer various charges before the Consistory—such as not having their children baptized, falling from the true faith, &c.

While efforts were made in the South of Sweden to quench the fire which had there been kindled, a new ray of light began to glimmer in the heart of Sweden.

It was in the summer of 1849 that Mr. Peter Johansson, a native of Sweden, but a resident of Hull, England, made a visit to his brother in Stockholm, and while there the subject of baptism was made a topic of conversation. His brother, who was a Christian, and some others, became exercised upon the subject. The year following, A. Wiberg, who had for seven years been a minister in the State Church, and had given up his living as a minister for conscience' sake, came to Stockholm, and there fell in with the friends who had thus begun to think upon the subject of believers' baptism. At first he strongly opposed their views, being still much prejudiced in favour of infant baptism.

In 1851, he made a journey to Hamburg with Mr. D. Forssell, whom he accompanied as an interpreter of the German language. While in Hamburg, he had discussions with the brethren there, and strongly opposed their views. On his homeward journey he read "Pengilly on Baptism," which had been placed in his hands by Brother Kobner, and what most particularly struck his mind was Dr. Dagg's exposition of 1 Cor. vii. 14. After this he read Hinton and Carson on Baptism, but it was long before he could be fully persuaded. When he was convinced by reading these works and comparing them with the Greek New Testament, he wrote a book on the subject. About this time he was prostrated by a severe attack of illness, and was recommended by his physician, as the only hope of recovering his health, to make a sea voyage. He accordingly left Stockholm on the 17th of July, 1852, for America. On the way, he was, by brother F. O. Nilsson, then residing at Copenhagen, baptized in the Baltic Sea, on the 23rd of July, 1852. He arrived at New York on the 18th of September following, and remained three years in America. During that time he wrote a second work on Baptism, the first having, meanwhile, been published in Sweden, in 1852.

It was the reading of his work on Baptism that led many to search the Scriptures, and think seriously upon the subject of baptism. But as yet there was not an administrator. In May, 1854, two brethren went to Hamburg, and were there baptized. One of them, P. F. Hejdenberg, was ordained to the ministry. On his return to Sweden

he baptized a number of believers, upon a profession of their faith, in Stockholm, Orebro, and Dalecarlia, and two or three churches were formed. At the close of the same year the number of baptized believers was from 150 to 200. Mr. Wiberg sailed from New York, America, September 8th, 1855, and arrived in Stockholm in October following, having been appointed superintendent of colportage in Sweden, under the patronage of the American Baptist Publication Society. Since that time, the spread of the truth has gone forward with almost unparalleled success. The number of baptized believers at the close of the year 1873, was 9,678 with 222 churches. During that year 844 believers had been baptized, and five new churches formed.

But while there are at present about 10,000 Baptists in Sweden, that number does not represent all that have been converted through the labours and Christian efforts of the Baptists, as many who have been converted through their instrumentality remain in the State Church, and many have emigrated to America, not to speak of those who have, during the last twenty years, been removed by death. And the work has not only spread to every province of Sweden, it has also extended to Norway and Finland. In Norway, there are at present fourteen churches with about 300 members, the result principally of the labours of Swedish Baptists. In Finland there are three or four churches with about 100 members, also an outgrowth of the Swedish mission.

Parallel with the work among the adults, the Lord has been pleased also to carry out a great work among the children, through Baptist instrumentality. Mr. P. Palmquist, a deacon of the first Baptist Church in Stockholm, and a publisher, may truly be called the father of the Sunday-schools in Sweden. In 1851 he visited the Great Exhibition in London; but, being a godly man, he also visited a Sunday-school in the west end of London, and what he there witnessed was more pleasing to his eyes than anything he had seen at the Exhibition. Consequently, on his return to Stockholm, he opened a small Sunday-school in a room, in which religious meetings were held. He also commenced to publish small Sunday-school books. And from that little beginning the work has grown year by year, until at the close of 1873, there were 10,533 children in the Sunday-schools of the Baptists, instructed by 642 teachers. The Lutherans have followed in the footsteps of the Baptists, and have also organised many Sunday-schools; besides which the Methodists, who have lately established a mission in Sweden, have quite a number of Sunday-schools; so that the number of Sunday-school children in the whole kingdom of Sweden at present, may be safely put down at 30,000 to 40,000.

The mission has, since the year 1855, been nobly helped by the American Baptists. Through their aid, a number of brethren have every year been enabled to devote their whole time to spreading the gospel, by preaching and distributing Bibles, books, and tracts. The

support, however, received from the Baptists in America, has been, and is, insufficient to meet the demands. But the churches have done well in supplying the deficiency; and that not a little has been done by them may be judged from the fact that, last year, there were sixteen local missionary societies which supported twenty labourers during the whole year, and rendered partial aid to about sixty others. The strongest of these local societies is "The Stockholm Missionary Union," which last year aided twenty men, twelve of whom were supported during the entire year. The entire number of pastors and evangelists labouring in Sweden in connection with the churches is not far from one hundred, and, considering their circumstances and the limited culture they have enjoyed, it must be allowed that they are a very effective body of men.

In order to qualify young men more effectually to prosecute the work of pastors or evangelists, a theological school was formed in Stockholm in the year 1866. In this school, called "The Bethel Seminary," the course of instruction varies from one to four years, according to the capacities of the students. Fifty-eight young men have received instruction in that seminary, of whom some have already for years been engaged as preachers and pastors, and have proved to be very efficient labourers. For the present, sixteen brethren are instructed in the school, among whom is one brother from Bergen, Norway.

The Lord has, from year to year, been pleased to crown the labours of His servants with more or less extended revivals in different parts of the country. And the last tidings from Sweden were to the effect that an unusual religious interest prevailed in various parts of the country, and multitudes were born into the kingdom of Christ. Thus, in the beginning of last year the interest in one place was so intense, that the meetings continued from six or seven o'clock in the evening to one o'clock in the morning, the time being taken up by preaching, prayer, and conversation with inquirers. In another place, in the north of Sweden, the religious movement was so powerful, that a brother says, in a letter dated March 1st, 1874, that he had never witnessed such an outpouring of the Holy Spirit, and in a short time over one hundred had professed to have found peace in believing.

But while thus there is much cause of gratitude to God for what He has done and is doing in Sweden through the instrumentality of the Baptists, there is much still to be done. The country at large, though nominally Protestant, is still sunk in semi-papal ignorance, superstition, bigotry, intolerance and vice. Thus they believe that infant baptism saves the children from sin, death, and hell, and gives them eternal salvation; and that people at the Lord's Supper receive the very flesh and blood of Christ. The clergy not only exercise almost the same power over the minds of the people as the Catholic priests over their votaries; but they are also armed with the formidable power of preventing the spread of the gospel in their respective parishes, through a paragraph in the Swedish law. Thus the Church

Council in every parish, of which the parish rector is the self-constituted chairman and head, has the power of forbidding, on fine of 50 to 300 crowns (or £3 to £17), any one to preach, whose teaching they *consider* to tend to separation from the State Church. Through this paragraph, as well as through another similarly intolerant, cases of persecution and fine have taken place up to the last year.

But the Baptists of Sweden not only suffer from restrictive laws with regard to the spread of the Gospel; they are also very much troubled on account of the existing law concerning marriage. There is a large number of the Swedish Baptists who cannot enter into a legal marriage contract on the ground that they have not been confirmed in the State Church; and hence many members of Baptist Churches have every year had to enter into illegal marriages, an evil which is sorely felt—not to speak of other legal disabilities to which the Baptists of Sweden are subjected.

As the Swedish Baptists have tried to help themselves with regard to the support of the ministers of the Gospel, so they have also done much to further the Gospel by erecting plain places of worship. Thus, at the close of 1873, they had erected no less than fifty-six chapels, almost all of which, however, are small wooden houses. But as there are 222 churches, they need many more places of worship. Thus, in the southern suburb of Stockholm, the capital of Sweden, and in Gothenburg, a town of 70,000 inhabitants, chapels of brick are greatly needed, not to speak of other places, where less expensive buildings are required, but cannot be erected from want of means. The preachers have mostly to preach just where and as they can; very often in private houses, where the rooms are often filled to suffocation; sometimes in barns, and sometimes in the open air.

The Gospel in Valenciennes.

[Our friend Mr. James Benham, of Wigmore Street, has kindly forwarded us an interesting letter from M. Massot, pastor of the Protestant Church in Valenciennes. We shall be glad if the following extract is the means of calling forth any contributions from our readers, of which Mr. Benham will kindly take charge.—Ed. B. M.]

YOUR friend, in his letter to me, requested a short statement of the work here. I should prefer to write it in French, so that I must appeal to your indulgence for the mistakes which you may find in my writing.

I begin by saying that the ideas of the Reformation in the sixteenth century had much success in Valenciennes. According to historians, there were not less than twelve thousand souls who attended

the preaching of the Gospel at the Marais-de-l'Epaix, a village outside the walls of the town. Three hundred of them suffered martyrdom, many of them ministers, among whom the names of two are still well known, Guy de Bris and Peregin de la Grange, who gave on the scaffold such a powerful testimony to Gospel truth, that their persecutors trembled.

I do not intend to give you a history of those awful times—there would be volumes—and one cannot attempt a very complete account, because the cruel Duke of Alva ordered the papers concerning Protestantism to be burned. The few documents which have escaped the fire are incomplete; nevertheless complete enough to let us know that there was in that epoch a very interesting foreign Protestant church in this town. I have quoted these facts to show you how this country deserves Christian sympathy. Since then, the darkness of Popery has covered the land. From time to time a few Protestant families have come to reside here in the pursuit of business,—for instance, the De Visme family, who resided in this place long since, and in whose house meetings were occasionally held, but there was no regular assembly for worship.

About the year 1825, an inhabitant of St. Saulve, a village two miles from Valenciennes, whose name was Quiévy, a Roman Catholic, a singer in the church, and a man of good sense, reading a controversial book of the sixteenth century on the errors of the Romish Church, was smitten to the heart. He perceived, for the first time, the errors of the doctrine in which he had been instructed, and lost all confidence in the teaching of the Church. He longed to read the Bible; and when one of his acquaintances lent him the Word of God, he read it day and night, till he found the truth as it is in Jesus, and, converted to God, he found peace to his weary soul, and rejoiced in the forgiveness of his sins. Subsequently he was made more happy by the fact that one of his daughters embraced evangelical truth, and for a long time they worshipped God in their own house, without abandoning the Romish Church.

On one of the great feasts, when the Church of Rome makes a great display of its images and street processions, M. Quiévy was vexed at the public exhibition of the images of saints, and accosted the priest thus:—"Sir, is it not shameful to us to carry about images such as these, and to pray to these idols of plaster? Are we not like pagans, and do we not offend the living God?" "You are right, M. Quiévy," answered the priest, "but be quiet, we shall not carry them out next year,"—which was the case. Subsequently this good man heard that there were Protestants living at Dour, in Belgium, about fifteen miles from St. Saulve. He set out for that place one Sunday morning. On his entering the town, he asked a woman whom he met if there were any Protestants in the town. She scornfully replied, "Those blacklegs are here." Passing on, he found the temple, and people assembling there for worship. He heard the Gospel, and said to himself, "This is just what I want." He made himself known

to the pastor, and, with his daughter, became a member of the church. Some of his neighbours, convinced of the errors of the Romish Church, joined them; and on each Lord's day they met at his house for prayer and Scripture reading.

In 1845, M. Quiévy became acquainted with M. de Visme, pastor at St. Amand-les-Eaux, ten miles from St. Saulve, who engaged to preach once in each month at St. Saulve. This effort was attended with such pleasing results, that in course of time a church of fifty members was formed, and it became necessary to obtain a more central position and larger accommodation. Valenciennes was selected as the site of future operations; and on the 13th January, 1865, I arrived in this town as pastor of the little flock. Three months were spent in vain efforts to obtain a meeting-house, during which time I was engaged in evangelistic efforts for the benefit of the miners and numerous workpeople living in the environs of the town.

On one occasion I went to St. Waast-la-haute, and, as the room could not contain the people, I preached to a congregation of about three hundred in the open air. A policeman, at the instigation of a priest, reported me, and the following week I was summoned to the office of the *Sous-préfet*, and forbidden to preach out of doors. At length a house, which had belonged to the Freemasons, was obtained. As it had not only a large room for meetings, but apartments for myself, we gladly hired it, although it is badly situated at the end of a narrow alley. Since 1865, the congregation has increased, notwithstanding the changing character of the population. Every year it has been my happiness to admit converts as members of the Church. I hold a meeting every alternate Friday at Bruay, three miles from Valenciennes; it is attended entirely by workpeople who are Roman Catholics. We have there a public library and a Sunday-school, and a day-school conducted by my daughter.

Our place of worship here has become too small for us, and we feel much the need of a larger one; but "there are not many mighty, not many noble," among us. Our people are poor; some subscribe tenpence a month, others twenty pence. We have one subscriber of £20 a year. We collect for this object every first Sunday of the month, and we have now in hand £280, very much short of the total we want, which is nearly £4,000. We are, therefore, very thankful, dear Sir, for your kind aid, and are sure that if Christians in England could see the state of things here, they would come to our help. We have a large population, desirous of hearing the Gospel, but beset by ignorance and prejudice. The funeral services afford us the opportunity of addressing hundreds, and our members distribute tracts and portions of Scripture, which are received with thankfulness. I have also a colporteur, who distributes the Scriptures, and I myself visit fourteen villages.

Now, dear Sir, to God be all the glory. May He be pleased to open the hearts and purses of your friends, to whom I beg you to communicate this statement.—PIERRE MASSOT, Pasteur.

Divine Omniscience : its Universality and Minuteness.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword."—*Matt. x. 29-34.*

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."—*Luke xii. 6, 7.*

WE have here the Great Teacher employing a very humble illustration of his doctrine, for surely, if it was in Palestine as it is here with us, almost no bird is of less consideration than the sparrow. Observe, however, for it is worthy of your observation, that it is a creature of God; that fact gives it importance. God made it. Think of the conformation of its body: the little chirper has a heart which sends blood into every part of its body. It has organs of digestion as we have, a nervous system of its own, a quick discernment of danger, and wings to bear it instantly off to safety. A principle, even the mysterious principle of life that lives within us, lives in the bird. But although its natural instinct leads it to build about our habitations, it is of no value or estimation. Neither was it in much esteem in Palestine, where five sparrows went at market for two farthings. But you wonder what use the Lord of Glory could make of this little creature in His spiritual teaching, or how He could find occasion to interweave somewhat of its history with religious instruction. The use He makes of it will appear as we proceed in the exposition of His words, when it will be obvious to us all, I hope, that there is no trifling in or about the text, but substantial instruction.

In these words, "not forgotten before God," there is much meaning. It did not come into being of itself or by chance; no, God made it just as He made us, and the wisdom and the power that were requisite to make the body of a man were requisite to form the body of a bird. Nor when brought into being was it left to shift for itself—no, God provided its food, and gave it the instinct to gather it, and superintended the mystery of its concoction and growth, the same as with us. The coming forth of the bird and the number of days it was to live, where it should build, where and when it should perish, were all in God's remembrance, just as it is with us. The bird cannot be sold without God, nor can it be put to death without Him, nor can any one creature of the countless myriads of creatures He has made ever be out of His recollection. We may and we must wonder at this, but it is quite true; it cannot be otherwise with an infinite mind which embraces all possible existences that ever have been, or ever shall be, at one view; for

infinitude does not creep along by reasoning, or by record, to assist memory, as we do. "Known to God," saith the Scripture, "are all His works from the very beginning to the end of time." There is no creature so minute, even such as can only be detected by the microscope, but its tiny history is in the Divine mind. Think, then, of a mind that can grasp all possible existence in all worlds at a glance, as easily as the human eye can see all that falls within its sphere of observation, in an instant.

And then He passes in the same breath from one of the least of its class in animated nature to the most insignificant of the inanimate; for what so inconsiderable, or, what so much below one's observation as the numbering of the hairs of the head. The most minute objects without life, and the least valuable possessed of life, are both taken by our Lord in illustration of the doctrine He inculcates.

Doctrine.—But what doctrine is that? It is this: *If a Heavenly Father's care extends so universally and minutely over all the creatures He has made, then it must be a sinful and unbelieving heart which is alarmed at aught that threatens or befalls the lives and fortunes of His own children.* It is not so put by the Divine Teacher, but it is impossible to gather anything less or more from His words. Now the application of this to the fears of want and the fear of death must be brought out. For instance, here is a disciple painfully addicted to a habit of looking forward, and whose contemplations in the future are always of a gloomy and desponding character. If he is an agriculturist, the prospect of temporary unpropitious weather brings certain omen of a defective harvest, and severe suffering, and heavy loss; or, if he is a commercial man, then the fluctuations of prices, the depression of markets, and the dullness of trade, keep up a morose and murmuring spirit; *fear*, the fear of bad times and corresponding inability to meet obligations, notwithstanding all past experience of divine goodness and providential care, eats out the life of the man's happiness. A misery his, which overleaps present comforts and borrows all its gloom from a futurity in time which may not be his, or, being his, may be bright with unanticipated success. Or, let the party belong to neither of these classes, let her be a widow woman, or one who has never wanted for temporal good, but she is dreadfully afraid that she shall yet become the child of misfortune, and be thrown upon the benevolence of the charitable and humane. And who has not met with such cases hundreds of times? Is it so, then, that the universal Provider cares not *for you*? Is it so, that He without whose permission a sparrow falls not, and He whose minute attention to events extends to one hair falling from the head, and who actually numbers the millions of such on the head of everyone of us; is it so that *you*, Christian, and your *affairs* fall beyond the circle which He fills every instant with the exuberance of His benefits? or, are you too insignificant for His notice, or too bad to be mended and cured of your miserable doubtings and unkind suspicions?

"*Fear not*," therefore, is the word with which the gracious Master

would drive away the apprehensions that would rob Him of His glory and His children of their happiness. It is very remarkable how much of His precious teaching is directed to this very matter. See his allusions to the *ravens* whom God feeds, and to the *lilies* that He clothes with beauty without our care or toil. And evermore the comparison is struck, "How much better are ye?" Consequently, the impossibility of being overlooked by the Omniscient eye.

Creatures fearfully and wonderfully made, in their make the glory of creation, and endowed with immortality too,—yea more, the adopted into the family of the redeemed, inspired with the blessed hope and waiting, waiting for the coming of the Lord and the manifestation of the sons of God,—shall they indeed indulge in complaints and suspicions, or allow a fearfully dejected spirit to mar "the peace that passeth all understanding"? "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," and, in course, all necessary good below, that may minister to the spiritual well-being or real good of the individual and family. Another view may be taken of the subject, touching our removal from this world.

It is well known how many Christian people there are whose lives are in bondage to the fear, not so much of death, as of *dying*. Their minds are fortified by the faith of the Gospel against the fear of being lost. "They know in whom they have believed, and that He is able to keep that which they have committed to Him against that day." Still they are haunted with anxiously painful thoughts about the dark and dismal passage replete with the terror of sick beds and incurable and torturing maladies. It might be enough to say that if they are secure against the *greater* evil, the *lesser* might well be dismissed. But this does not satisfy. Well, I fall back on the text. "Five sparrows are sold for two farthings, and not one of them is forgotten before God." The five birds are sold to die: they were not forgotten when alive and sold, neither are they forgotten in their death, for it has been shown that the Creator takes note of everything that lives, for it lives by Him; nor can its life perish without Him, *i.e.*, it cannot cease to be one of His charge, out of His knowledge and sanction, little as the death of a whole covey of birds would be thought of by us.

Now, is not the application of this obvious?

You are afraid of dying. What, of dying alone? That cannot be. If a worthless bird cannot die without its Creator, can you? If the shot cannot be fired which is the death of a bird without God, can Death's shaft strike you without Him? Not *one* of the five sparrows can fall but by the will of God, and can you die by chance, unguarded, uncared for, and, like a worthless thing, sink out of being, unattended unregarded? What do I say? Angels are there, who are sent forth to minister to the heirs of salvation; God Himself is there, saith the inspired Shepherd of Israel. "Thou art with me in the valley of the shadow of death." If not one of the birds is forgotten before Him in its lifetime, and in its deathtime, no more shall you be? O child of

believe in Him truly, trust in Him thoroughly, obey him implicitly, and you shall walk at liberty, for you keep His commandments, and that is a liberty at once rational and Divine.

Fourthly—From the handling of this subject, any ordinary capacity may conclude how utterly absurd and abominable the doctrine that “the fixed laws of the universe negative the idea of prayer affecting the purposes, plans, and measures of the Almighty.” The universality and minuteness of God’s observation, and His living in the midst of *all* His creatures and *all* His works, filling all in all, and having *all* power in heaven and earth, prayer offered to Him must be one of the most rational exercises of minds acknowledging His Being and perfections. The philosophic turn of modern freethinkers is no better than a modification of the old heathenism which held the Deity to be far above taking notice of mortals below. O, it is a first principle of true religion that God is the “hearer of prayer, to whom all flesh shall come.” Fear not, children of God, that your small affairs are below Him. When tempted to bottle up your anxieties and fears instead of spreading them before Him, remember the Royal Petitioner once said, “Put thou my tears in Thy bottle, are they not in Thy book?” And another to whom the prophet was commissioned to speak thus, “I have *heard* thy prayers, I have *seen* thy tears.” And another who affirms, “Five sparrows are sold for two farthings, and *not one* of them is forgotten before God, yea, the very hairs of your head are all numbered.”

News of Shiva and Durgā.

(Translated from the *Banga Mihin*.)

IT is necessary that our readers should know that owing to Rupia’s having begun to raise a great disturbance in Central Asia, Mahádeo¹ did not come this year with Parbeati² at the Pújá time to Bengal, consequently he was very anxious to know what sort of display there was in connection with her visit to Bengal. On the day when the Pújá came to an end,³ Mahádeo was sitting on his throne after the mid-day meal, and smoking hemp, when Durgā, Kártik, Ganesh, Lallsmi, along with Sharaswati⁴ arrived on Mount Kailás.⁵ All having made obeisance on their faces to Shiva, he gave his hemp pipe to Nandi (his disciple), and having wiped his mouth with his tiger skin,⁶ he courteously seated Durgā on his left side. (He had learned this kind of politeness by coming to Calcutta. He had seen

* Published in Kártik (October—November), 1873. The *Banga Mihin* has since been discontinued, but the present article derives fresh interest from the fact that the Durgā Pújá has just been celebrated again in Bengal, and this year the images of Durgā were fewer than last, when they decreased by 50.

in Calcutta that Englishmen did not smoke cheroots in the presence of ladies.) All the others then sat down in their proper places.

Then Mahádeo respectfully inquired of Durgá, "Beloved, I am very sad at not having been able to go with you to Bengal this time, especially as I have not on this occasion heard the poems and hymns that were sung in my praise; however, tell me what all you have seen on this occasion."

The mother of Ganesh, with a lute-like voice, replied, "O, Bhagaván,⁷ this time I have seen many new things in Bengal, but about one thing I am very sad and anxious. That, therefore, I must first tell you. The fondness for eating beef which I saw in many of the Bengalis! Ah, it is well *you* did not go this time! Had you gone you would with difficulty have brought back your bull.⁸ Some one has been searching the Bengali Shastres, and has proved that in ancient times the Hindus used to eat beef."

Hearing this, Mahádeo said, "I will not go again to Bengal with you, riding upon a bull.⁹ The chief justice of the King of Káshmin is a Bengali; I will order him to open a state railway from Kailás to Káshmin.¹⁰ It will then be easy for us to go and come between this and Bengal. Well, beloved, what then?"

Mahámáyá¹¹ said, "O, Bhutnáth,¹² thereafter I saw another cause of displeasure to you. Campbell Sáheb, the present governor of Bengal, is very much opposed to the drinking of *Somaras*.¹³ He has closed up many liquor shops; and I have, moreover, heard that he is increasing the liquor tax. Christians and Brahmos are supporting him in this. According to their doctrine, to be destroyed by liquor-drinking is a sin."

Hearing this, Mahádeo said, sadly, "Then the present governor of Bengal and the Christians and Bráhmas are verily clodhoppers. If they knew the taste of liquor they would not try to put a stop to drunkenness. Be that as it may, this is indeed a matter of regret. But what after this, Mahámáyá?"

Bhagavati¹⁴ said, somewhat diffidently, "O, Pashupati,¹⁵ a chief disciple of yours has fallen into great trouble. The merchant of Tarakeshwar had deflowered the daughter of a Brahman, on which account her husband put her to death. The Mahant is being tried."¹⁶

Rudrafati,¹⁷ laughing, said, "No fear, I will deliver him. According to our rules it is no sin to steal another's wife. What have Brahmá, Indra, Chandra, and my dear friend, Krishna, not done? I will save the Mahant; I am his ally."

Parvatnandini¹⁸ replied with anger, "If taking another's wife be not sin, then what else is sin?"

Mahádeo said, "This is not the time to discuss that matter, dear. The examples I have now mentioned are indisputable. Now say, what more did you see?"

Bhagavati said, "Chandruchur,¹⁹ in the city of Calcutta, a society has been formed for the suppression of obscenity. If you had been a mem-

ber of that society I should have made known to it through you a few complaints I have."

Mahádeo anxiously inquired, "O, Chárunetra,²⁰ what complaints? Tell me!"

Bhagavati said, "O, Ruler of Kailás, the Hindus dishonour me greatly. Only think, they bring before me women of lewd character, for three nights, at the time devoted to my worship, and make them dance in my presence. And one has to put his hands on his ears at the abominable songs of the poets. I feel great shame at seeing and hearing all this before children. You shall tell Káli Krishna Báhadun,²¹ the chairman of the Obscenity Prevention Society, that if the Hindus continue to act in this way, I shall proceed against them according to the Penal Code."

Mahádeo did not take this announcement very much to heart; he laughed a little, and said, "What then, Shashimukhi?"²²

Parvatnandini replied, "Lord, an attempt is being made in Bengal to prevent polygamy. Long live Pandit Ishwarchandra Vidya Lagara! He has proved from the Shastres that Hindus cannot marry as many wives as they wish. Alas! is the vexation of a co-wife slight?"

Bhúnath²³ replied, "If that be the case you may be happy, but it is inconvenient for us. Be that as it may, dear, in this *Kalijug*,²⁴ under the *regime* of the English Hinduism, has no chance. Only think, they have stopped the casting of children into the sea at Gangá Sagar; wives can no longer immolate themselves with their dead husbands; and now that fellow, Vidya Sagar, is urging the marriage of widows! Now he is for preventing polygamy! Nothing is left, dear. Ah well, what else?"

This time Bhagavati replied sorrowfully, "Bhagaván, I have no heart to go again to Bengal. There is no longer the same respect for me in the houses of the Bengalis. My worship is with them only a matter of formality; young Bengalis don't even salute me. You know, too, what an ado there used to be on the eighth day at Káligháta!²⁵ Now there is nothing whatever of all that; in Bengal there is no longer any respect shown me."

At this, Mahádeo, showing equal regret, pointing with his finger at Sharashwati,²⁶ said, "Dear, there is the root of the evil. The more people learn, the less they will respect you."

Said Durgá, "I am respected now only by women and rustics, but this even will not last. The present ruler of Bengal has determined to have them also educated; and when they have learnt to read and write, who will show any regard for me? Indeed, my impression is that after ten years more they will cease to worship me in Bengal."

Mahádeo replied, "This is the fault of Sharashwati!" (To Sharashwati) "Child, are you angry, or what?"

Vinápáni²⁷ meekly and sweetly said, "No, father, I was not angry. I have just heard that my gifted son, Madhn Súdán,²⁸ is dead; on this account I am very sad."

Mahádeo : "Yes, this is a sad thing, indeed ; for Madhu Súdán gave you some new kinds of ornaments."

Sharashwati said sorrowfully, "No one else will be able to give me the kind of ornaments which he gave me. Having got them, I had forgotten my mourning for Kálidás."²⁸

Mohádeo (To Laksmi) : "What news have you, child ?"

Laksmi²⁹ : "I am very angry at the injustice of Lord Northbrook. Look here, every year the income of Bengal is so great that there is always a considerable surplus after paying all expenses. Now, in the corn-producing or eastern part of Bengal, the railway has not yet been carried everywhere, but in Rajputána and the Panjáb a railway is being made at a great expense. What injustice !"

Mahádeo : "You have spoken truly, child. This time I will send you to give evidence before the English Financial Commission. There is no fear, your caste will not go. I will obtain from the Purána Dhamma Rakshini Sabhá an exculpatory letter for you."³⁰

R. E.

¹ Another name for Shiva. ² Another name for Durgá. ³ The tenth day of the moon in the month *Ashwin*. ⁴ Kártik and Ganesh, sons of Durgá and Shiva; Laksmi and Sharaswati, their daughters. ⁵ Shiva's dwelling-place. ⁶ Shiva is represented as attired in a tiger-skin. ⁷ *Bhagaván*—excellent, glorious ; properly a title of Vishnu or Krishna. ⁸ Shiva is represented as riding upon a bull, which personifies virtue or merit. ⁹ Durgá is said to have come and gone this year upon horseback—an omen to the Hindus of some impending calamity. ¹⁰ Pilgrimages are mostly undertaken by rail now-a-days in India, as well as in England and elsewhere. ¹¹ Illusion, a name of Durgá. ¹² Lord of beings. ¹³ A kind of liquor to be drunk at a festival. ¹⁴ Another name of Durgá, the feminine of Bhagaván. ¹⁵ Lit. King of beasts—another of Shiva's names. ¹⁶ This wicked man—formerly held in divine reverence by the people—was sentenced to three years' imprisonment, and the husband of his victim to transportation. ¹⁷ Shiva. ¹⁸ The daughter of Himá-láyá. Lit. The daughter of the mountain. ¹⁹ Lit. Wearing the moon for a crest. *Shiva*. ²⁰ The beautiful-eyed. ²¹ The late Poet Laureate of Bengal, who was also the President of the Association for Preserving the Ancient Religion of the Hindus. ²² Moon-faced. *Durgá*. ²³ The Lord of the world. ²⁴ The fourth or Iron age of the world. It began about B.C. 3,000, and is to last 432,000 years, after which the world is to be destroyed. Kálighát is the head-quarters of Durgá, in Bengal, and is thought by some to have been the origin of the name Calcutta—pronounced by natives Kalikátá. ²⁵ The goddess of learning, said to have invented the alphabet. ²⁶ Lit. The lute-handed. ²⁷ Múchael Madhu Súdán Datta, a (lapsed) Christian poet of great eminence. ²⁸ A celebrated Hindu poet of the century before Christ—the author (in Sanscrit) of "Raghu Banas," "Sakuntalá," and other elegant poems. ²⁹ The goddess of wealth and prosperity. ³⁰ The Society for the Preservation of the Ancient Religion—an allusion to the pliability of the opinions and operation of that body.

Short Notes.

IS RITUALISM LEADING TO ROME?—During the last month a very animated controversy has been waged in the columns of the leading journal on the subject of those High Church doctrines, which have culminated in Ritualism and carried its votaries to the gates of Rome, that is, in Romish phraseology, “to the portals of God’s Church.” Mr. Gladstone had stated in his pamphlet, that “Ritualism signified” such a kind and such a manner of undue disposition to ritual as indicated a design to alter, at least, the ceremonial of religion established in and by this nation, for the purpose of assimilating it to the Roman or Popish ceremonial, and further, of introducing the Roman or Papal religion into this country, under the insidious form of silent but steady suasion of ceremonial.” In the elaborate reply, published by the Roman champion, Monsignor Capel, he says, “If the Right Honourable gentleman wishes to imply that there are any persons in the Ritualist body intentionally moving toward the see of Rome, the impression is altogether groundless. Well-known leaders, such as Dr. Pusey, Dr. Liddon, and Mr. Mackonochie, have explicitly stated the contrary. Any intention of working to this end is alien to the whole spirit of the Ritualistic clergy, who profess only to Catholicise the Church of England. But if we look not to intentions, but to facts, then beyond all doubt these men are unintentionally, but not the less assuredly, disseminating several doctrines of the Romish Church; they are becoming familiarized with our devotions and practices; our doctrines of the Incarnation, the real presence, the need of absolution and reverence for Saints, are now with them household thoughts. In hamlets the most secluded are to be found those who hold many of the truths of the Romish Church, and daily follow her practices. . . . The High Church clergy in the Anglican communion are doing much for the increase of Catholicism.” And in another portion of his pamphlet he dwells with great satisfaction on the impulse the Romish creed has received from English converts, drawn chiefly from the camp of the Ritualists. It is curious to find Dr. Liddon and Mr. Mackonochie thus associated by so keen an observer as Monsignor Capel in the same category; the one the leader of the High Church party, the other the most courageous ritualist. Canon Liddon immediately came forward in defence of his High Church doctrines, and maintained that the Church of England and the Church of Rome held the same creed, though under different interpretations. The doctrine of the Incarnation, he said, could not be held as a distinctive possession of the Church of Rome. We do not hold the Roman Catholic doctrine of the need of absolution. The Church of England leaves it entirely to the discretion of its individual

members to seek it or not. On the question of reverence for saints, he said he had never invoked a saint in his life, and that the Romish doctrine was, therefore, a very different thing from his; and the Anglican doctrine of the real presence did not involve a belief in transubstantiation.

RITUALISTIC TEACHING.—The argument of Dr. Liddon was, however, wide of the mark. Monsignor Capel asserted that the Ritualists in their books of devotion were disseminating the doctrines of the Church of Rome, and swelling the number of converts, and promoting the progress of Roman Catholicism in England. He paid them the compliment of saying that this was done unintentionally, which it requires the exercise of faith that could remove mountains to credit. Be that as it may, the matter is, he asserted, a simple question of fact, and he proceeds to demonstrate it beyond doubt, by a formidable array of quotations from ritualistic publications. In a High Church Prayer Book, now in its fourth edition, the prayers to be said by the sick are thus given: "Let Thy holy angels defend me from all the powers of darkness, and let Mary, the mother of God, pray for us sinners now and at the hour of death: let all the blessed angels and saints of God pray for me, a poor sinner." He quotes from the "Night-hours of the Church," a book used in Anglican sisterhoods the following prayers: "Holy Mary, Virgin, mother of God, intercede for us. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies throughout the world. Suffer me to praise thee, blessed Virgin; give me strength against my enemies." At St. Alban's, Holborn, there is a guild of St. Mary the Virgin, into which girls are received, to each of whom, on her induction, the priest gives a cross, a veil, and a wreath, and utters this prayer: "O Lord Jesus Christ, we beseech Thee of Thy mercy, grant that by the intercession of blessed Mary, Thy mother, and of the blessed Michael, and all Thy holy angels, this Thy child may be enlightened." With regard to Transubstantiation, Monsignor Capel cites from Mr. Carter, of Clewer, one of the highest of the High Church divines, the following verse:

" Bread into His flesh is turned,
Into precious blood the wine."

In the *Vade Mecum* there is a litany to the Blessed Sacrament, in which it is called a "never-ceasing sacrifice;" "true propitiation for the quick and the dead," and the "unbloody sacrifice." . . . "I believe that under this outward form of bread, Thou art here present as truly as Thou art in heaven." In the catechetical notes of the late Rev. Dr. Neale, it is stated that the holy Eucharist is a sacrament instituted by our Lord, in which, under the forms of bread and wine the body and blood of our Lord are received. All matter is divided into accidents and substance. Accidents of matter are those which make a thing to appear what it is; substance is that which makes a thing to be what it is. The accidents remain, the substance is

changed. And this, remarks the Monsignor, it must be admitted, is a clear exposition of transubstantiation as taught by an eminent High Church divine; and in these and scores of other passages in such books are our doctrine of the Real Presence, of the Eucharistic Sacrifice, and of Transubstantiation taught, in our very words. As regards Confession and Absolution, penitents are taught in the "Treasury of Devotion:" "Search into your life, call up your sins since your last confession, and accuse yourself of them, one by one; note them down, in order that your confession may be full and faithful. . . . If absolution is deferred, the penitent is taught that sin has not been forgiven. "How dreadful is this," are the words of the prayer, "that I am not fitly prepared for the pardon of my sins." Dr. Neale says: "Mortal sin cannot be forgiven without absolution; but the priest cannot loose what he has no knowledge of; therefore mortal sin must be confessed. When a penitent, perfectly contrite, cannot confess through physical inability or for want of a confessor, mortal sin is remitted by the mercy of God *anticipatorily*. The doctrine of the Incarnation, as taught by the Ritualist clergy, finds expression in Devotion to the precious blood, to the five wounds, and even to the Sacred Heart of Jesus." Monsignor Capel concludes, by saying, "When I see our prayers transferred wholesale into Ritualistic works of devotion; when authors like Orby Shipley publish the 'Ritual of the Altar according to the Church of England,' and I find therein the whole of our mass; when convert clergy and laity from the Ritualists assure me that they have been in the habit of confessing and receiving absolution, and have constantly prayed to saints and angels, I cannot but assert that the Ritualistic clergy are disseminating our doctrines," than which nothing can be clearer.

Dr. Liddon's sympathies are entirely with the Ritualists, and the reader of his correspondence in the *Times* cannot fail to notice the extreme tenderness with which he treats their ostentatious adoption of Romish doctrines, and their imitation of Romish practices. He does not revolt from any of their extravagances, which he appears to regard as amiable weaknesses, dangerous but pardonable. Even the assertion of Mr. Carter, "Bread into His flesh is turned," was, in all probability, due to inadvertence, and he may never have noticed an expression which was probably determined by the necessity of rhythm. He is constrained, however, to admit that some of the doctrines cited by Monsignor Capel are indefensible, and he delicately reminds the Ritualists of the risk they are running in the use of doctrines and vestments that are not authorised. He will have done us English Churchmen good service, he says, if he leads any of our brethren to abandon language or practices which have no authority in the Church of England. He has succeeded in putting his finger upon some expressions which I would respectfully ask the writers and editors of devotional works to reconsider. We have nothing to gain by exchanging our simple faith in the Real Presence for a philosophical speculation about transubstantiation, or our loving reverence for God's

glorified servants for the practice of saying prayers to them, perhaps undistinguishable from those we offer to Him, or our privilege of claiming Christ's absolving power at the hands of His ministers for a strict ecclesiastical obligation to submit to a periodical discipline.

THE PUBLIC WORSHIP BILL.—The confusion in the Established Church, the Church of the Act of Uniformity, appears to increase as the session of Parliament approaches. The incumbent of St. Alban's, Holborn, the audacious ritualist, having been repeatedly condemned for his ritualistic practices by the highest legal authority in England, was recently brought up again before the Arches Court for renewing them, and was again condemned. He immediately entered an appeal to a superior Court, which enabled him to continue these practices in spite of the interdict. Such suits are costly, and in some cases have cost £6,000, £7,000 and £8,000, and it is this circumstance which gives these ministers of religion the opportunity of setting the law at defiance. But this state of things is likely to cease on the 1st of July next, when the Public Worship Bill, passed by the House of Commons last session, will come into operation. That Act provides a summary and inexpensive process for enforcing the ecclesiastical law, and curbing the vagaries of the ritualizing clergy. A new Court will be constituted with a single judge, Lord Penzance, to preside over it. Every parish in the kingdom is furnished with one clerical and five lay prosecutors, to set the Court in motion. There are, say, 70 archdeacons, and some 40,000 churchwardens in England, any of whom may bring forward a complaint of anything which in his estimation appears to be improper in the doctrine or proceedings of the incumbent. In case of their default, any three parishioners may supply the defect. Between these informants and the Court stands the Bishop, in the capacity of a grand jury, and application must be made to him for permission, so to speak, to file a Bill. He may, of course, withhold his consent, but unless there are reasons which will, in the eyes of the public, fully justify him in refusing permission for a case like Mr. Mackonochie's, to be investigated by the Court created by Parliament to determine on the legality of such practices, he must allow the case to be entered, and he will generally find that he incurs far more odium by refusing than by allowing it, more especially as it is not his province to decide the law. The chief points likely to come under litigation are the eastern position and the sacramental vestments, and although these questions have been before the Courts for the last seventeen years, they are still undecided. What one Court has affirmed another has reversed. The rubrics, moreover, are a mass of confusion; many of them unintelligible, and many more obsolete, consisting in too many cases of the ecclesiastical legislation of two or three centuries ago. There is scarcely a parish in which they are not disregarded in some point or other. The Convocation has obtained the Queen's letter of business with the view of engaging in the revision of the rubric, and it is expected that in the coming session the two Houses will define

accurately which are to be enforced, and which are to be dropped; but, considering the discordancy of opinion which prevails in the Lower House, there does not appear any chance of success, and there is every probability that the new Court when it opens will find the rubrics as they are, and will be obliged to enforce them as they stand, with rigid uniformity, all round. The bench can allow no compromise, and will summarily condemn the eastern position and the gaudy vestments, and place the Ritualists in a position of direct antagonism to the law.

PETITION OF FIVE THOUSAND THREE HUNDRED CLERGYMEN.—In anticipation of this dilemma, a movement is in progress among the Ritualists to obtain from the Convocation an authoritative sanction for the use of the eastward position, and of a distinctive Eucharistic dress by the clergy when officiating at the Lord's Supper; and a counter-petition has been signed by no fewer than 5,300 clergymen, to the Most Reverend the Archbishops, and the Right Reverend the Bishops of both provinces of England, which runs thus:—

"We, the undersigned, clergy of the Church of England, have learned with great concern, that the issuing of the Queen's letters of business to Convocation has led to a movement for obtaining authoritative sanction for the use of the eastern position, and of a distinctive Eucharistic dress by the clergy, when officiating at the administration of the Lord's Supper.

"This use is, avowedly, by many persons desired as typifying and implying such a sacrifice in the celebration of the Holy Communion, and such a sacrificial character in the Christian priesthood, as we believe are not in accordance with the teaching of the Liturgy and Articles of the Church of England.

"We beg leave to represent that such doctrines should not be inculcated by symbolical acts and things in a service which is intended to form a common ground whereon all Churchmen may meet in perfect charity.

"We should, therefore, deeply deplore any fresh legislation whereby authoritative sanction might be given to such use of the eastward position, and of a distinctive Eucharistic dress."

This address is signed by 7 Bishops (Colonial, we suppose), 11 Deans, 18 Archdeacons, 15 ex-Archdeacons, 41 Canons residentiary, 9 Heads of Colleges at Oxford and Cambridge, 175 Prebendaries, 226 Rural Deans, 400 Fellows (past and present), Professors and first-class men of the two Universities, 44 Head Masters of Public Schools, 12 Hulsean Lecturers, and 11 Bampton Lecturers. Canon Robertson, who presented a copy of the address to each of the prelates, states that the analytical summary prefixed to it shows that 4,000 beneficed clergymen, and 400 dignitaries or rural deans have united in it. Men of various ranks have joined in presenting it. Many High Churchmen, Broad Churchmen, and the main body of Evangelists are found among the signatories. These 5,300

clergymen, he says, "do not seek in any way to narrow or restrict the liberty which the law at present permits to their brethren or to themselves, but they earnestly deprecate any legislation which would extend that liberty in a certain direction." This unprecedented unanimity of views in so large a body of ecclesiastics of different shades of opinion, and diverse schools of thought, upon symbolical ritual, cannot fail to produce a powerful impression throughout the country. It is little less than a national protest against the attempt to "Catholicise" the Church and the nation, and it affords an additional proof, if any were needed, that England is Protestant at heart, and still continues to be the bulwark of the Reformation, in spite of the defection of peers and peeresses.

Notes and Queries.

ARE Baptist principles making any way in the world? Are they holding their own? Are they worth promoting? What place do they occupy among the things to be attended to during our short stay here? What is their use? Such are some of the questions current in our mixed society. Our position is felt to be embarrassing. We may freely indulge in denunciations against Ritualism, and we receive in exchange the applause of the multitude. If we set up our *per contra* arguments, and urge the Evangelical or the Independent to accept them, or tell us the reason why, we are in turn accused of Ritualism. We meekly talk of logical consequences, but are met by the unanswerable remonstrance, "You would not be bigots." Well, we have some misgivings that we are weak in yielding to love, but we must at present accept the part of "mutes and others" in the great play of the Church. Once upon a time we thought that the Gorham controversy could not be settled without us; then we imagined that the discussions on regeneration during the settlement of the Irish Church ritual would have given us the coveted opportunity of delivering our fire; but the world and the Church both say to us again and again, "Not of the importance you suppose." We have often looked with interest at the growth of opinion in nonconformist bodies, in the hope that it might lead to a new examination of the bases of faith and practice in this respect, but the object of our desire has never turned up.

The present life is often spoken of as a school. True; but it is a school where everyone learns only what he likes. Franklin's maxim is well founded, that every community is rated as it deserves, because it has its well-being in its own hands. The revolutionary demagogue, St. Just, used to say that the "people" is an everlasting baby.

The hindrance formerly opposed by respect for authority may be considered to be at an end. We are transfixed, not on this pole, but on that of liberty, its opposite.

One obstruction doubtless is the apprehension, by outsiders, that we make baptism a Church ordinance, as some of us do, and as is done nearly universally in the United States. How this practice could have been originated, or how it can be maintained, on Baptist principles of individualism, is a marvel. While it prevails, there must exist some shyness of those who cannot be regarded as disinterested teachers in the competition for increased corporations.

In reality, we are now passing through one of those phases of inaction which have occurred in the history of the most essential tenets. At such times, the particular truth in repose has no charm for the living. It ceases for a time, in the presence of those who have possession of the tribune, to be of any interest to anyone. At another epoch, it will be totally different.

One source of satisfaction to waiting Baptists is, that time is ever increasing testimony on the philological aspect of the question. The meaning of words, once fixed by adequate scholarship, is one of the possessions of learning which time does not affect; although, as Dr. Carson observed, this is not thought to be true in the present controversy.

We must wait; we can afford it, if all other things can. The purposes of God may be "ripening fast," but His processes are, to our minds, often very slow. In a world where the medium is so dense, truth vibrates long, in the course of its descent, ere it finally settles.

S. R. P.

Reviews.

THE LAST JOURNALS OF DAVID LIVINGSTONE IN CENTRAL AFRICA, FROM 1865 TO HIS DEATH. By Horace Waller, &c. Two Vols., 8vo, with Portrait, Maps, and Illustrations. London: J. Murray, Albemarle-street. 1874.

So ignorant were our ancestors, less than a hundred years ago, of the vast continent of Africa, that when Bruce published his five quarto volumes of *Travels in Egypt, Nubia, and Abyssinia*, even Dr. Johnson condemned them as a mere fabrication. Burckhardt, Belzoni, Grant, Speke, Burton, and Baker, have however, all in turn corroborated the truthfulness of Bruce's representations. James Bruce, of Kinnaird House, Stirlingshire, was the first of a noble line of Scottish explorers. It is a remarkable circumstance, that after surviving the manifold perils of his adventurous expedition, he died in the house in which he was born, from an accidental fall on a staircase. Mungo Park made the Niger the field of his enterprise, and was drowned in that river while endeavouring to escape from some hostile natives. Two stories from Park's volumes have extensively travelled through our literature; one, of the kind-

ness which he received from an African woman when he was in circumstances of great destitution; the other, of his being recovered from the deepest depression in a time of great trial, by the sight of a tiny piece of moss. "Can that Being, thought I, who planted, watered, and brought to perfection in this obscure part of the world, a thing which appears of such small importance, look with unconcern upon the situation and sufferings of creatures formed after His own image? Surely not." It was the turning-point in the traveller's history, and, regardless of hunger and fatigue, he pressed on to the relief which was near at hand.

Hugh Clapperton, who traversed the vast expanse of country from Tripoli to the Niger, was a noble fellow, as full of honour as of courage; he expired at Sackatoo, about four hundred miles from the coast, in the arms of his servant, Richard Lander, who in his turn became a worthy successor of Clapperton. There is no part of the globe in which European explorers have more distinguished themselves by indomitable perseverance, and self-denying heroism, than on the continent of Africa; and by universal consent David Livingstone is foremost of them all. The recovery of the last journals of the illustrious traveller, after the fear that they had been irreparably lost, was felt to be a great gain throughout the civilized world, and the publication of the two volumes before us completes the history of thirty-three years of arduous and unparalleled toil, in the prosecution of the work to which Livingstone had consecrated his life.

Presuming that our readers are familiar with the "Missionary Travels," and the "Narrative of the Expedition to the Zambesi," we now direct their attention to the last seven years of Livingstone's life and labours. Happily, by means of the care of Mr. Stanley, and the fidelity of Susi and Chuma, we have not to regret the loss of a single entry from the time of Livingstone's departure from Zanzibar in February, 1866, till the note-book falls from his hands in the village of Ilala, on the south shore of the Lake Bangweolo, on the 27th April, 1873. The fac-simile of the last entry affords touching evidence of the utter exhaustion of the writer. A prominent feature in these volumes is the righteous indignation against the slave trade and its atrocities, as carried on by Portuguese and Arab half-castes; both races presenting a specimen of the human family which justifies the proverb we remember to have heard from Tette or Zanzibar, "God made white men, God made black men, but the devil made half-castes." The hope that his life-work might lead to the abolition of this diabolical traffic is everywhere prominent; and while he frolics in cheerful excursions through the flora and fauna of the vast territories he traversed, the burden of his soul is found in the deplorable sufferings of nearly a quarter of a million of human beings annually stolen from the peaceful shores of the great Central African seas. The hypocritical villainy of the Portuguese authorities, in sheltering this infernal traffic, calls for the immediate interference of the civilized world, and pre-eminently for the exertions of the English Government to compel its termination. Nothing has so much exalted the fair name of our country, as the disinterested exertions of our fathers in the suppression of the Slave Trade. "The Englishman does not buy slaves; he buys food," is the proverb of Central Africa. Great would be the gain to human happiness if our political leaders could for a few short weeks suspend all minor questions, and, by universal *consensus*, stamp out the last trace of African slavery.

Livingstone would have gladly solved the great mystery of the sources of the Nile; but this and all other stirring questions connected with his discoveries were subordinated to the vehement desire of exterminating this appalling curse. The ashes of the illustrious traveller should be deemed by his countrymen a pledge of incessant effort to accomplish the holy object he had in view, and the teeming shores of Nyassa and Tanganyika be taught that their great apostle, "being dead, yet speaketh."

The modest expressions contained in the journals afford convincing testimony of the devout and trustful condition of the writer's mind:—

"16th September, 1866, at Mukaté's.—The Prayer-book does not give ignorant

persons any idea of an unseen Being addressed; it looks more like reading and speaking to the book. Kneeling and praying with eyes shut is better than our usual way of holding Divine service."

"1st January, 1867.—May He who was full of grace and truth impress His character on mine. Grace—eagerness to show favour; truth—truthfulness, sincerity, honour—for His mercy's sake."

"1st January, 1870.—May the Almighty help me to finish the work in hand, and retire through the Basango before the year is out. Thanks for all last year's loving kindness."

These are but specimens of the frequent dottings in the diary which reveal the state of Livingstone's mind. The manner of his death was in perfect keeping with this habitually devout spirit. Borne on a litter improvised by the faithful Susi and Chuma, the last year of his life was spent in a condition of frightful depression. April 27th, 1873.—"Knocked up quite, and remain—recover—sent to buy milch goats. We are on the banks of the R. Molilamo." We suggest to Mr. Waller that the word he renders "recover," we decipher as "women."

"On the 30th April, 1873, Chitambo came early to pay a visit of courtesy, and was shown into the doctor's presence, but he was obliged to send him away, telling him to come again on the morrow, when he hoped to have more strength to talk to him, and he was not again disturbed. In the afternoon he asked Susi to bring his watch to the bedside, and explained to him the position in which to hold his hand, that it might lie in the palm whilst he slowly turned the key.

"So the hours stole on till nightfall. The men silently took to their huts, whilst others, whose duty it was to keep watch, sat round the fires, all feeling that the end could not be far off. About 11 p.m., Susi, whose hut was close by, was told to go to his master. At the time there were loud shouts in the distance, and, on entering, Dr. Livingstone said, 'Are our men making that noise?' 'No,' replied Susi; 'I can hear from the cries, that the people are scaring away a buffalo from their dura fields.' After a brief conversation, as if in great pain, he half sighed, half said, 'Oh dear, dear!' and then dozed off again." An hour later Susi waits upon his master, places medicine at his side, and hears his last words, "All right; you can go out now." The weary wanderer crossed not the Molilamo, but "the river that has no bridge," by the morning light. His attendants found him kneeling by the side of his bed, his body stretched forward, his head buried in his hands upon the pillow. The journey to the coast of the faithful attendants of the great traveller, their ingenious precautions, and their steadfast prosecution of the purpose to restore his remains to his native land, have elevated Susi and Chuma to the rank of heroes. We fear that their labours of love, like the great exploits of their master, have been but imperfectly rewarded. The reception of Livingstone's remains at Southampton, and the subsequent interment in Westminster Abbey, have been recorded in the newspapers of the period.

The arrival of Mr. Stanley at Ujiji on the 28th October, 1871, freighted with the news of two entire years, and furnished with comforts which the enfeebled traveller greatly needed, he describes as "simply overwhelming." The three months spent in the society of his American friend and helper greatly invigorated Livingstone. Finishing his work is the one all-absorbing thought.

"Mr. Stanley used some very strong arguments in favour of my going home, recruiting my strength, getting artificial teeth, and then returning to finish my task; but my judgment said, 'All your friends will wish you to make a complete work of the exploration of the sources of the Nile before you retire.'

"My dear Agnes says, 'Much as I wish you to come home, I would rather see you at your work to your own satisfaction, than return merely to me.'—and nobly said, my darling Nancie. Vanity whispers a chip of the old block.' My blessing on her, and on

hday. My Jesus, my king, my life, my all: I again

dedicate my whole self to Thee. Accept me, and grant, O Gracious Father, that ere this year is gone, I may finish my task. In Jesus' name I ask it. Amen, so let it be.—DAVID LIVINGSTONE."

"13 *th* May.—He will keep His word—the Gracious One full of grace and truth—no doubt of it. He said, 'Him that cometh unto me, I will no wise cast out,' and 'Whatsoever ye shall ask in My name I will give it.' He will keep His word: then I can come and humbly present my petition and all will be right. Doubt is here inadmissible surely.—D. L."

The publication of the Journals in their integrity is a boon for which the community cannot be too thankful to Mr. Murray. The carefully prepared maps and illustrations deepen the reader's interest in these affecting volumes, and put him in possession of the waymarks of Livingstone's discoveries. The ethnological and natural history notes are numerous. Meteorological memoranda have been wisely reserved for technical use. We now wait to hear how far Cameron will be able to supplement Livingstone's life-work, and by what further instrumentality the vast continent shall be thoroughly thrown open to civilisation and Christianity.

THE TABERNACLE AND ITS SERVICES IN RELATION TO CHRIST AND THE CHURCH. By W. Brown. With numerous Illustrations. Third Edition. Edinburgh: W. Oliphant & Co.

It was our privilege to commend the first edition of this valuable volume to the attention of our readers, and we are glad to find that our approval of it has been sustained by its large and increasing sale.

AIDS TO THE STUDY OF GERMAN THEOLOGY. Edinburgh: T. & T. Clark. 1874.

THIS work meets an acknowledged need. German theology is one of the most potent factors in English thought, and its influence is continually increasing, but the ideas generally entertained of its nature and tendency are vague and inconsistent. There are, of course, different schools in Germany as in England, which are irreconcilably opposed one to the other. From some of them have come the most uncompromising attacks on Christianity; from others the most conclusive defences of it, and all theological students will admit the necessity of an accurate acquaintance with the leading theories of these great thinkers. And this little work seems to us to give, from the Christian standpoint, a capital outline of the position of Kant, Schleiermacher, Fichte, Hegel, Schelling, Strauss, as well as that of men whose names are to many of us more familiar—Neander, Nitzsch, Dorner, Martensen, Ebrard, Lange, &c. The book is well written, and by careful thought any ordinary reader will be able to follow it, even when discussing the most abstract themes.

A CATECHISM OF REVEALED TRUTH, WITH PROOFS FROM THE SCRIPTURES. Prepared on the Basis of the Westminster Assembly's Catechisms. By the Rev. H. D. Brown. London: Yates and Alexander, Symonds Inn.

THE disuse of Catechisms has wrought injuriously on the spiritual life of the country. One of the most able of modern expositors of Scripture justly says, "We must theorise, must theologise even. As men with discourse of reason, we cannot be content with isolated and unconnected facts." The prevailing ignorance of doctrinal truth is patent to all who have to deal with candidates for Church fellowship. We could well afford to exchange some of the *enthusiasm* of the Church of the present, for an instalment of the *knowledge* of the Church of the past. Mr. Brown, in the preparation of this little work, has done good service to the churches. He has not mutilated the Assembly's Catechism, but eliminated its baptismal errors; and we sincerely hope that his labours may be appreciated by the adoption of this Catechism in all the families and schools of our denomination.

THE LIFE OF THOMAS FULLER, D.D. With Notices of His Books, His Kinsmen and His Friends. By John Eglington Bailey. London: B. M. Pickering, 196, Piccadilly. Manchester: T. J. Day, 1874.

THIS work is quite a marvel of industry, learning, and skill—in every way one of the ablest and most instructive biographies which recent years have produced. A worthier subject than Thomas Fuller no biographer could desire. A wiser, wittier, more agreeable writer—a truer-hearted, more generous man—England has rarely known. The age in which he lived abounded in great men, and he was one of the most conspicuous of them. Coleridge classed him among the four or five foremost of our authors, and all who are acquainted with his works have admired their depth and originality of thought, their exuberance of imagery, their comprehensiveness of wisdom, and the exquisite charms of their style. They are, in fact, a rich storehouse of the choicest mental and spiritual treasures. There was, moreover, a grand simplicity in Fuller's life, which Mr. Bailey has very clearly exhibited. And, with respect to the manner in which our author has fulfilled his task, we can most cordially say that no better biographer could be found. The work must have cost years of hard and devoted labour. Every possible source of information has been searched; light has been gathered from every available quarter; and the work is more complete than we should have thought it possible to make it, and it will probably always remain the biography of Fuller. The epitome of Fuller's writings is excellent—enabling us, with little difficulty, to see their main drift, and to form a good idea of their style. The outline of his life is valuable, and, in addition to its other merits, gives a clear and comprehensive insight into one of the most stirring and momentous crises of English history. Mr. Bailey is a man of extensive scholarship and of broad culture. He writes with an ease, a grace, and a modesty which give to his work an irresistible charm, and which will win for him the gratitude of all who are interested in our higher literature.

"BABY DIED TO-DAY;" AND OTHER POEMS. By the late William Leighton. London: Longmans, Green and Co., Paternoster-row. Price Sixpence.

THE object of this publication is to secure for some of Mr. Leighton's most admired productions a wider circulation than they could obtain in a more expensive volume. Our readers will find a pleasing specimen of the young and lamented author's versification in this number of the magazine. In the Pantheon of the British poets he will rank with Kirke-White, alike for the sweetness of his minstrelsy and the prematurity of his removal.

BIBLICAL EXPOSITIONS. By Samuel Cox. London: Hodder and Stoughton, 27, Paternoster-row.

THESE are masterpieces of devout, intense thought, clad in sweet, unaffected language.

THE MARTYR GRAVES OF SCOTLAND. By the Rev. J. H. Thomson, Eaglesham. Edinburgh: Johnstone, Hunter and Co. 1875.

THESE visits to the tombs of the Covenanters are fraught with interest, and worthily follow in the line of the "Scots Worthies" and the "Cloud of Witnesses."

THE WATCH TOWER IN THE WILDERNESS. By Anna Shipton. London: Morgan and Scott, 12, Paternoster-buildings.

A VERY excellent series of devout reflections suggested by a journey into Italy.

REST AND REWARD. A Sermon. Preached in the Baptist Chapel, Monghyr, with reference to the Death of the Rev. John Lawrence. By Albert Williams, Minister of Circular-road Chapel, Calcutta. Calcutta: Baptist Mission Press.

MR. LAWRENCE was one of the ablest, holiest, loveliest of the worthies of the Baptist Missionary Society—he laboured forty-one years in India without a single return to England. We shall next month furnish our readers with a brief memoir of this man of God. The typography of the Calcutta press is equal to anything that London can produce.

A SERMON. Preached in the Baptist Chapel, St. Andrew-street, Cambridge, October 18th, 1874, on the Death of the Rev. W. Robinson. By the Rev. J. T. Brown, Northampton. London: Yates and Alexander, Symonds Inn. Northampton: Taylor and Son.

THE death of Aaron is the appropriate subject Mr. Brown has taken for the topic of his discourse, which is dealt with in the telling and tender style which marks his ministrations. The memoir of Mr. Robinson, now in course of publication in this magazine, will, together with this sermon, put our readers in possession of the facts of Mr. Robinson's history, and the many excellences of his character.

THE SUNDAY SCHOOL WORLD. Part I., December, 1874. Price Sixpence. London: Elliot Stock, 61, Paternoster-row.

THIS publication, which is issued weekly at a penny, and also in monthly parts, is a most vigorous and effective assistant to the Sunday-school work. Mr. Stock has a powerful staff of coadjutors, and in the issue of this periodical, and of the valuable works of Mr. Comper Gray, has rendered eminent service to the good work.

Correspondence.

APPEAL FOR PRAYER ON BEHALF OF MORE THAN ONE HUNDRED AND FIFTY MILLIONS OF CHINESE.

There are nine provinces of China, each as large as a European kingdom, averaging a population of seventeen or eighteen millions each, but all destitute of the pure Gospel; about a hundred Roman Catholic priests from Europe live in them, but not one Protestant missionary. Much prayer has been offered on behalf of these nine provinces by some of the friends of the China Inland Mission; and during the past year nearly £1,000 have been contributed on condition that it be used in these provinces alone.

We have some native Christians from these regions who have been converted in our older stations, and who are most earnestly desiring the evangelisation of their native districts. Our present pressing need is of missionaries to lead the way. Will each of your Christian readers at once raise his heart to God, and spend ONE MINUTE in earnest prayer, that God will raise up this year eighteen suitable men to devote themselves to this work? Warm-hearted young men who have a good knowledge of business, clerks or assistants in shops who have

come in contact with the public, learned to gather the wants, and suit the wishes of purchasers, are well fitted for this work. They should possess strong faith, devoted piety, and burning zeal; be men who will gladly live, labour, suffer, and, if need be, die for Christ's sake.

There are, doubtless, such in the Churches of the United Kingdom. May the Lord thrust many of them out. We shall be glad to hear from such.

J. HUDSON TAYLOR.

China Inland Mission,
6, Pyrland-road, N.

"Peace, be Still!"

ST. MARK iv. 39.

When the clouds loom dark and eerie,
And the heavens are fraught with ill,
Flesh is weak and heart is weary—
Saviour whisper, "Peace, be still!"

When the mighty storm is surging,
Stars are hid, and winds are shrill,
Satan striving, passion urging—
Saviour whisper, "Peace, be still!"

When the waves of doubt and terror
Toss me at their own wild will,
Light seems dark, and truth seems error—
Saviour whisper, "Peace, be still!"

When affliction's storms are howling,
And its voice my soul doth thrill:
Earth is black, and heaven is scowling—
Saviour whisper, "Peace, be still!"

When the shadows round me thicken,
Bitter tears mine eyelids fill,
Spirit faints, and senses sicken—
Saviour whisper, "Peace, be still!"

When the tide of death's cold river
Shocks me with its icy chill,
Body quakes, and billows quiver—
Saviour whisper, "Peace, be still!"
W. LEIGHTON.

News of the Churches.

INVITATIONS ACCEPTED.

Durrell, Rev. G. (Warminster), Leighton Buzzard.
Gilmore, Rev. H. (Faringdon), Bourton-on-the-Water.
Hill, Rev. G. (Oxford), Derby.
Masters, Rev. F. G. (Hebston), Bradninch.
Weatherley, Rev. G. (Gosport), Jersey.

RESIGNATIONS.

Hanson, Rev. J., Huddersfield.
Henson, Rev. T., Chesham.

DEATHS.

Fawcett, Rev. W., of Crosby Garrett, Westmoreland, at Florence, Dec. 17.
Fishbourne, Rev. J. C., late of Hastings, at Fulham, January 9, aged 47.
Holmes, Rev. J., of Pole Moor, Golcar, Yorkshire, January 9, aged 77.
Mortimer, Rev. J., formerly of Kidderminster, at Taunton, December 14, aged 84.
Sham, Rev. J., Chesham, Bucks, January 14, aged 65.

THE
BAPTIST MAGAZINE.

MARCH, 1875.

Memoir of the late Rev. William Robinson, of Cambridge.

BY THE REV. JAMES MURSELL, NEWCASTLE-ON-TYNE.

(Continued from page 55.)

A HAPPIER choice has seldom been made than that by virtue of which Mr. Robinson became pastor of the church at Cambridge in 1852. As regarded the Church itself, his twenty-two years' work at Kettering, was the sufficient guarantee for his fitness to minister to its needs, whether in the matter of teaching or of guidance. And, in fact, his ministry at Cambridge was, in its spirit and method, just a continuation of his ministry at Kettering. He carried with him to his new sphere of labour the rich results of years of patient study, and the skill in presenting truth and in dealing with men acquired by long experience of human nature and of Christian work. He pursued his plan of consecutive exposition, and his expositions were ever characterised by the same thoroughness, clearness, and independence. His determination to give his very best to the service of his Master and the profit of his people, rather grew than abated with his years, and prompted him to unsparing toil in using to the utmost the advantages for study and for the illustration of Scripture which the literary treasures of the University afforded. His preaching was marked by the same unfaltering enunciation of the great vital truths of the Gospel,—the substitution of Christ, the justification of sinners by faith alone, and the necessity of regeneration issuing in holiness of life. There was the same watchful solicitude to "discern the signs of the times," and to adapt his ministry to these, not by modifying the truth he

proclaimed, but by so presenting that truth as to make it confront prevailing errors, that thus the young especially might be guarded against the perils which beset their faith and life. There was the same fidelity and practical wisdom in bringing the doctrine of the Gospel to bear on the common affairs and incidents of every day. And, by God's blessing, the ministry at Cambridge resulted, as the ministry at Kettering had resulted before, in many turned from carelessness and sin to the love and service of Christ; in young disciples trained to habits of intelligent piety—taught to take nothing for granted on the mere *ipse dixit* of any man, but to think for themselves, and to "search the Scriptures daily whether these things were so;" in a church well-instructed in the truth, and built up on their most holy faith.

But the position of a dissenting minister in a university town, under the conditions of modern English life, demands peculiar qualifications in him who would so occupy it as successfully to resist its temptations, and to make full proof of its opportunities of usefulness. He had need be a Nonconformist with whom Nonconformity is not a mere tradition or sentiment, but a principle intelligently, religiously, and therefore firmly held, that he may withstand the relaxing influence of the clerical atmosphere which surrounds him. He should be void of "the fear of man," yet courteous withal, so that in the manifestation of his fearlessness he give no needless offence, and excite no needless prejudice. He must be a man of culture and intellectual power if he is to hold his own among the men with whom he is called to associate; but he must be one whose views of truth are definite and decided, that he may not be beguiled by the latitudinarian vagueness of belief and the æsthetic indifference concerning truth, which are the easily besetting sins of cultivated society. How signally these requirements were met in Mr. Robinson none who knew him need to be told. He was a Nonconformist of a thoroughly Puritan spirit, though with a far clearer perception than the Puritans ever gained of the true ground and scope of Nonconformity. To him Nonconformity was part and parcel of the truth of Christ; and Conformity was not only error but "sin." Certainly of fearless utterance of belief it would be difficult to find a specimen to match the pamphlet under this title, "The Sin of Conformity," which he published in 1860. It had been long since "the Episcopalians of the town and university of Cambridge" had been summoned to listen to "an appeal" so outspoken, so earnest, so solemn. And this was his spirit always. He spoke and voted out his convictions as a dissenter amongst the dons and dignitaries of Cambridge as frankly as he had done before the rector and squires and churchwardens of Kettering. Yet, through all the unsparing denunciations of an evil system which that book contains, there runs a tone of chivalrous courtesy towards individuals which was as characteristic of the writer as the sterner accents with which it mingled. Mr. Robinson, thorough Nonconformist and Baptist as he was, was one of the most catholic-spirited of men. He yearned

for the day when "denominations" should cease, and when, all national ecclesiastical establishments having been removed out of the way, all the Christians of a district should meet in the "venerable Gothic edifice sufficiently spacious to accommodate all the worshippers," on principles of mutual forbearance and concession; each holding, practising, proclaiming his own personal convictions in private, but all joining in public ordinances as one congregation. Many will reckon the dream Utopian; many may think that it involves some mistakes about the true nature and requirements of Christian union. But at least it proves at how wide a remove he stood from all narrowness and intolerance. His right to stand as peer among men of intellect and culture was owned by all classes and communities, and was attested by the respectful attention he commanded from all, not only by his public ministrations, but in the private associations of life. Yet his views of truth were always clear, and his enunciation of it unflinching. Vagueness of belief was a thing he could not tolerate, nay, could scarcely understand; while anything that looked like carelessness about truth or error roused the wonder and indignation of his soul.

Mr. Robinson found at Cambridge special opportunities of usefulness, which he was quick to perceive and embrace, and of which he was well qualified to make the most. The vigour and individuality of his preaching rendered it specially attractive to intelligent young men; and many of the best of the undergraduates in the university were frequent hearers at St. Andrew's Street Chapel. Those who thus became attendants on his ministry were objects of special solicitude to him. There was much about him that fitted him to win the confidence of the young, and to gain influence over them. He retained through life an intellectual enthusiasm, an eager zest for knowledge, which was itself almost youthful in its perpetual freshness, and which made him a quick sympathiser with the pursuits and aspirations of youth. The healthy, manly character of his piety, so conspicuously though unobtrusively pure and devout, yet without the least taint of moroseness or asceticism; his hearty, unaffected kindness, all the more winning because so free from fussy demonstration and patronising airs; his unselfish readiness to enter into the feelings of others and to minister to their need, though at the cost of no slight trouble to himself;—these and such like qualities drew young men to him almost irresistibly, and gave tenfold power to the words of counsel which his wisdom and experience so well authorised him to speak. Those who knew him best will be least surprised at the strong hold he got upon the affections of the young men of Cambridge, or at such testimony as this, borne by one of them since his decease, in a letter to Mrs. Robinson:—"It was but the other evening that I was talking about Mr. Robinson to a very old friend, and mentioning how highly esteemed he was at Cambridge, and particularly, to my own knowledge, by the undergraduates. Little did I think that his earthly work was completed, and that he had entered

upon the eternal rest. With many other men, I doubt not, I myself was looking forward to his return with pleasurable anticipation. You know, perhaps, that he had promised to lend us his valuable help in our sermon class at St. John's. This cannot now be, but I am sure that the influence of his life will be still felt amongst us, and that we shall treasure his memory with grateful love. I have always felt, since my first connection with the university, that he was a *great power* for good amongst the undergraduates. In frequent conversation we have mentioned his ministry and character, and I have been astonished at the ready recognition of his excellence by men of very various views and tastes. In no single case have I heard spoken a word derogatory to the nobility and manliness of his character, but, on the contrary, quickly expressed admiration frequently followed the mention of his name. Personally, I was strongly attracted towards him, and could not sufficiently admire the fearlessness of his utterances in public, or the geniality and kindliness of his manner in private. *I shall never forget him; if life be continued, and any good in it accomplished, I feel that I shall owe much to his influence. Be assured that the good he did, lives and will live.*"

The presence and influence of such a man was especially valuable at Cambridge during the period of transition through which the universities have been lately passing. As the restrictions which had so long made these national institutions the monopoly of a single sect, were one by one removed, a larger and larger number of Nonconformist students repaired to Cambridge, and these found in Mr. Robinson a friend whose home and heart were ever open to them, whose sympathy and counsel were always ready to cheer and help them amidst the discouragements of their position, and the contagion of whose strong consistency served to fortify them against the temptations which beset their own. In the struggle for the abolition of university tests, Mr. Robinson took, as might have been expected, an earnest and active part. He was president of the local association formed for securing that object, and contributed not a little, by his untiring energy and sagacious counsels, to the success (complete with one exception, not destined, let us hope, long to remain,) which crowned the agitation.

In 1870, our friend was Chairman of the Baptist Union, and few who heard them will forget the addresses which he delivered at the spring and autumn sessions of that body. The controversy concerning the reconciliation of Science and Scripture, to which these addresses largely referred, was one into which he had flung himself, long before that time, with characteristic ardour and concentration of interest. To qualify himself to form a judgment upon it, he spared no labour, either in the study of books or the observation of natural phenomena. As early as 1856, he had published a sermon entitled "The First Chapter of the Bible and the last Chapter of Astronomical Science Viewed in Conjunction," which was afterwards reprinted, "in a somewhat altered form," in his "Biblical Studies." "Flints, Fancies, and

Facts," is a review of the arguments of Sir C. Lyell and others on the Antiquity of Man, which appeared in the "London Quarterly Review" of October, 1871, and was published the same year in a separate form; and one of the very last productions of his pen must have been a paper on the same theme, contributed to the same periodical in April, 1874, and afterwards printed for private circulation. Opinions may well differ as to the soundness of Mr. Robinson's scientific interpretations, and the conclusiveness of his arguments. Still more justly open to question is the wisdom of staking, as he has done, the whole credit of the Bible on one particular interpretation—and that the most rigidly literal interpretation possible—of its first chapter, or rather of one verse of that chapter, declaring that this is "the Thermopylæ of the struggle" between faith and unbelief, and that, "beaten here, we have no sure standing-ground anywhere." But no thoughtful man can read these writings without a hearty admiration of the vigour and acuteness of their reasoning, and an almost reverent sympathy with the spirit of earnest conviction, and of loyalty to the Bible, which thrills in every sentence; while every one who knows of what years of patient toil they are the fruit, will feel that these are no crude dogmatisings of a rash sciolist, but the deliberate conclusions of one every way well entitled to claim for the views he sets forth most respectful hearing and most thoughtful examination.

It must not be left unmentioned, while we are speaking of Mr. Robinson's writings, that in 1861 he edited for the "Bunyan Library" a selection from the works of the Rev. Robert Robinson, prefacing the volume by a memoir marked not only by his invariable fidelity to truth, but also by a very tender solicitude to vindicate, as far as that fidelity would permit, the memory of his distinguished predecessor. The book, entitled "Biblical Studies," appeared in 1866, and was dedicated to the congregations at Kettering and Cambridge.

It was published in the hope that it would be of some service in checking the abounding scepticism of the time, "much of which probably originates in, or is confirmed by, erroneous views of what the Bible teaches." It reflects very strikingly and comprehensively its esteemed author's intellectual and moral characteristics; setting forth as it does his most mature opinions on many important subjects in exegetical, doctrinal, and practical divinity.

In the preface to "Biblical Studies," Mr. Robinson speaks of "enfeebled health" as having compelled him to make his book smaller and less elaborate than he had intended it to be. Impelled partly by natural intellectual eagerness, but yet more by his exacting conscientiousness, he habitually did his work with an intensity and concentration of effort which involved no slight wear of brain and nerve; and he never had learned to spare himself in the matter of labour. About this time the overtaxed system broke down into an exhaustion, which for several months entirely disabled him for public duty or severe mental exertion. Rest and medical skill availed to restore him to comparative vigour, but his work thenceforward was done under an

increased sense of weakness, and a growing apprehension of its approaching close. For eight years more he was permitted to labour on, the last two being years of much suffering and frequent interruption of work. He made earnest efforts to find an assistant who should be acceptable to the people, but these efforts failed; and on the first Sunday in last year he resigned his charge in a letter which breathed in every line his affectionate solicitude for those amongst whom he had so long "gone preaching the kingdom of God." By a singular coincidence, his pastorate at Cambridge had lasted almost precisely as long as his former pastorate at Kettering.

With a just sense of the services he had rendered to them, his people made such provision as would enable him still to reside in the neighbourhood of Cambridge, and to continue in association with the Church as a private member. Although the relief from the strain of public duty and responsibility was inexpressibly great, he had no intention of allowing his life to become a life of inaction. In a letter addressed about this time to a friend, after referring to the writing of his "Biblical Studies," he says:—"A similar desire still possesses me, never separated from the hope of pleasing God, and doing good to man. For many years I have turned with intense interest to Psalm lxxi. 14-18, and in particular have found the spirit of the 18th verse, (not, of course, the exact letter) in unison with my strongest and almost passionate wish. Idleness is impossible. Moderate literary work (with the immense advantage of free access to the University library) is luxury, and conducive to health. I have one or two projects in hand, which I may be able in quiet retirement to accomplish."

What these projects were cannot now be known, for he was not permitted to accomplish them. His son, who had settled a few years before in the United States, was now on a visit to England, and arrangements were being made for two other members of the family to return with him to his Western home. After consulting several medical gentlemen, all of whom gave favourable opinions, Mr. Robinson resolved to accompany his children, and remain for a few months with them in America, in the hope that the voyage and complete change of scene would reinvigorate his health. The travellers sailed from Liverpool, May 13th, 1874. His journal, and the letters of his companions, tell of the animated interest with which he watched the changing phenomena of the ocean, and took note of all the incidents of the voyage; of his simple, earnest endeavours to exert a happy, hallowing influence among those with whom he was thus brought into temporary association; of the regard he won from them all by his geniality in private intercourse, and of the interest excited by a short service which he conducted on board on Sunday, May 24th. They landed at New York on the 25th, and reached Wiota on Saturday, the 30th, having halted for two days at "that wonder of the world, Niagara," his feeling about which he gives in one emphatic sentence: "I have heard of persons expressing some disappointment at

Niagara; I think, to be consistent, they should complain that the universe is rather too little for them."

His first impressions of the place and people may be gathered from a few brief extracts from his letters:—"America impresses me by its vastness, its newness so far as traces of man are concerned, and the enterprise of its people. It is a grand country, needing nothing but wisdom in its people to render it a blessed home. Nothing will render a land happy which does not set human hearts right." "Wiota is in the centre of Cass County. It is our post town and railroad station. It contains four houses, a blacksmith's shop, and a 'shanty' for the sale of beer. Two of its houses are stores, where a considerable business is done. Just outside the limits of the 'town' is a good schoolhouse, occupied by a preacher once a fortnight. I was pleased to find it nearly filled before the time of service, by a Sunday School, with a capital superintendent and a good staff of teachers. The institution is evidently a thing of life." "The same capital required to rent a farm of 200 acres in England will make a man his own landlord here, only he must put his own hand to the plough, the reaping-machine, &c. The good farm labourer who comes here without money, will readily earn £1 a-week and board and lodging for nine months in the year, but let him expect ten years hard struggle or more before he is able to go alone, even on a small scale."

For more than three months after his departure from England, Mr. Robinson's letters, and the letters of others about him, were full of hope and gladness. They show him to us in buoyant spirits, revelling in the new life around him, apparently much refreshed in health by the complete change of scene and occupation. He seems almost to have renewed his youth. Up before six o'clock, "shouldering his hoe," he is off into the field, inspiring every worker to new energy by his influence and example. Now he is galloping across the prairie on horseback, now laying the first stone of his son's new house, "in the hope that it will be the home of integrity and godliness for generations to come." We read of a "little service" held in the house on Sunday, when the weather forbade going out to "church" at Wiota or Anita; and once of his preaching at the former place, the neighbours from all sides flocking in "to hear the English preacher." His children were beginning to think, with regret, how soon he must quit them, but rejoiced in the anticipation of his return with recruited health to those he had left in the old country. But He, who knows best, had ordered otherwise. In August, dysentery, "the disorder of the season," seized him and brought him very low. He rallied from the first attack, and hoped soon "to fix the time of starting for home, home, home!" But the disease returned, and soon it became evident that the end was near. He met the approach of death calmly for himself, but with tender thoughts of the sorrow of those at home. He sent them loving messages of assurance that he died "at peace with God," and of prayer for his children "that their father's God might be their God." And then he sank quietly away, till, at sunset on Friday, September

25th, those who watched beside him "knew that they had lost him." The medical opinion was that disease had only hastened an event which could not have been long postponed. He was thoroughly worn out with unsparing work. He was buried on the Tuesday following, with devout and simple ceremony, such as he would himself have chosen, in the Cemetery at Anita, on the slope of a hill opposite the town, and "with the boundless prairie rolling away at the side."

It is very striking to see how his lofty, earnest spirit told on those with whom he came into contact during his brief sojourn in the West. On shipboard "all the passengers seemed to look for a few words" with him, and at Wiota "it was wonderful to see the reverence every one had for him." "Ah," said one man, a professed unbeliever, "if all professors of religion were like him there would be some sense in religion, for he *lives* what he preaches." And very characteristic of the man was his intense solicitude that the settlers there should try to make this "a decidedly religious colony of English people." Less than a week before he died, he called a friend to his bedside and spoke to her earnestly on this subject, saying that "he thought it ought to be like when the Puritans came out, and ought to make itself felt all round as a religious power," and added, "If I could only see this, I should not mind where I died, whether in England or here."

With how keen and wide-spread a sorrow the news of his death was received in this country need not now be told. The Committee of the Baptist Missionary Society, of which he had been a member nearly thirty years, and the Baptist Union, which met in its Autumnal Session almost immediately after the arrival of the sad tidings, hastened to express their sense of his manifold worth, and of the heavy loss they had sustained by his decease. In Cambridge, men of all classes and communions united to testify to his excellence, and to mourn that he would be seen no more amongst them. On Friday, October 16th, the various Nonconformist congregations met for prayer in the chapel where he had so long and so faithfully declared the truth of Christ; and the funeral sermon was preached on the following Sunday evening, in the same place, by Mr. Robinson's old friend, the Rev. J. T. Brown, of Northampton.

And now, having told his story, the writer would gladly lay down his pen. He shrinks, with reluctant diffidence, from the attempt to sketch, however slightly, the mental and spiritual characteristics of his departed friend. To decline the task entirely, however, would be to leave the purpose of this paper unfulfilled, and comfort may, perhaps, be found in the thought that, unless the foregoing lines have utterly failed of their object, they will have so far revealed the character of him to whom they refer as to leave need for but few supplementary words.

In Mr. Robinson, an intellect of unusual vigour and acuteness was combined with a temperament which impelled him to maintain his powers in almost incessant activity of exercise. "His most striking

characteristic," writes one of his oldest and most appreciative friends, "ever appeared to me to be clearness of perception. In this respect he was unsurpassed by any man I have ever known. His very eye revealed it, and his style reflected it, so that it is doubtful whether anyone ever failed to apprehend his meaning, whether he approved his views or not." To which may be added, in passing, that few ever attained greater proficiency in the difficult art of combining compactness with clearness of style, of uttering perspicuously the largest possible amount of meaning in the smallest possible number of words. By the very constitution of his mind he craved and insisted on definiteness both in thought and utterance. Anything like vagueness or mysticism was utterly intolerable to him. In the words of the friend already quoted, "Most people do not object to a little mud in the water, he held that element in abhorrence." Suspense of judgment on any important matter was an attitude which he found it impossible long to maintain. He was restless till he found certainty.

There was one peculiarity, as it seemed to the writer, of Mr. Robinson's mind, which it is difficult to express, except by using words which may be liable to be misunderstood. To say that his intellect, keen and powerful as it was, was deficient in breadth, would be true in the sense in which the expression was used; but then the expression might easily be taken to mean something altogether different from the truth. Narrowness of mind, in the sense of bigotry or timid adherence to traditional orthodoxy, was as alien from his spirit as light from darkness. Nor was it that the field of thought or knowledge over which he ranged was a restricted one, as what has already been said will suffice to prove. It was rather that the eye of his mind fixed itself upon one thing at a time, fixed itself upon that one thing with such exclusive intensity as to shut out from the area of vision things on the right hand and on the left. The light of his intellect, if the homely comparison may be forgiven, shone like the light of a bull's-eye lantern, bringing out into vivid distinctness the single object in its focus, but leaving surrounding objects in a darkness the greater by contrast. Most truths are modified or qualified, on this side or that, by other truths, and these modifying truths Mr. Robinson was somewhat apt to ignore. This peculiarity of mental constitution, while it gave greater clearness and decisiveness to his preaching and writing, and perhaps rendered them the more stimulative of thought and inquiry, often deprived his expositions and arguments of that complete and comprehensive satisfactoriness which they might otherwise have possessed. This habit of mind, along with his almost punctilious conscientiousness, made Mr. Robinson sometimes appear pertinacious in insisting upon matters which to others seemed of small importance, and stern in blaming courses of conduct in which others could see no wrong. In argument, too, owing to the same intellectual peculiarity, and to his promptitude of thought and speeches, he was in some danger of substituting, unconsciously, ingenuity for soundness; he not seldom silenced an antagonist where he failed to convince him.

But he was effectually guarded against the dangers into which such a mental constitution might have led him, by the lofty tone of his moral nature, and the genial kindliness of his heart. There never breathed a man more loyal to truth, less capable of guile. As Mr. Neville Goodman has truly said, "In these days when every man is called truthful, he might fitly be called a man of chivalrous truth. He not only shunned every kind of duplicity, but he studied simplicity in the highest degree. Never did a meaningless phrase escape his lips. The slang of the world and the cant of the Church were foreign to his vocabulary." Of his fearlessness in carrying out his convictions into speech and action something has been said already, and space forbids us to yield to the temptation to say more.

His kindness was unaffected, tender, practical. He was one of the least selfish of men. The writer has heard him accused of coldness, and there was a time when he might have joined in the accusation. Mr. Robinson was not what is commonly called a demonstrative man, not lavish of words on slight occasions, nor ready at a moment's notice with the conventional signs of emotion. Perhaps he shrank with an exaggerated recoil from what he would account a needless manifestation of feeling. But this reticence was but the thin veil which scarcely hid a heart glowing with affection, and ready to respond in tender words and helpful deeds to the first appeal of sorrow. His hospitality must have sometimes proved embarrassing to those on whom fell the responsibility of domestic provision. And no missionary will ever doubt the tenderness of his sympathies, who heard his prayer in Bloomsbury Chapel two years ago, when, with tears and almost with sobs, he pleaded for divine support on behalf of his brethren compelled, by the exigencies of their work for Christ, to leave their children at home while they go forth to the ends of the earth.

His piety, as has been already said, was eminently healthy and manly. He was a happy Christian. He did not talk much about his religious feelings, and had small sympathy with those who do. But he did "joy in God, through our Lord Jesus Christ, by whom he had received the reconciliation." The most obvious powers in his religious life were his deep unostentatious devoutness, his simple trust in the substitution of Christ, his intense adoring love for the personal Saviour, and his vivid realisation and sure hope of heaven. He lived in the simple freedom of a child of God, finding intense enjoyment in the works of his Father's hand, and partaking with gratitude of all the gifts of his Father's love; hating all frivolity, yet utterly free from austerity; entering with zest into every innocent amusement. He was "not slothful in business, fervent in spirit, serving the Lord."

Enough, perhaps, has been said of what he was as a preacher. Preachers are not the best critics of preaching, and assuredly are likely to be slow to assume that office. His ministry was like himself, for he was the same man everywhere. Profound reverence for the Word of God, and intense attachment to the central verities of the

Gospel; rich instructiveness, and great tendency to stimulate hearers to thought; clear, incisive utterance of truth, and an earnestness in pressing it home on heart and conscience, which thrilled under the habitual self-restraint of his manner, and sometimes broke out into a fervid utterance, all the more impressive from its comparative rarity. These were its most striking features. Well has his character been summed up by one who knew him intimately. "Our God and Father granted to him rare gifts of research, and thought, and speech, and they had been diligently cultivated and nobly used. In his ministry devout, earnest, and laborious; in public life, courageous, decided, and transparently true; in his friendships generous, affectionate, and faithful; in his family, loving, cheerful, confiding, genial as morning air, and bright as sunlight; and everywhere, and to all, comforting, instructive, and hallowing; that and much more, through Divine mercy, was our departed friend." And one cannot but feel that the manner of his death, sad as in some aspects it was, was after all very merciful and strangely appropriate. Seventy years of life were given him, and he was permitted to work almost to the very last. "The end," says one who watched that end, "seemed in such harmony with his whole life, the going away into a distant land, and there quietly, without fuss or show of any kind, but with a firm, calm confidence, walking through the valley of death."

"His works do follow him." "The good he did *lives*, and *will live*." This is our glorious compensation when God calls away the good and gifted; this is the thought that should stimulate us in prospect of our departure,—that no life, no particle of a life—which has had Christ in it, which has had Him for its motive, spirit, aim,—can ever be lost, can ever die. It must live on in the lives of others, of an ever-increasing number, whom it has helped to hallow, and strengthen, and bless. This is the best earthly immortality. We shall soon be forgotten; our names will soon have passed from the memories and the lips of men. But what of that, if only our influence survives in the holy characters and useful deeds of those who survive us?

"He is not dead whose glorious mind
Lifts thine on high;
To live in lives we leave behind
Is not to die."

The Transit of Venus.

I.

TO determine the exact distance of the earth from the sun has long been a subject of considerable interest to astronomers, and many attempts, both in ancient and in modern times, have been made with this object. The results of such measurements have been very varied; the methods also adopted have differed considerably. The difficulties experienced in this measurement arise from the great distance of the sun from the earth, and the comparatively small surface which we have at disposal on our globe to enable us to measure a suitable base line for the purposes of the trigonometrical question involved. To overcome this difficulty, viz., of determining the sun's distance by a *direct* process, various *indirect* processes have been proposed and effected with more or less success. These indirect methods have been carried out by the help of the moon and of some of the planets. The motions of the planet Venus being found to be of the greatest value in this respect, astronomers have come to pay considerable attention to the movements of this planet at certain points in its orbit. The points referred to being where the planet passes between the earth and the sun, and at such periods that the planet is observed as a dark body crossing the sun's disc, or, as it is termed, a *transit*, taking place, the term "Transit of Venus" has been thus used to denote this phenomenon.

If we wish to determine the distance of an object on the earth's surface, situated so as to be inaccessible to the observer, such as a building, a tree, or a pole on the opposite side of a river, we must have recourse to trigonometry, by the principles of which we are enabled to solve the problem. The first step in the process of solution is to carefully measure a base line of operations, and from each end of this line, and by means of a theodolite, we measure the angles which this line makes with imaginary lines drawn from the inaccessible object to each end of the base line, or, in other words, we measure the angles at the base of the triangle of which the inaccessible object is the apex. From such angular measurements we can determine the angle at the apex of this triangle, and from the value of these angles, and the length of the base line, we can determine the length of either of the two sides of the triangle, or, what is the same thing, the distance of the object from the observer. Now if we suppose the length of the base line to remain constant, whilst the distance of the inaccessible object is supposed to vary, we shall have a variation in the values of the angles of the triangles, so that the angle at the apex will be *larger* when the object is nearer to the observer, and *smaller* when more remote. If, then, the object so observed be situated at a distance from the base line, which, when compared with the latter, is very great, the angle at the apex of this now excessively elongated

triangle must necessarily be very small, and a very slight error in measuring the angles at each end of the base line will lead to a considerable error in the calculated distance of the object from the observer. On viewing the object whose distance is to be determined from each end of the base line, it will appear to shift its place as projected upon the background in the distance. This may be very well illustrated by placing a body upon the centre of a table, when, on viewing it from two of the corners of the table, it will appear projected upon the wall of the room in different positions. If we now shift the body forward from the centre to near the edge of the opposite side of the table, and again view it as before, we shall find that the body appears projected upon the wall as formerly, but that now the distance between the positions is less than before. This apparent change of place has been termed in astronomical language *parallax*, and the angle at the apex of the triangle is called the *angle of parallax*. When these principles are applied to determine the distances of celestial objects, one half of a diameter (or radius) of the earth at the equator is adopted as the *base line*, so that the angular observations of the object taken on the surface are reduced to such as would be obtained by observers situated at either extremity of this radial base line. When the object so observed is on the horizon, the angle of parallax has its greatest value, or is at a maximum. The parallax is then called the *equatorial horizontal parallax*, and the triangle so formed is a right-angled one. By making observations of the moon in this manner the angle of parallax has been found to be $57' 2''$, and the mean distance of the centre of the moon from the centre of the earth resulting from this angular value is 238,818 miles.

The distance of the moon from the earth can thus be determined by a *direct* method of observation. When the same method is attempted in the case of the sun, it is found that the angle of parallax is too small to be correctly measured. Astronomers have, therefore, to resort to indirect methods to obtain a correct value for this particular angle. When this is obtained, the distance of the two bodies apart can then be calculated in the usual manner. One of the earliest methods attempted with a view of determining the sun's parallax was by utilizing the moon's position when half full. Under such circumstances, the line joining the observer and the moon is at right angles to the line joining the moon with the sun. If we, then, know the angle which the former line makes with the line joining the sun and the earth, we have a right-angled triangle whose angles are known; and since we know the length of one of the sides, viz., the distance from the earth to the moon, we are in a position to determine the length of the side represented by the line joining the earth and the sun. The objection to the use of this method arises from the inequalities on the moon's surface, which cause the boundary line of the light and dark hemispheres to be irregular.

Observations of the planet Mars in certain positions of its orbit, have been also used as a means of determining the solar parallax. In

this method of arriving at the solution of the question sought, advantage is taken of the nearest approach of the planet Mars to the earth, which happens at the periods when the planet is in opposition to the sun. Under such circumstances it is possible to obtain a sufficient angle of parallax of this planet to enable us to calculate from this, and with some approach to accuracy, the value of the solar parallax. The most satisfactory method, however, of arriving at a correct knowledge of the sun's distance from the earth is by utilizing the positions of an *inferior* planet, or one of those planets which revolve around the sun, in orbits situated *within* that of the earth. Two such planets offer themselves for selection for this purpose, viz., Mercury and Venus.

By this method of observation the passage, or *transit* of the planet across the sun's disc, is utilized to assist in obtaining the desired result. The planet Mercury from its comparatively near position to the sun, is not so favourably situated for this method of observation as the planet Venus, the observations of the transit of this latter planet are therefore adopted by astronomers as the most accurate method of arriving at a knowledge of the sun's parallax. To explain this method of observation we may again refer to the apparent displacement of a body as seen from different positions. As previously stated in the illustration given, where an object placed upon a table appears projected on the wall of a room; this apparent displacement, as seen on the wall, varies with the position of the object relatively to the observer and the wall, so that when the object is placed further from the observer the apparent displacement is *less* than when the object is placed *nearer* to the observer.

If such experiments are carefully made, or if we consider this variation geometrically, it will be found that the apparent displacement of the object will bear the same ratio to the base line of observation, represented by the side of the table, as the distance from the object to the wall is to its distance from the base line. If then we place the object so that it is *exactly* midway between the base line and the wall, and thus having *equal* lengths on each side of it, we shall have the apparent displacement on the wall *equal* in length to the base line. Again, if we place the object so that it is now *nearer* to the observer and at *one-third* of the whole distance from base to wall, the object thus being at *twice* the distance from the wall, that it is from the observer, we shall now have the apparent displacement equal in length to *twice* the base line. The application of this principle in observations of a transit of Venus may be illustrated as follows:—Two observers are situated, we shall suppose, at either extremity of a diameter of the earth, say one at the north pole, and the other at the south pole. When therefore the planet Venus passes across the sun's disc, these observers will see the planet projected on that disc, but as in the case of the object placed upon the table, in the illustration previously given, they will see this projected upon different parts of the sun's disc, an apparent displacement of the position of the planet having taken place. To make use of this observed displacement, we must

know the *relative* position of Venus with regard to the Sun and the Earth, now this can be determined by means of what is known as Kepler's third law, which enables us to ascertain the *relative* distances of the planets from the sun. This law is expressed as follows:—

"The squares of the times of revolution of the planets are proportional to the cubes of their mean distances from the sun." To give an illustration of this law, we may take the planets Venus and the Earth, whose times of revolution are 224.70 days and 365.25 days respectively, or what is the same thing, as 615 is to 1. By squaring these times we get the values 378 and 1, and finally by extracting the cube root of both we get .72 and 1 for result, or, expressed in whole numbers, as 72 is to 100. The distance then of Venus from the Sun is to the distance of the Earth from the Sun as 72 is to 100, from which it obviously follows that the distance of Venus from the Sun is to its distance from the Earth as 72 is to 28 or nearly as $2\frac{1}{4}$ is to 1. These relative distances being thus ascertained, we now know that the apparent displacement of the planet Venus as seen by the two observers, must be in the same proportion, so that if these observers are supposed to be at the opposite poles, the observed displacement will be $2\frac{1}{4}$ times the earth's diameter, or 5 times the earth's radius, *one-fifth* then of this will be the solar parallax.

The subject then of the observers is to note the *duration* of the passage or transit of the planet across the sun's disc as seen from their particular stations. From the times so noted the apparent breadth of the band or zone marked off by the two lines of transit on the sun's disc can be obtained, and from knowing the length of the base line on the earth, and the relative distance of Venus to the sun and to the earth, the *actual* breadth of the band or zone can be found, which if the observations be made as previously referred to, will be five times the earth's radius. If we then measure the angle subtended by this line or breadth of zone, we shall have ascertained the angle at the apex of a triangle whose base is five times the earth's radius, *one-fifth* of this angle will then be the value of the angle, which would be subtended by the earth's radius, at the same distance, and is therefore the angle of solar parallax sought. By utilizing, then, in this manner a transit of the planet Venus, we are enabled to measure an angle which is larger than the angle sought, greater accuracy is thus obtained, in the value of the angle deduced from this, than could be got by direct measurement. In practice the observations cannot be made from the extremities of a diameter of the earth, the distance apart being somewhat less.

W. J. M.

Memoir of Rev. John Lawrence, late of Monaghan.

JOHN LAWRENCE was the son of William and Penelope Lawrence, and was born at Woodford, near Thrapstone, Northamptonshire, November 13th, 1807. His mother's first husband was Mr. John Brawn, of the same village. Their son, the late Rev. Samuel Brawn, became the Baptist minister and pastor of the church at Loughton, Essex, in 1817. A very strong love existed between him and his two young half-brothers, John and William Lawrence, and when he settled in Loughton, he took John, then about 10 years of age, to reside with him, and educated and brought him up as if he had been his own son. Mr. Lawrence ever cherished a most tender and grateful affection for this brother. Only a few months before his death, he said to one of Mr. Brawn's daughters, "I owe more than I can tell you to your father. He was more of a father to me than my own father was." The elder brother was well repaid for his loving care. He greatly rejoiced when he had the happiness of baptizing his young relative in Loughton Chapel.

From the time of his conversion, Mr. Lawrence felt a strong desire for the work of a minister and missionary, but for sometime he dared not express it to any one. The deep humility and great self-distrust which so strongly characterized his whole life, are shown in the following sentences from the paper read at his ordination service on the 18th May, 1831:—"I felt so deeply my want of natural and spiritual endowments for so great a work, that I scarcely dared hope for the realization of my desires. With much prayer and consideration, I commended my case unto the Lord, feeling persuaded that if He designed me to enter upon the work, He would in due season prepare me and open the way. And I hoped that, if I were not permitted wholly to enter upon this labour of love, I should, at some future time, when my experience should have become more enlarged, my knowledge more extensive, and my character more matured, be allowed to reap in some corner of the Lord's harvest field. And entertaining ideas of a missionary's life somewhat erroneous, I began to think that, if I were not qualified to labour where superior attainments and qualifications were in high request, I might, perhaps, be qualified to labour among those whose information might be inferior to my own. Having opened my mind to my brother, who has ever manifested the most tender solicitude for my welfare, his conversation on the subject somewhat encouraged me, and a beam of hope seemed to dart across my mind, though still I dared not venture to think that God had called me to the work of the ministry. For several months my mind was alternately agitated by hopes and fears. Sometimes I was ready to determine that I would go forth in the strength of the Lord, resting on the assurance that 'it is not by might, nor by

power, but by My Spirit, saith the Lord of Hosts.' And again I felt discouraged when I reflected on the zeal, the fortitude, the spirituality of mind and holiness of conduct which ought to distinguish those who have the oversight of the flock of Christ. But while my mind was thus anxiously exercised, I trust I can say it was my earnest desire to consecrate myself entirely to the service of the Lord, and while He was calling for more labourers for His harvest, I was ready, tremblingly, but I hope sincerely, to say, 'Here am I, send me.' Send me whither Thy wisdom shall see fit, so that I may most benefit my fellow-creatures, and glorify Thee. Appoint me whatever Thou wilt for my portion, only give me patience and fortitude to sustain whatever trials and difficulties Thou mayst assign me, and strength and perseverance to perform whatever duties may devolve upon me. With these views and feelings, and in accordance with the wishes of the church" (at Loughton) "I first began addressing my fellow-christians at their prayer meetings,* and afterwards engaged in more public exercises amongst them. In November, 1828, having applied to the Committee of the Baptist College at Stepney, I was admitted as a probationer on their funds, and after six months' preparatory study with a minister in the country, I entered the College. During this period my mind was steadily fixed upon missionary exertions. But at the time of my entering the College, I viewed the missionary work in a more formidable light than I had previously done, and suspected myself destitute of very many qualifications which it is indispensably necessary for a missionary to possess. It appeared, therefore, prudent to wait for a time before I brought my mind to any decision, and to weigh the subject carefully, placing in contrast the encouragement and difficulties I might expect to meet. The conclusion to which I came was, that the encouragements to undertake the work more than counterbalanced the difficulties that would have to be encountered. To me it appeared that the command of our Lord, "Go ye into all the world, and preach the gospel to every creature," was greatly neglected. The Gospel has been preached at home, while millions abroad have been left to perish without hearing its joyful sound. And though exertions have been made for the last twenty or thirty years, still they are inadequate to the demand. Millions are still in darkness, and how few are they who will go to enlighten them! How small a number of those training for the ministry of the Gospel, do we find willing to devote themselves to this object! The voice of the perishing is calling from distant lands, "Come over, and help us," and I could not, in my present circumstances disregard it, without conceiving that I turned a deaf ear to the commands of my God and Saviour, without subjecting myself to the reproaches of my conscience, without mingling a bitter in my cup, which all the endearments of life would never sweeten.

* The last public service Mr. Lawrence conducted was also a prayer-meeting in Loughton Chapel. Thus on the same spot, though not in the same building, did his public ministry begin and close.

"As the sphere of missionary labour in the East Indies presented an interesting aspect, and seemed greatly to need assistance, I resolved, if Providence should permit, to devote myself to the work of the Lord in that country. Providence seems to have favoured my wishes and prayers, and that at a period much earlier than I had anticipated. But as its voice seems so audibly to say, 'This is the way, walk ye in it;' therefore, would I go,—go in the strength of the Lord my God,—go, though I must, probably for ever, forsake my country and my kindred, break many a tender tie, and many a pleasing association—go with the love of Christ in my heart, not counting my own life dear unto me, so that I may win Christ, preach His gospel, and save a soul from death. Although it was for scarcely two years that I had the honour and privilege of remaining at the college, yet I hope my residence there has not been without advantage to myself. I have enjoyed such privileges as have impressed my mind with a deep sense of obligation, and awakened a lively feeling of gratitude to those worthy individuals whose liberality supports the institution. I have received such marks of kindness from my tutors and fellow-students, as have endeared them to my heart, and will not allow me to leave them without sorrowing, and which will cause me long to remember them with lively interest. And more than all shall I feel parting with my beloved brother and pastor, who from my youth up has manifested towards me the disposition and conduct of a parent rather than of a brother. May the Lord reward him a thousandfold!"

"Conscious of my own weakness and liability to err, and proneness to grow weary in the work of the Lord, and the inefficiency of my most strenuous exertions without the Divine blessing, I trust it will ever be my practice to visit the Throne of Grace, that I may obtain mercy, and find grace to help in time of need, and may my God fulfil in me, and by me, all the good pleasure of His will, and the work of faith with power." "Supported by the sentiments which I have now advanced, and in the delightful prospect of being able to publish them for the joy and salvation of others who are now deluded by fallacies of the Prince of Darkness, would I leave my native land, and go and sojourn among a strange people. Those things which might be gain to me in my own land, I would count but loss for Christ's sake. My endeared relatives, my affectionate friends, my brethren and sisters in Christ, my revered fathers in the ministry, and my fellow-companions in study, I would bid you adieu in the name of the Lord. May the God of Abraham be our God, and if we see each other no more in the flesh, may we live in each other's memories till we meet in the kingdom of our Heavenly Father above!"

Mr. Lawrence married Miss Mary Heriot, a lady of deep, earnest piety, and full of missionary zeal. They left England in May, 1831, and landed in India in the following November. They were for a short time the guests of the Rev. William Henry Pearce, in Calcutta. Digba, which is close to the military station of Dinapore, was the station to which Mr. Lawrence was first appointed. He and Mrs. Law-

rence left Calcutta in December, 1831, and reached Digha, January 17th, 1832. They remained there until November, 1838. In that month Mr. Lawrence removed to Monghyr, to assist the Rev. Andrew Leslie. At the close of 1839 the Rev. George Parsons, who had been sent out from England, arrived at Monghyr, and Mr. Lawrence and his family returned to Digha. Before the end of the next year the health of Mr. Parsons entirely failed, and he left Monghyr to return home, but died in Calcutta. Mr. Leslie's health also failed, and it was necessary for him to visit England. As there was no missionary to take up Mr. Leslie's work in Monghyr, at the earnest request of the members of the Church there, Mr. Lawrence, at the end of 1840, again removed thither, and made it his permanent residence until October, 1872. With *quiet, holy, earnest perseverance*, Mr. Lawrence laboured as pastor and missionary.

In 1866 he had the sorrow of losing his beloved wife. She was seized with paralysis early in January, and lingered in great suffering until the 12th November, when she died, deeply mourned by her affectionate husband and two sons, their only surviving children, who had settled in Calcutta.

Mr. Lawrence remained a widower until February, 1868, when he married Mrs. Hutteman, widow of George Hutteman, Esq. The wedding took place at Lahore. The following extracts from letters he wrote a few days afterwards to his brother and nieces will be interesting to many besides his own relatives:—"During the eight days I remained at Lahore I was engaged in examining candidates for baptism," &c., &c. "On the Wednesday evening I conducted an English service in the American Presbyterian Church—congregation about forty. On the Sunday morning I conducted a regular English service, and administered the ordinance of baptism in the bath room of the Lieut.-Governor of Lahore, Sir Donald McLeod, who is a Baptist, and was baptized at Monghyr by Mr. Leslie some years ago. In the broad verandah was a congregation of eighty or ninety persons. The Presbyterian minister, Mr. Morrison, was present, with most of his flock. About two-thirds of them are Baptists, who have come together here from all parts of India. There were seven candidates—three men and four women. The latter are all young persons and the daughters of Baptists, one of them the eldest daughter of Mrs. Hutteman (now Mrs. Lawrence)." "On the evening of the same Sunday I preached in the Presbyterian Church for the Rev. Mr. Morrison. The following Tuesday, the 18th February, was our wedding day." The ceremony was performed in the Presbyterian Church by the Rev. Mr. Newton, the senior Presbyterian minister. This marriage greatly added to Mr. Lawrence's happiness. A few months afterwards he wrote:—"We are a happy family." "Your aunt is the very best wife in the world, I think." Had the Misses Hutteman been his own daughters, a warmer love could hardly have existed between him and them.

During Mr. Lawrence's residence in Monghyr, the Revs. John

Parsons (brother of the Rev. George Parsons, who had died), D. P. Broadway, J. G. Gregson, — Edwards, John Parsons (the second time), and J. A. Campagnac, were for various periods associated with him in the work of the station. The Rev. John Parsons died there in October, 1869. His death caused Mr. Lawrence and the Church deep grief.

The following extracts are from some notes prepared for a missionary address, and which were found among Mr. Lawrence's papers after his death :—

"I landed in India in November, 1831, and did not leave that country until October, 1872. Though not favoured always with very robust health, I was not often obliged to refrain from my usual work, and *not once* did I quit my station to seek a renewal of health, and only twice on private affairs, until I left India to return to Europe, in October, 1872. During the hot season of that year I was seized with dengue fever. My sight also began to fail." As soon as he was able, Mr. Lawrence went to Calcutta for advice about his sight. He was advised to return to Europe immediately. His general health and his nervous system had become so reduced by his long, unbroken, arduous missionary labours in India, succeeded by the attack of the fearful dengue fever, that at last it was with the greatest difficulty he could walk even a few yards in his room, or conduct family worship. "It was not until from this cause I became quite unfitted for work that I consented to leave my post, and pay a visit to Europe in search of health, in compliance with the urgent advice of some of my oldest and best friends in India." Mr. and Mrs. Lawrence, accompanied by two of their daughters (the eldest was married and remained in India), left Monghyr and went to Bombay by railway, a journey of about 1,100 miles. They embarked there in the steamer *Arabia*, on the 1st of October, 1872. Fearing that the cold of an English winter would be too much for Mr. Lawrence in his feeble state, they had arranged to spend the winter in Messina.

He derived benefit from the voyage, and felt better and stronger when they landed in Messina on the 24th October. The Rev. Gaetano Scuderi, an Italian Protestant minister, met them, and took them to his own house. Mr. Lawrence wrote to his nieces, "Mr. and Mrs. Scuderi have received us into their own house in the most cordial, and kind manner, as if I were an elder brother of his family." During the five months that they remained in Mr. Scuderi's house, Mr. Lawrence gained strength. He consulted an oculist in Messina, but with no permanent beneficial results. On the 3rd of April, 1873, they parted from their friends, Mr. and Mrs. Scuderi and family, and started on their journey to England. They came through Italy and France, and landed at Newhaven on the morning of April 15th, 1873. They reached Loughton that afternoon, and were warmly welcomed by Mr. Lawrence's sister-in-law, Mrs. Brawn and her family, to the home of his youth, which he had left nearly forty-two years before, in youthful health and vigour. They attended some of the missionary

meetings in London at the end of the month, and were present at the Zenana Mission breakfast. After a few weeks' visit to Mrs. Brawn and her family, they moved into apartments in the village, in which they remained until September. Shortly after his arrival in England, Mr. Lawrence consulted Mr. Critchett, the eminent oculist, who pronounced the affection of his eye to be a peculiar case of glaucoma, and utterly hopeless. During the summer, Mr. Lawrence's health and strength improved somewhat, and he was able to preach and conduct several services in Loughton Chapel, and in two or three chapels near the residence of his only surviving brother, Mr. William Lawrence.

In July, 1873, Mrs. Lawrence's youngest daughter, Miss Ellie Hutteman, was married to the Rev. E. W. Doyle, M.A., a clergyman of the Irish Church, residing at Mullaghglass, near Newry. In September Mr. and Mrs. Lawrence and their remaining daughter, Miss Nina Alice Hutteman, went on a visit to the young couple in their new home at Mullaghglass. Early in October they returned to Mrs. Brawn's at Loughton, and on the 21st October, accompanied by Miss Brawn, they went to Torquay for the winter. There they received much kindness from, and had most pleasant intercourse with, the Rev. Evan and Mrs. Edwards, the Rev. Spencer and Mrs. Murch, and many other friends. There also, Mr. Lawrence was able to preach several times. The ripeness of his piety and Christian character, the deep humility and earnestness of his prayers, made him a favourite in their prayer meetings, and in the special devotional and revival services held in various places in Torquay during the winter. His health improved, and he cherished confident hopes of returning to India in the autumn of 1874. In April, 1874, Mr. and Mrs. Lawrence, their daughter and niece, returned to Mrs. Brawn's, at Loughton. Again, with his friends, Mr. Lawrence attended the Baptist Missionary Meetings in London at the end of April. This year he was able to speak at the Zenana Mission breakfast, and at Regent's Park College, at the meeting of the ministers educated in that institution. After these meetings were over, Mr. and Mrs. Lawrence again resided in Loughton. The improvement in his health did not continue. But so great was his desire to resume his work in Monghyr, that they commenced preparations to return to India. Even within a few hours of his death, he expressed a hope of being able to go back there when he got a little stronger.

On the last Sunday in July, he preached at Epping Green, and on the first Sunday in August at Nazing. On Thursday, the 6th August, he conducted a prayer meeting in Loughton Chapel. He had engaged to preach there on the second Sunday, but became too weak to undertake the services. He, however, walked to the chapel, and was present at the morning service. On Monday, the 10th, he went to London, as he had important business to transact with his nephew, Mr. Brawn. His extreme weakness alarmed his nephew, who begged him to return home as soon as possible. The next day Dr. Sanders was consulted, and prescribed for him. He became rapidly worse.

Dr. Sanders pronounced it to be a case of extreme weakness of the heart, producing dropsical effusion. Mr. Lawrence's constitution had been so exhausted by his long unbroken residence and toil in India, and the dengue fever, that there was no reserve of strength. His sufferings at times were terrible, but his faith was firm. He was resting on the Rock of Ages. He was often heard earnestly praying. In his moments of ease it was a pleasure to him to hear his wife or daughter read portions of Scripture or hymns, or for Christian friends to pray with him. During his illness he was visited by the Revds. W. Dorling, of Buckhurst Hill; S. Green, of Hammersmith; J. Trafford, of Serampore; and W. H. Vivian, of Loughton; A. H. Baynes, Esq., and Dr. Underhill. To his brother, a few hours before his death, he said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." As the night advanced Mr. Lawrence became very restless, and fearfully exhausted. It was evident that the end was very near. Shortly after midnight there was a great change. He soon became unconscious and slightly convulsed, and at twenty minutes past midnight on the morning of Thursday, September 10th, death was passed, and the faithful servant was "absent from the body, and present with his Lord." On the afternoon of Tuesday, September 15th, he was buried in the ground of Loughton Chapel, followed to the grave by his brother, Mr. William Lawrence, and all his nephews and nieces who could be there, while around them and the grave were gathered the Revds. S. Green, Dr. Wenger, from Calcutta; J. Trafford, from Serampore; W. H. Hooper, of Walthamstow; and the Secretaries of the Baptist Missionary Society; also, Messrs. Dear, from Monghyr; Cutter and Morris, from other parts of India; Gingell and J. R. Gould, and many other Loughton friends. His grave is close beside that of his much-loved brother, the Rev. S. Brawn, who died in April, 1869. The Rev. W. H. Vivian, pastor of the church at Loughton, prayed at the grave. In the service held afterwards in the chapel, the Rev. S. Green, who, being an intimate friend and fellow-student of his brother, the Rev. S. Brawn, had known Mr. Lawrence well before he left England, spoke of him as a youth and young man, and Dr. Wenger spoke of him as a missionary. The service was concluded by prayer by the Rev. S. Green. On the following Sunday evening, Dr. Underhill preached in Loughton Chapel, on "Life and immortality brought to light through the Gospel." He also gave a brief sketch of Mr. Lawrence's life and labours.

Thus has ended a life of *quiet*, but *earnest*, laborious, and persevering toil in the Master's cause. Had Mr. Lawrence remained in India, in all probability he would not have lived so long as he did. His coming to Europe seems to have lengthened his days: and in other respects it was not in vain. He was no platform speaker, and often said, "*I do not like talking about my work; I would rather go and do it.*" Although he could not serve the Baptist Missionary Society by traveling about and speaking on its behalf, yet, by his intercourse with

many friends, he greatly increased their interest in all missionary work, and made them feel more strongly than ever the duty and the privilege of supporting missionary efforts. Many have said to the writer, "We are very glad we have seen and known him." "He has done us good." "Now we shall always feel a deeper interest in missions."

May the Lord raise up many more equally faithful labourers, and send them forth into His harvest field!

M. A. BRAWN.

The Saints' Inheritance.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter i., 3, 4, 5.

I **A** BLESSED inheritance awaits God's children beyond the grave.
It is

1. **Incorrupted.** No such portion falls to any in this world. The worm of corruption kills the beauty of your gay and lovely flower gardens, creeps into your choicest food, your richest wardrobes, your splendid furniture, your valuable libraries, and your most solid structures that seem to bid defiance to the fell destroyer—Time. Look how the hoary castellated towers that dot the face of the country, and draw the curiosity of admirers crumble away by an irresistible necessity. Vanity is written on the most celebrated of earthly inheritances; not so with that which waits on thee, O child of God! The Paradise above knows neither autumn nor winter; the tree of life yonder never withers, it is ever in fruit. The treasures above no rust can corrode, no moth can devour; the pleasures of that land never cloy; nothing ever feels the fear of change there, for it is the region of immortality. And why is it so? Because—

2. **That inheritance is undefiled.** Sin is a defiled, defiling, and filthy thing. It is that which deposits God's curse in creation and in the creature. Sin, the plague that spreads ruin and dismay everywhere in this fallen world, is altogether unknown there. Its foul breath was never felt there; its horrid visage never appears there; its influence, which once carried misery and woe into the human hearts that live in glory there, was dropped as they bid adieu to the land of their pilgrimage. Sinlessness, perfect holiness, admits of not

a vestige of moral evil; they all washed their robes in the blood of the Lamb here—they did it *here*, I say, “therefore are they before the throne.” *Undefiled*, Christian, is that inheritance of yours in reversion; therefore, the element of decay is unknown. “It fadeth not away.” Wondrous quality in our eyes, truly. What a world of ingenious labour is employed here to make things *last long*, and to protract mortal days, but, ah! how vain the effort. “When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth.” The wrinkles of age, the pallor and sallowness of complexion mar the face that once was bewitchingly beautiful. But the undefiled inheritance ever retains the bloom and the beauty of absolute innocence and divine perfection.

II. Christ's disciples shall enter into possession immediately after death.

Not by personal merit, not by works of righteousness that they have done. Oh, no! The highest and the meanest of the children of the kingdom are on a level here; they can lay no claim to worth in themselves; the best, the holiest say, “We are unprofitable servants.” Not by *purchase* do any of the sons of men enter heaven. Who or what could buy a place and an inheritance in immortal felicity for fallen, sinful, dust and ashes? Nothing, nothing in the wide extended universe could be given for admission there. Besides, what has any creature to offer to the King of Glory which is not His own? Heaven has *not* even been *purchased by Christ* for believers. I know how often we hear that He did so, but where? True, He is said to have purchased the *Church* with His own blood; even that is a *mode* of speech—not in strict language, however, for the idea of commercial-like transactions between the Father and Son cannot be admitted; but nowhere in Scripture is *heaven* said to be the purchase of Christ. How, then, do they enter into possession?—As heirs come into possession of property, of the good pleasure and will of the testator; or, in other words, through their connection with the testator, whether by descent or otherwise. This matter comes out most clearly in Christ's own words, “It is the Father's good pleasure to *give* you the kingdom.” It is gifted to Christ's children by virtue of their “connection with Him, and because of the Father's high satisfaction in Christ's atonement. “If his soul shall be made an offering for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand.” Hence the style of the last judgment: “Come, ye blessed of my Father, *inherit—inherit* the kingdom prepared for you before the foundation of the world.” By mere grace or favour, unbought, unmerited, and free. When the petition was laid before the Lord that two disciples should be placed on His right and left hand in the Kingdom, this was His reply: “It shall be *given* to them for whom it is prepared of my Father.” In how important a light does this place *faith* in the Divine Saviour as the connecting medium whereby believing souls come to be justified and entitled to the kingdom of God. “By grace ye are saved, through faith, and that

not of yourselves, it is the gift of God." Where is boasting then? It is excluded;—by what law? By the law of faith."

"Heirs of God and joint heirs with Christ." What a spiritual relationship! Kings and priests, then, are not empty names, but involve substantial dignity and rule.

III. This inheritance is in reversion for all the children of God; but may they not lose it, may they not come short of the possession, just as the expectations of many persons in this world are cut off by untoward circumstances of inheriting estates to which they held, as was supposed, undoubted title? No; "reserved in heaven for you who are kept by the power of God through faith unto salvation." The condition of matters stands thus: "*it* is kept for them, and *they* are kept for it. Thus they have a double security upon it. It is in a region where change, and storm, and tempest are unknown, and it is held for them by a covenanted deed of gift under the hand of Him who cannot lie, and further secured by the blood-shedding of the Lord of Glory. On the other hand, *they are kept* for it. They are exposed to powerful temptations, drawing them off the ground of acceptance on which they stand, and it might be feared that after all their hopes might be vain. But not so; "*they are kept*." How? "By the power of God unto salvation." The blessed Spirit of God seals them, holds them fast and sure by an inward energy which operates by means of word and ordinance on heart and conscience, enabling them to exercise self-command, at once restraining and propelling them. In this twofold operation lies the secret of their stability. "Kept by the power of God, *through* faith unto salvation," "ready to be revealed in the last time." The "last time" may be the revelation of Christ from heaven to judge mankind, when the glorious scenes are disclosed on which the faith of the people of God has been intensely gazing from the beginning; but as to individual Christians, their last time is unquestionably the time of their departure out of this world. It is then, as the dark curtain which has hung over eternal objects is rolled up, that the inheritance long looked for comes into view. As the mortal vision gets dim and clouded, the spiritual waxes clearer and clearer. Sometimes holy pilgrims get a sort of *second* sight as darkening falls over the first, whereby discoveries are made to them before departure which bystanders cannot understand nor the subjects themselves unfold. So Stephen cried, "I see heaven open, and Jesus standing at the right hand." But, whether the believer's last time is one of blessed foretaste or of calm expectant hope, it may be well to labour after a high degree of sanctification as the likeliest means of the soul's gratification on a dying bed; for this "secret of the Lord" must be with close walkers and eminent Christians. "I will come again and receive you to myself, that where I am ye may be also." "Lazarus died and was carried by angels into Abraham's bosom." "This is the hope laid up for you in heaven, of which ye have heard in the word of the truth of the Gospel."

IV. The pledge and further security of possession in these words,

"By the resurrection of Christ from the dead." All the promises held forth by Jesus Christ to believers through all ages must needs turn on the truth and power of the Promiser. Now be it carefully remarked that His resurrection is demonstrative of both these attributes: of power, in that it was not possible that the bonds of death could hold Him, and of the truth of His word of prediction that when He should lay down His life, He would take it again; and to the disciples, that they should not speak of the vision at the Mount of Transfiguration until after his resurrection, obviously, because the vision could not be comprehensible nor believable but in the light of the resurrection. The transfiguration, to the witnesses themselves, was perfect assurance, but, related *by itself*, it would have appeared incredible to all others.

Now, here we have positive proof of Christ's *authority* over the invisible world—consequently, that His ascension thither could be for no other purpose than that set forth in His farewell address, "I go to prepare a place for you."

Now, further, believers are *begotten* again to the lively, or living hope, or this blessed hope takes its root, or origin, by the open grave and resuscitated body of Christ. The term "*begotten*" may be thought to refer to regeneration; but, although that is the idea proper to the word, it does not appear to us to carry this meaning here.

The word naturally points to the *beginning of things* in general, hence we understand the Apostle to say that believers, their first dawn, the very beginning of hope, is rooted in the fact of the Lord Jesus' resurrection; and most properly so, for, had he lain dead in the grave, that had been the grave of all their hopes. To have expected the inheritance He promised from the prisoner of death, when He could not disengage Himself from the prison-house, would have been nothing less than madness, but the invulnerable fact of His rising and ascending upon high, establishes it beyond all controversy, that the faithful Promiser *has an inheritance to give*, and that He has gone to *prepare the way for the legatees coming into actual possession*. Christ was the first begotten from the dead, and by His resurrection was *begotten* our sure and certain hope of possessing the promised kingdom; all that went before was prophecy and promise, but so illustrious an event is the resurrection, that it is so to speak, the *realised* beginning of the end.

It follows that there is now no uncertainty where the Lord Christ is, or what He is doing. The preparatory work of self-sacrifice is followed by its presentation in the holiest of all, there the High Priest is carrying forward what remains to be done in receiving into the inheritance all the elect souls for whom, especially, redemption was undertaken. Of course we are not in circumstances to declare or know what, as a whole, the preparation is, of which He spake before He left; thus much we do know, and rejoice in. "He appeareth before the throne *for us*, receives the petitions of His disciples, presents them to His

Father, with the sweet incense of His intercession, watches over our course of action and preparation for entering the kingdom, secures our perseverance to the end, in spite of all opposition, and waits from henceforth till all His and our enemies are entirely subdued.

One thing more will suffice.

"According to His abundant mercy," well expressed in the phrase—

" 'Tis from the mercy of our God,
That all our hopes begin,"

The whole plan of redemption originates in the mere unbought, unmerited, unsolicited mercy of God. No creature had any hand in the wonderful scheme. When earth as yet was not, when creation was a chaos, darkness was on the face of the deep, and ere yet the Spirit of God brooded over the formless mass of insensate matter; in a word before the scaffolding was prepared, the completed building of mercy was in the Divine mind. He foresaw the dark designs of the fallen angels against the future race that were to people the globe; His eye caught the whole hellish plot; He beheld our helplessness, knew what it would be, and how it would be; and in eternity "the great salvation" in the depths of its mysteriousness, stood perfect in the mind of God most high, simple, beautiful, sublime, the Apostle's assertion of the fiat of redemption is, "according to His abundant mercy." O yes, yes, free, rich, sovereign mercy had done it all! Its beginning, its unrolling, its completion, and our individual acceptance of it all, all must be ascribed to God in Christ, and so we reverently offer up our adoring love. "Glory to the Father, the Son, and the Holy Spirit, world without end."

1. The impression which may very naturally be left on the minds of some readers, may be this:—The exposition makes clear the safety and eternal salvation of the children of God, but the difficulty that presses, notwithstanding, remains—namely, to assure ourselves that *we* certainly belong to that number. That matter must be brought out by attending to the apostolic direction, "Give all diligence to make your calling and election sure." And how is this to be effected? you ask. We reply, by two voices—the voice of *conscience*, *first*, setting its seal to the fact that we have passed from death unto life, experience witnessing to the reality of the change; and by a *second* witness giving out its *voice in the practice of the Christian virtues*: "the fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is a law, and they that are Christ's have crucified the flesh," with affections and lusts natively rising up and flourishing where opposite qualities grew. Following such a course, no honest inquirer can long be left in uncertainty about his right to appropriate to himself, or otherwise, the sure and certain hope of the heavenly inheritance.

2. Others there are who have no need of such an inquisition, *their* evidence lies on the surface, and they know themselves to be far from God and righteousness, yet they would know how they can be placed among the children of God, and have a right to the blessedness of the kingdom; and the Scriptures are equally clear on this matter. Hear Isaiah: "Ho *everyone* that thirsteth, come," &c. Hear the Lord: "The Spirit and the bride say come, and let him that heareth say come, and *whosoever* will, let him come, and take the water of life freely." "He that believeth on the Son shall not come into condemnation, but is past from death into life." "Draw nigh to God, and He will draw nigh unto you." "Though your sins were as scarlet, they shall be as wool, as white as snow." Hear Paul, whom I take leave to call not only an inspired Apostle, but a Christian philosopher, setting forth in his admirable epistles the divine method, which is just the philosophy of the plan of salvation: "Him God hath set forth to be a propitiation for our sins, and not ours only, but of the whole world." "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled, for He hath made Him to be a sin-offering for us, that we might be made the righteousness of God in Him."

The Lord, the Spirit, enlighten the dark, bend the unwilling, give all subduing faith to the doubting, and life to the dead, and to Himself all glory now and evermore.—Amen.

ALIQUIS.

Short Notes.

OUR DENOMINATION.—The statistical return of Baptist churches, and their members given in the denominational Handbook for the present year, is calculated to convey a satisfactory feeling to the mind. In 1872 there was an actual decrease over the preceding year, which we may lament without incurring the suspicion of bigotry; for while we believe that believers' baptism by immersion has the unquestionable warrant of Scripture, we rejoice most cordially at the augmentation of other evangelical churches who may think differently. In 1873 there was an increase of 2,652, which in the last year rose to 10,582. The number of members in the last census, in England, Scotland, Ireland, and Wales, is given at 254,998. Scotland has always frowned on the principle of adult baptism, and the denomination does not flourish across the Tweed. In Ireland it is still weaker, whereas in Wales it has a firm footing, though not among the gentry, and counts 586 chapels and about 60,000 communicants. The children

under instruction in the Sunday-schools in the United Kingdom number about 351,924. During the last eight years the number of chapels has increased by 679, and now stands at 3,321. The new chapels erected during the last year number 37, built at a cost of £63,193, and the sum expended in the improvement and enlargement of chapels and schools connected with them amounted to £47,268. These new chapels provided additional accommodation for 12,670, which may be considered a fair contribution by the denomination to the religious instruction of England, considering its financial position, as compared with the more wealthy Free Church bodies—the Presbyterians, the Independents, and, above all, the Wesleyans. And here we would recall the remark we made in our columns some time back, that one of the most effectual and least invidious means of estimating the religious condition of England is to obtain a return of the amount of accommodation for public worship in each parish belonging to each denomination or sect,—if no invidious meaning is attached to the word,—and that it be revised at the end of every five years. It could be made up without any difficulty. It would not only be in a measure an ecclesiastical barometer showing the rise or decay of religious zeal, but it would also tell us how far the accommodation for worship meets the wants of the existing population, and whether it keeps pace with its increase.

The Handbook also furnishes us with a statement of the condition of the denomination in other parts of the world. It is strongest in the United States, where it is, we believe, the second in point of numbers. Its progress during the last ninety years, since 1784, has been very remarkable. In that year there were only 471 churches; in 1873 they had increased to 20,520; the members at the earlier period were 35,101; in 1873 they had increased to 1,633,939, with 34 colleges and universities. In British North America the return gives us for Ontario, Quebec, Nova Scotia, New Brunswick and Prince Edward's Island, 317 churches and 31,858 members. In Jamaica the number put down to the various Christian communities in the census of 1871 stands thus:—Church of England, 184,263; Baptist, 112,604; Wesleyans, 65,353; Presbyterians, 18,183; Moravians, 18,032; Roman Catholics, 9,483; Independents, 8,109. The reports for the various countries on the Continent are very meagre and defective. The report for Germany is the fullest, though even in that list there are figures yet to be supplied. The Handbook gives us 101 churches and 14,475 members. One of these, that at Memel, has no fewer than 2,179 members. In Australia the denomination is yet in its cradle, the number of churches in the different provinces being only 140, with a total of 6,565 members.

THE JUBILEE AND THE INDULGENCE.—The Pope has proclaimed a Jubilee, which is, as usual, accompanied by an Indulgence. Archbishop Manning, having visited Rome, stated on his return that he

had good news for the Church in England, and he then promulgated an Encyclical Letter, in which "the Holy Father addresses the faithful," as the Archbishop said, "in a spirit of apostolical liberality." He has determined to grant them an Indulgence, not only full, but of the fullest possible description—*non plena, sed plenissima*. They are required to undertake religious services and devotions; they are to resort to their respective churches four times a day for fifteen consecutive days; to pray for the prosperity and exaltation of the Church and of the Holy See, for the extirpation of heresy, and so forth. Those who from defect of memory are unable to recollect all the items of the petition, may simply pray for "success to the intentions of His Holiness;" and it would thus appear that sixty consecutive prayers for this object will secure to the faithful all the blessings of the Indulgence; and this object is one in which not one in ten thousand of the devout have any individual or personal interest at all, inasmuch as it refers to the glorification of the Holy See and the restoration of the temporal power. The Indulgences will not be of the same character as those sold by Tetzel, which were little more than licences to sin, and which proved to be one of the immediate causes of the Reformation; nor does the Indulgence include unconditional pardon of past offences, nor even pardon conditional on fasting, penance, and repentance. The Archbishop explains it to mean "a remission of the temporal punishment which men would otherwise have to undergo, either in this world or in purgatory, for the sins of which the guilt has been forgiven," that is to say, that sins which have been heartily repented of, and which are forgiven—we conclude by the absolution of the priest—must yet meet with the punishment of sin, which punishment the Indulgence remits. As it is difficult to understand what is meant by the punishment of sin in this world, which the Pope in Rome now graciously remits throughout the world by this kind-hearted Indulgence, we conclude it must refer to the pains of purgatory, from which those who have attended mass the prescribed number of times, and prayed for success to the intentions of His Holiness, will be absolved—which will be no little saving of the purses of survivors. The Archbishop says, "that as the Indulgence of the Great Jubilee is granted only once in every twenty-five years, all Catholics are exhorted to do all in their power to obtain so great a benefit to their souls."

For four years and a half the Pope has made himself a voluntary prisoner in the Vatican, and never moved beyond its limits, and there can be little doubt that this seclusion has been more advantageous to the Holy See than if he had enjoyed that liberty which has always been accorded to him. In that most splendid of prisons, with its innumerable chambers, he has received deputations conveying to him the sympathy of his "two hundred millions of followers" throughout the world; the homage of princes and nobles, and a golden shower of Peter's pence which has enabled him to keep up his magnificent court. But he appears to find at length that while he has been anathematizing

the Government of Italy, and excommunicating its sovereign, and bewailing the injury which the Catholic religion has suffered from his present condition, his lamentations are as idle as his imprisonment is imaginary. His Church has suffered nothing by his absence except the loss of a little ecclesiastical pomp, even if it be not the stronger. His clergy, his monks, his nuns, occupy the streets as they did formerly, and the public processions are as frequent as ever. He finds that he is scarcely, if at all, missed, and he begins to see that it is not politic to allow the inhabitants of Rome to feel that they can do as well without him as with him. He has now adopted another course of proceeding. On the 4th February he made his first appearance at St. Peter's and thus resumed his usual functions, but it is impossible to say whether he intends to continue them, and to accommodate himself to the existing order of things. He has taken this occasion to tell the world how completely the city of Rome has changed during the four or five years in which it has been deprived of his presence. In the letter he has addressed to the Lent preachers, he affects to believe that the same perils attended his visit to the city as those which St. Peter encountered. "St. Peter, who wrote his epistle from Rome, called it Babylon—'The Church which is in Babylon salute you,'—on account of the great disorder he found there. I, also, says Pio Nono, write from Rome, and adopting the same date and the same designation, say "The Church in Babylon salute you." We do not see, as St. Peter did, the temples consecrated to idols. There is no temple dedicated to Jupiter, but there is the Jove of unbelief and impiety; and the Minerva of fraud and robbery; and the Venus of licentiousness. But this, he proceeds to say, is not all. There are Protestant Churches. In Rome, chosen of God as the head of the great Catholic family; in Rome, rendered precious by the blood of the Martyrs; in Rome, justly decorated with the title of Mistress of Truth, it cannot do otherwise than cause grief, to see erected by the side of the majestic temples of the Christian religion which rise within the circuit of her walls, Conventicles and Halls where they pretend to worship God with heresy. That which, however, should most excite your zeal is the opening of certain schools where generally impiety reigns mistress, and employs every means of corrupting infancy and youth. "Oppose these teachers of error, and tear from their hands those lambs which are in danger of becoming wolves."

THE BISHOP OF LONDON AND THE CITY TEMPLE.—The Bishop of London has again incurred odium by an act which is considered illiberal, before the remembrance of his conduct towards Bishop Colenso has passed away. Whatever the doctrinal errors of the Bishop of Natal—and no one can reprehend them more than we do—they have not been condemned by the highest authority in his church, and he is still, to all intents and purposes, as complete a bishop as Dr. Jackson himself; and for one prelate to prohibit a brother prelate from preaching in his diocese is, to use the mildest term, utterly anomalous. On

this, the second occasion of scandal, the Hon. and Rev. Mr. Freemantle, the rector of an important parish in London, and one of the chaplains of the Primate of England, a man of high birth and high culture, distinguished by his religious zeal and the liberality of his feelings, had offered to preach in the great City Temple, recently erected for Dr. Parker. The vast edifice was filled with an overflowing and warm-hearted congregation, and services suited to the occasion had been performed, and appropriate hymns had been sung with great fervour, and Mr. Freemantle then ascended the pulpit, but only to announce his inability to preach. His diocesan had informed him that he had been legally advised that for a clergyman of the Establishment to occupy a Dissenting pulpit was contrary to law, and requested him accordingly to relinquish his design, till the question had been decided by due legal authority. It was not to be expected that such a disappointment would be experienced by an excited audience without some token of indignation, but it is said to have been very moderate. However illiberal this proceeding may appear, it is not so easy to see how the Bishop could well have acted otherwise. He is one of the highest functionaries in a State church, the laws of which he is appointed to administer, and when he was informed that an act was about to be performed within his jurisdiction which was deemed contrary to law; there was scarcely any alternative for him but to request that it might be suspended till the highest legal opinion on the question could be obtained. This event, however much to be regretted, will not however be without the advantage of leading to a definite exposition of the law. It will be matter of congratulation if it should result in showing that there is after all no legal obstacle to such an act of Christian co-operation; but it is not impossible that some obsolete law, passed in the age of bigotry, may be discovered in the statute book, which may be interpreted to prohibit it. In that case, there is little chance of obtaining the repeal of it from a Parliament which will not permit Dissenters to be buried with their own services, in their own parish burial ground. The spirit of the Act of Uniformity and of the Conventicle Act still survives, though the laws have been repealed, and the feeling of animosity towards Nonconformists is, in many Church circles, as rife as in the days of Charles II. It is thus that the *Church Herald*, one of the organs of the High Church party, speaks of this event, "The appearance of an archbishop's chaplain among a lot of Dissenting ministers at a 'schism shop,' is sufficiently unseemly in itself to make comment superfluous. Mr. Freemantle has not only debased himself but compromised his master's dignity too. It is true he is by no means the only offender, and the Dean of Westminster is always held up in this, as in other cases, as a brilliant example for all who want to indulge in ecclesiastical misdemeanours of which they ought to be ashamed. But a person so entirely acephalous as the Dean"—meaning thereby, we suppose, not a clergyman without a head on his shoulders, but without a spiritual head—"cannot be expected to act sensibly or to speak wisely, and therefore should not be imitated.

Indeed, self-respect alone might retard any man of culture from these fraternizations, for it is hard to say which is most offensive: the flunkeyism of the Dissenters toward the stray parsons they can decoy into their pulpits, or the wilful stultification of the parsons whom they can get there." The contempt which a Brahmin manifests towards a Mlecha, or a Mahomedan mollah towards an infidel, appears tame in comparison with the loathing scorn of such High Churchmen towards the Dissenting ministers, from whom millions of their fellow Christians receive their religious instruction. With what reason can they complain of the antagonism of the Nonconformists, whose feelings they are constantly provoking by the display of such implacability, and whom they can no more extinguish than they can the Reform Bill? Surely they are the greatest enemies of the Establishment who are continually fomenting the discord which drives the Church to set up Church Defence Associations in every corner; and they must be considered its best friends who would endeavour to mollify the spirit of antagonism by friendly co-operation in promoting the cause of their common Christianity.

THE POPE'S SPEECHES.—Since the days of Sextus V. no Pope has ever impressed his individual character on the papal system so distinctly as the present pontiff. He is a man of extraordinary energy, on whom the weight of eighty-two years has made little impression. He combines great resolution with inordinate ecclesiastical ambition, and the Romish Church has, during his pontificate, undergone greater transformations, suffered more material losses, and gained more spiritual power, than under any of his predecessors. One of the most remarkable features in his character is his wonderful fluency of speech, which on some occasions rises into real eloquence. Between the 20th October, 1870, and the 18th September, 1873, this octogenarian pontiff pronounced 290 discourses, which have been collected, together with the addresses delivered to him, in two bulky volumes consisting of 1,100 pages, by his devoted follower, Don Pasquale, whose flattery exceeds all bounds, and borders on blasphemy. "The Pope," he says, "is the most glorious and venerated of all popes, the portentous father of all the nations. He is the living Christ; his voice is the voice of God. He is nature that protests; he is God who condemns." These collected discourses give us a vivid idea of the personal character of the Pope, and of the lofty position he assumes in spite of all his misfortunes. They also expose the extravagances of the deputations which crowd to the Vatican, and of the new character which Roman Catholicism has assumed under his rule. To encourage the *cult* of the Virgin, he declared that "the prayers of the Mother addressed to her Son have the nature of commands;" and one of the deputations, in responding to this declaration, said, "You have given the finest gem to her coronet"—by the dogma of the Immaculate Conception—"and surely the Most Holy Mary, the Immaculate, on whom you have conferred so great an honour, will never allow herself to be outdone in

generosity." He compares his own palace in the Vatican,—the most magnificent palace in the world,—to Calvary; but, he modestly adds, only in a certain sense can it be said that in me there is renewed in figure all that was accomplished in the divine Person of the Redeemer. Still, I am the Vicar of Christ. I have a right to employ the very words of Jesus Christ, "My Father, those whom Thou hast given Me, I will not lose"—thus misquoting the Vulgate: "Keep, my Jesus, through the instrumentality of the successors of the apostles, this flock that God has given to you and to me."

Not less outrageous is the conduct of the Pope towards the government of the country. It must be remembered that Victor Emanuel, while taking over Rome with the full consent of Italy for the capital of the new kingdom, declared the Pope to be a sovereign and his person to be inviolate, assigned him the Vatican and a revenue of £300,000, and allowed him a degree of authority over the spiritual affairs of the country which is denied him by the new empire of Germany. The king has made every effort to conciliate him, and to reconcile him to the constitutional government of the country, which is irrevocable. But he is implacable, and in return for this consideration, lavishes the wealth of vituperative power which he possesses in so eminent a degree on the king and the ministers and the legislature. Among other epithets he designates them wolves, perfidious, Pharisees, Philistines, revolutionists, liars, hypocrites, impious, children of Satan, enemies of God, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell, &c., &c. In explaining to a group of children the great increase of demoniacal influence in Italy since he has been a "prisoner" in the Vatican, he says, that "all the devils had been let out of hell, except a porter to receive new arrivals." On giving his blessing to a deputation of youths, he desires "it may accompany them through life, and when they yield their souls to God." The soul too will the impious yield, but to pass into an eternity of suffering, amidst the din of the blasphemies of the devils who bear their souls to hell. The impious are the liberals of Italy, "whose breath has the stench of a putrid sepulchre." To a popular audience he says, "At the top of the pyramid is One who depends on a Council that rules him; the Council is not its own master, but depends on an Assembly that threatens it. The Assembly is not its own master, but it must render its account to ten thousand devils who have chosen it, and who drive it along the road of iniquity." To certain clubs he says: "The Cross, appearing in that valley of final judgment, will crush with the mere view of it both deputies and ministers, and some one else still higher; and the persons to whom I have alluded, and who are now in power for the ruin of church and people, will utter cries of despair, inasmuch as there will be no mercy for them." These quotations will be sufficient to show the spirit of the Vicar of Christ, as exhibited in these selected speeches, and how conscientiously he follows the divine precept, "Bless them which persecute you, bless and curse not." But here there is no case of execution; it is one of conciliation.

REGISTRATION OF BIRTHS, MARRIAGES, AND BURIALS.—We have recently been reminded, to our mortification, of the dilatoriness of our own Parliamentary procedure in comparison with the promptitude of the German Legislature, in matters of social improvement. This is more particularly visible in relation to births, marriages, and burials. A law has just been passed by the Imperial chamber making the civil registration of births compulsory, and separating it from the ceremony of baptism with which it had been associated. We have, it is true, a system of registration in this country, but though it was consolidated and amended last year, it is different in the three kingdoms, and is not made compulsory; it is consequently imperfect. The case of the marriage laws is still more lamentable. We have been for years lamenting the want of a common law applicable to the three kingdoms, and commissioners have been appointed to investigate the subject and report on it; but we appear to be as far off as ever, though we have succeeded so far as to dispense with the blacksmith at Gretna, and the services of the clergymen, for persons outside his flock. The want of a common arrangement for the United Empire of Germany was also felt, and after the preliminary difficulties were overcome—Prussia being Protestant and Bavaria Catholic—a bill was brought in, and passed and promulgated in the present session, establishing a uniformity of practice throughout Germany. The civil contract of marriage must in every instance be declared and registered in the Public Registry Office of the district, when, as in France, it becomes complete. The blessing of the Church, Protestant or Catholic, may follow according to the wish of the parties. The consequence of thus making civil registration *the* proof of the legality of the marriage is to establish certain conditions, among which we may state that, whereas formerly both in Bavaria and Wurtemberg, no man or woman could marry without the consent of parents, under the new law no man under the age of twenty-five and no woman under twenty-four can marry without the permission of the father, or of the mother if he be dead, but if it be arbitrarily withheld, redress can be obtained in the court. As marriage is thus made a civil act, the dissolution of it is also the prerogative of the court, and the conditions of it will doubtless be assimilated throughout the empire without loss of time. It is this portion of the law which encounters the most ferocious opposition from the Ultramontanes. They treat the civil declaration and registration as a nullity, and oblige all the members of their church to be married according to the laws of the Church, and they repudiate with vehemence the idea that a marriage “sacramentally contracted,” can possibly be dissolved by the civil authority of the State. Hence, in France, there is no means of obtaining a divorce at all. It is however prominently in the matter of burial that we appear to such disadvantage alongside of the Germans. The Act passed in the present session throws open the churchyards to all Germans, without difference or exception, and the *Friedhof* becomes in reality what it is nominally, the “field of peace.” In this country, there is no one sub-

ject which rouses the animosity of the Church Clergy against the Dissenters more bitterly than their attempt to obtain permission to bury their deceased relatives in the parish burial ground according to their own rites. Every effort has been made for years in Parliament to obtain this indulgence; every guarantee has been offered which could protect the sensitiveness of sacerdotalism, but the request has been rejected with profound contempt, and treated as an impracticable concession. On one of the ecclesiastical Wednesdays, Mr. Disraeli himself came down to the House to ensure its defeat. Still, we do not despair one day of seeing the English Parliament as liberal as that of Germany. Mr. Disraeli has so repeatedly retracted the opinions he had once so vehemently asserted, that we cannot suppose this will be made an exception, if he should live long enough. And as to Parliament, it would not be easy to discover any measure, more especially if it bore a liberal stamp, which it had once declared its resolution with violence always to reject which it had not subsequently adopted, after a sufficient lapse of time.

Bible Meteorology.

WHIRLWINDS.

WHIRLWINDS are frequently mentioned in the Bible, and would thus appear to have been a common phenomenon to the sacred writers. They are used by these writers as illustrations of various conditions to which we are subject:—Of *destruction*, see Proverbs i. 27, x. 25; Hosea viii. 7, xiii. 3; Jeremiah xxiii. 19. Of *dispersion*, see Zechariah vii. 14; Habakkuk iii. 14. Of *commotion*, see Jeremiah xxv. 32. Of *speed*, see Psalm lviii. 9; Daniel xi. 40; Isaiah lxvi. 15. From certain passages, the geographical position of the districts over which whirlwinds were frequently seen to pass are to a certain extent indicated. In Ezekiel i. 4 we find the prophet speaking of a whirlwind as coming out of the north: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire."

In Zechariah ix. 14 we read of "whirlwinds of the south." And in Job xxxvii. 9 we find that "out of the south cometh the whirlwind." In 2 Kings ii. 11 we read that "Elijah went up by a whirlwind into heaven."

Ezekiel was one of the captives in Babylonia when he uttered his prophecies. Zechariah prophesied after the return of the Jews to their own land.

Job probably dwelt in Edom ; and we know from the sacred narrative that Elijah must have ascended to heaven from the eastern side of Jordan. We may therefore, in a general manner, infer the situation of the districts referred to as being visited by whirlwinds.

The destruction of the house in which Job's family were met, and the death of the latter, were probably due to a whirlwind. We are told (Job i. 19) that "there came a great wind from the wilderness, and smote the four corners of the house." In desert regions, when highly heated by the sun's rays, great disturbance of atmospheric equilibrium often takes place, giving rise to violent storms. Such storms have often a whirling or rotatory motion, and carry with them particles of sand, carried upwards by the whirling motion of the air. The appearance presented by these whirlwinds is that of a pillar, wider at the upper and lower extremities than at the middle.

Such whirling storms are not, however, confined to the land : they also exist at sea ; giving rise, under certain conditions, to waterspouts, when, instead of solid particles, such as sand, &c., being raised and carried upwards by the storm, water, in the form of dense vapour, or in the liquid condition, is carried upwards. The solid and liquid particles carried upwards in this manner afterwards descend as showers. Besides whirlwinds and waterspouts, so called, we have what are termed cyclones. The latter may be looked upon as whirlwinds upon a great scale, and belonging strictly to certain regions, originating between the equator and the tropics, and travelling over a considerable distance. Cyclones are supposed to vary from 50 to 1,000 miles in diameter, and travel over several thousand miles, with varying velocities, reaching, in some cases, 40 miles per hour. The characteristic of the cyclone, like the whirlwind, is a rotatory motion of the air, having also a forward motion. The origin of such rotatory movements appears to be due to a diminution of pressure in the atmosphere, which causes an indraught of air. The meeting of these inflowing currents causes an eddy or vortex, the central part of which may be comparatively undisturbed, whilst the outer portions are in violent commotion.

The tendency to raise heavy bodies by these rotatory storms explains certain phenomena, such as showers of frogs, fish, dust, &c. Water also has been found deposited by a cyclone at a height of 2,500 feet. Of late years a coincidence between the periods of sun spots and cyclones has been noted.

W. J. M.

Reviews.

MODERN PLEAS FOR STATE CHURCHES EXAMINED. BY THE LATE HENRY W. PARKINSON, INDEPENDENT MINISTER, ROCHDALE. London: Longmans, Green & Co.

BEFORE this work was published, and indeed before the ideal which its author had formed of it in its completeness was accomplished, he was gathered to his fathers. Remarkable tokens of respect and affection on the part of his fellow-townsmen ensued upon Mr. Parkinson's decease. Nor are we surprised that he should be deeply lamented by those who were familiar with his excellences since our own perusal of this valuable volume—for very rarely has a controversial work so completely combined the *suaviter in modo* with the *fortiter in re*. The debate in the House of Commons in the session of 1871 on Mr. Miall's motion for Disestablishment, and the honourable member's own luminous and convincing speech, caused consternation amongst the supporters of the Establishment which has never since ceased to exert its influence throughout the land. One of the immediate results was the offer of certain prizes by a zealous Churchman for Essays in support of a State Church. Three of these, written by clergymen, were selected by competent judges, awarded the promised premiums, and published. Mr. Parkinson felt that the occasion was one which called for a refutation of many fallacies put forth by these advocates of the Establishment, and hence this volume. We rejoice to say that the spirit in which it is written has called forth the approbation of the gentlemen to whose productions it is opposed. It must not be supposed, however, that the scope of this work is limited to its controversial bearing; such an impression would most inadequately represent Mr. Parkinson's labour. After a succinct digest of the ecclesiology of the New Testament, and a sketch of the heresies which sprang up in the post-apostolic age, the histories of the Roman and English establishments are narrated with the calm and dignified but comprehensive manner which becomes the historian. The following sketch of the parliamentary origin of the English establishment is a fair specimen of the author's style:—

"The statement that the Church of England is a parliamentary Church is sometimes angrily resented; but it is difficult to see why, when part of the argument in its defence is, that from the beginning Church and State have been an indivisible unity—one and the same thing. The King and his Witan founded it, and it has always been what king and parliaments have made it. When William the Conqueror, however, came to deal with the indivisible unity, he set about dividing it, that he might compress Church and State 'more firmly than they had been compressed before.' The one Council—the seat alike of civil and ecclesiastical jurisdiction, in which bishops and abbots had decided, along with nobles, how much was due from the people, and in what proportion it belonged to themselves—was now separated into the two courts, lay and spiritual. Perhaps by this means the king thought to keep both under more thorough control; and it had the effect of stifling the constitutional voice of the nation. The clergy, however, possessed an element of power which the laity were wanting—they could enforce their demands with the resources of superstition. The king himself dared not defy the authority of Rome; and in the last resort he came to the help of the Ecclesiastical Court; for if the bishop's summons were disobeyed, an appeal lay to the civil tribunal. He ordained that 'should anyone, after three notices, refuse to obey the processes of that (the Ecclesiastical) Court, and make submission, he should be excommunicated, and, if need were, the assistance of the king or the sheriff might be called in.' The causes tried before this Court became exceedingly numerous. The friends of Establishment say that this arose from the circumstance that the bishops were more impartial and merciful than the barons. But there

is another explanation. They were the servants of Rome, and animated by the desire to subjugate all things to the Church. To rule in the affairs of men was to exalt the power of the priest. They therefore sought to bring the whole life of the people within the range of their influence. Canon law widened to include what originally was not contemplated as belonging to it. Concernments of the soul could easily be made to cover a right disposition of temporal affairs. Fraud and theft were sins as well as crimes, and fell within the jurisdiction of the bishop. The disposition of property very nearly concerned the welfare of the soul and the interests of the Church. The barons might sometimes show a rough rapacity, but it was as the hug of the bear compared with the swift panther-like leap, and tenacious grip, of the emissaries of Rome."

The questions of Disendowment and Disestablishment are fairly dealt with, and the comparative advantages and disadvantages of a state-endowed hierarchy are calmly discussed. Mr. Parkinson's book will command the respectful attention of all who are interested in this the great question of the day. Our gratification at its appearance is mingled with deep grief at the early removal of its author.

HOPE: ITS LIGHTS AND SHADOWS; with other Poems. By the Rev. George Jacque, Author of "The Clouds," &c. William Blackwood and Sons, Edinburgh and London.

It has often been remarked, and cannot be too often repeated, that a continuous poem in our language is best uttered in blank verse. If a poet employs rhyme for other than mere fugitive pieces, the effect produced is either a series of epigrammatic couplets united into a book of "riding rhyme," or else a jingle upon the ear of repeated assonances, whose sense is subordinate to their sound. We venture to say, from the mere nature of this poem, that rhyming verse is unsuitable to it. The poem, dwelling, as it does, upon subjects solemn and important, cannot bear to be disfigured either by mere epigram or barren jingle. The subject of the work is the aspiration, disappointment, and fulfilment of man's hopes. These are illustrated by experiences drawn from history and parable. For two of the most impressive, the author draws back the veil that hides the future of heaven and of hell; a proceeding that reminds one, on a small scale, of the method of the great Florentine poet. The subject of the poem in detail, we would not betray to our readers in a review; indeed, our want of space forbids it; but the connection between the severed cantos fairly makes out a title for the name of a continuous poem.

The author is happiest, as might be expected, when describing objects that he either has seen or easily can be imagined by any one. He is at home in writing of the aged man speaking of his past, or the breezes blowing across the upland; of the mother with her infant, or the children at their play upon the seashore: all these well merit a reading, if for their sake the volume were penned alone. In our criticism upon the form, we must not fail to remark that the monotony of rhyme is much relieved by the variety of metre—much after the manner in which Scott beguiles the octosyllabics of "Marmion" or the "Lay." The difference in the metre from that poet's is, that his eight-syllabic lines are replaced by the ordinary ten-syllabic, with short ballad-metres interposed sufficiently to afford relief to the reader. For our own part, we think the writer more successful when he is engaged in this style of poetry.

On the whole, this is a book of poetry that we can genuinely recommend. If there is a lack of power, that is often compensated by a real beauty and taste of description; while the sentiments expressed are such as win our approval. The language is pleasing and simple, and a terseness, too rare in the specimens of the Muses that come to us, is an additional charm in our eyes. It is with regret that we are unable to find space for quotation; but we advise our readers to obtain the volume for themselves, and satisfy themselves of the justice of our recommendation.

RETROSPECT OF FORTY-FIVE YEARS' CHRISTIAN MINISTRY, &c. By Jabez Burns, D.D., LL.D. London: Houlston and Co., Paternoster-square.

THE numerous friends of Dr. Burns will feel thankful for this interesting retrospect of his lengthened ministerial life and labours, while there is very much in the autobiography which may be justly esteemed of public interest to all who sympathise with zealous effort for the spiritual and temporal amelioration of the human race. To very few men has it been permitted to labour more indefatigably or more successfully than to our friend Dr. Burns, and we rejoice that after so long a time, he is enabled to maintain his ministry with unabated vigour. His name will always be held in the highest respect as one of the pioneers of the temperance cause in Britain, and his voluminous homiletic writings have secured for him a recognised place in the republic of letters. More than forty years ago Dr. Burns' first publication, "The Christian Sketch Book" was a favourite with the writer of this notice, and he most cordially desires for its author a still long continuance of his vigorous, spiritual, mental, and physical powers.

THE TREASURY OF DAVID. By C. H. SPURGEON, Vol. IV. Psalm lxxix. to ciii. London: Passmore & Alabaster, 4, Paternoster Buildings.

THERE is not the slightest perceptible diminution of the vigour and freshness with which our loved friend commenced this truly great work, now that he has but a third of it remaining to complete what will be by universal consent one of the most comprehensive theological works in our mother tongue, and incomparably the most complete exposition of the Psalms. The indefatigable labours of Mr. Spurgeon and his coadjutors in ransacking the literary treasures of the church to enrich this "Treasury" are worthy of all praise, but beyond all praise is the rich unction (not unctuousness) which pervades every page. By the enterprising and sympathetic spirit of the publishers it is issued at a price which is really marvellous for its cheapness, and we should grieve to think that there was one church in our own denomination which could suffer the book-shelves of its pastor to be destitute of such a mine of wealth.

PETER'S TESTIMONY TO CHRIST, AND THE POWER OF THE KEYS. By the Rev. F. Trestail. London: Yates and Alexander.

MR. TRESTAIL is one of the kindest and most constant friends of our Magazine, and we regret that this valuable discourse has by accident been so long in our possession without a notice. The subject of discourse is one of great interest and importance, and it is discussed in a calm, thoughtful, and comprehensive manner, which is throughout imbued with a spirit of loyal allegiance to the Cross of Christ. The members of the Southern Association of Baptist Churches have done wisely in its publication, and we hope that, as it may be procured at a trifling cost, it will be widely distributed amongst our churches.

ST. CLEMENT OF ROME—POPE AND MARTYR. A Lecture by the Rev. H. C. LEONARD, M.A. Bournemouth: Tribbett & Mate. Price Sixpence.

IN addition to his energetic efforts to found a Baptist church in the flourishing town of Bournemouth, Mr. Leonard finds scope for his scholarly ability in contending with the Joint Romanists and Ritualists who have settled down in that fashionable watering-place. We heartily wish him success in his manifold labours, and unhesitatingly commend this able lecture to the attention of our readers.

THE BATTLE AND BURDEN OF LIFE. By J. BALDWIN BROWN, B.A.
London: Hodder & Stoughton, 27, Paternoster-row.

WE do not always see "eye to eye" with the worthy author of this little book, and have sometimes found it necessary to publish the points of our dissidence. We cannot, however, refrain from a testimony to the many excellences of this volume, and the expression of the wish that it may afford as much gratification to thousands as its perusal has yielded us.

AN APPEAL TO REASON ON BEHALF OF REVELATION. By Charles Williams, of Accrington. London: Yates and Alexander. Price 2d.

THIS brief essay addressed to the young men of Accrington, will be useful in counteracting the materialism that is, alas! too fashionable in the present day. It is concise, pertinent, and logical, and we thank Mr. Williams for the pains he has bestowed upon its production.

MORALS OF MOTTOES. By Samuel B. James, M.A., Vicar of Northmarston. London: Religious Tract Society.

THIS very handsome volume contains a series of papers which have previously appeared in *The Sunday at Home*. The observations suggested by witty heraldic mottoes are ingenious and excellent, and the book is well suited for *the upper ten thousand*.

PAIN QUOTIDIEN. ILLUSTRÉ AVEC VERSETS, QUATRAINS, ET GRAVURES.
Londres: Société des Tractes Religieux.

A VALUABLE Daily Text Book in the French language, with copious and suitable pictures. This is an excellent present for French young people, or those of our own juveniles who are desirous of increasing their acquaintance with the French language.

THE CHRISTIAN SOUVENIR: REFLECTIONS FOR EVERY DAY IN THE YEAR.
Seventh Edition. Edinburgh: W. Oliphant and Co.

THIS is one of the best Daily Text Books we are acquainted with. The selections are judiciously made from Christian authors of all sections of the church, and will be found to minister edification to the devout reader.

THE LIGHT OF FERN GLEN; OR LILIAN GREY. By M. H. HOLT.
London: Marlborough & Co.

THIS is a book which is sure to gratify young lady readers, and alike for the principles it enforces, and the style in which it is written, may be most confidently placed in their hands.

THE PICTORIAL POCKET BIBLE, WITH MAPS, NOTES, AND REFERENCES.
London: E. Stock, 62, Paternoster-row. Cloth gilt, 2s., morocco, 3s.

Is the cheapest, handiest, and most elegant copy of the Holy Scriptures for the use of young persons with which we are acquainted.

THE NATURAL HISTORY SCRAP BOOK. London: The Religious Tract Society, 56, Paternoster-row.

Is a complete menagerie, in which beasts, birds, and fishes are presented to view in life-like form, and their manners and habits are intelligibly and accurately defined.

PERIODICALS.

The Christian Family. A Monthly Magazine, Vol. III. London: Hodder and Stoughton, 27, Paternoster-row. Contains some very pleasant reading, and is in all respects a very desirable visitor in the domestic circle. *The Revue*, Vol. VII. Elliot Stock, 62, Paternoster-row. Is one of the ablest, if not the very best, of our Sunday-school periodicals. *The Christian Evidence Journal*. London: Hodder and Stoughton, 27, Paternoster-row. Has some valuable papers on the truth of Scripture, and is especially engaged in counteracting modern sceptical views. This is a work which should be read by all Christian ministers. *The Expositor*, No. 1. London: Hodder and Stoughton. Under the editorial guidance of Rev. S. Cox, promises well. The Editor's paper on the miracle of the Sun and Moon standing still at the command of Joshua, and Dr. Farrar's on the Septuagint are of great value. *Dickinson's Theological Quarterly*, No. 1. London: Dickinson, Farringdon-street, is another new periodical. Its distinctive feature being that its contributors are thus far all of them American and German divines. The Editor does not inform his readers whether the contents are original or reprinted. Some of them, we think, we have seen in other places, and this being the case, the source whence they have been derived should be indicated.

Intelligence.

THE FIFTH ANNUAL REPORT OF THE BAPTIST PASTORS' INCOME AUGMENTATION SOCIETY.

YOUR Committee, in presenting the Fifth Annual Report of our Society, gratefully acknowledge the Divine blessing which has accompanied and made successful the endeavour to stimulate and to assist our poorer churches in providing "an adequate and honourable maintenance for their pastors." Since 1870—when our first distribution of income gladdened the hearts of needy and faithful ministers of the New Testament—both the churches aided and the income received have multiplied five-fold. In 1870 we helped 20 churches, and our receipts amounted to £451 0s. 4d. This year (1874), our Treasurer reports a nett income of £2,399 19s. 6d., and the Committee last evening granted the application of 123 churches to participate in the benefits of the Society. Twelve of these grants have been made conditional, the funds not being sufficient to meet them, and they can only be paid on the receipt of £120 in new subscriptions.* Each of the pastors aided from our fund will receive £20, a clear addition to his stipend, over and above what he would have received if you had not come to his help.

Difficulties in the working of our plans have arisen, and it is proposed to obviate them by the adoption of the following bye-laws:—(1.) That applications for beneficiary membership be in the hands of the Secretary not later than July 1st. (2.) That churches or individuals contributing not less than £10 per annum be entitled to recommend applications for beneficiary membership, but that the recommendations shall not be in excess of the contributions, that is, at the rate of £10 per church recommended. The cases thus recommended to take precedence of all others. (3.) That the Secretaries be authorised to receive other applications, to make due inquiry respecting them, and to report thereon to the Committee; but that such cases be dealt with on the distinct understanding that no grant be made except from a surplus left after meeting the claims of churches duly recommended by the contributors.

* Since the Annual Meeting, three Churches, supposed to have been disqualified, have been found to be eligible for assistance, making the total number of Churches aided 126.

It may interest the subscribers to know that we render assistance to churches in Northumberland, Westmoreland, Yorkshire, and Lancashire; in Cheshire, Salop, Staffordshire, and the Midlands, from Warwickshire to Northamptonshire; and in twenty-two out of twenty-four counties south of this line, including the widely separated shires of Monmouth and Kent, of Norfolk and Cornwall. Both North and South Wales have places on our list of beneficiary churches.

Your Committee do not claim exemption from the frailties and errors which are incident to all that is human. But every precaution which is known to them is taken to prevent unworthy churches from becoming members of the Society. By requiring a contribution of £10 as a condition of membership, and, in every case, insisting on the statement by the deacons, "Our contribution to your Society is made without lessening the stipend hitherto paid to our minister," we make the acceptance of a minister in his congregation essential to the obtaining of assistance. In addition to this, we apply the rule that an application for help must be recommended by "the pastor or officers of a non-beneficiary church contributing not less than £10 per annum to the funds of the Society." The Committee now, to prevent the necessity for any recommendation without due inquiry, has given authority to its Secretaries to receive and to report on applications, and in this way no worthy church need be excluded, as no unworthiness in a church can well escape notice. We are thus assured of the good local standing of the churches on our list. When the application is completed, your Committee, selected from every part of the country, carefully inquire into the merits of the cases brought before them, and in any doubtful instances, make diligent inquiry before admitting to a share in the distribution of our income. By these means an honest effort is made to perform the part of faithful stewards. In the judgment of your Committee, the time has come for an alteration in the fourth rule, which prescribes, "that the income of the Society, after deducting working expenses, shall be distributed among pastors of contributing churches whose salaries are not less than £60 or more than £120 a year." The cost of living has increased considerably since this rule was passed. It is found that in many districts £150 does not represent more value than £120 did a few years ago. Your Committee, therefore, suggest that £150 be substituted for £120 in this fourth rule; and they confidently anticipate that this enlargement of the limits within which we help churches will secure for us a corresponding addition to the power of helping them.

Notwithstanding the gratifying progress we report, much more remains to be done than has been accomplished. At least three-fourths of the pastors of our associated churches are eligible for participation in our funds. The increase in the number of churches applying for help is greater than the increase in our funds. Our work will and must be more difficult year by year. It is in the nature of things that poverty should seek help with greater zeal than wealth (in this imperfect state) desires to give it. We earnestly ask each subscriber to canvass in his circle of acquaintance for new subscribers. Especially do we entreat ministers to interest their friends in our enterprise, and wherever practicable, to secure for us a list of personal contributors. If all our members would serve us in this respect as efficiently as do a few, we should not be unable to grant the application of every church worthy of assistance. In 1872, an appeal was issued, asking that the income of the Society might be doubled. This year witnesses the doubling of the income reported in that appeal. To make full proof of its ministry of love, the Society must again and speedily double its income. Are there not Christians to whom the Lord has "entrusted much," who will cast largely into the treasury that, in an ever-increasing number of instances, we may assist churches so to maintain their pastors that they may "provide things honest in the sight of all men"? This Society will thus take a burden of anxious care from the minds of our poor ministers, and gladden the heart of the Lord Jesus Himself, whose disciples and messengers they are.

In our advertising columns there will be found the announcement of a tour to Rome, under the auspices of Mr. Cook, the well-known *entrepreneur* for excursions anywhere between the poles and the remotest eastern or western horizons. It is a particularly interesting project to members of our own denomination, because it has been specially planned with a view to the opening of our friend Mr. Wall's chapel and mission premises in the Italian metropolis. Mr. Cook has a good report from all who have travelled in his parties; and we gladly confess our great respect for him, in consequence of the loving and liberal aid he has extended to our missionary brethren in India as well as in Italy. We hope that many of our brethren, more favoured in this respect than ourselves, will be able to join Mr. Cook's party.

Extracts.

MAN'S LIFE ORDERED BY GOD.

PSALM xxxvii. 23.

THE world is wide, and men are many; the universe is wide, and worlds are many. It is easy for us to look up on a clear night, and muse on the multitude of the heavenly host, till our world dwarfs into a mere mote for which it seems impossible that the Lord of all should take thought. It is easy for us to meditate on the multitude of men, their varied, complex, and often opposed interests, till it seems impossible that God should care for us. Indeed, it is a radical fault in our habit of thought, that we conceive of the Infinite as embracing the finite without touching it at every point; that we conceive of the Divine Providence as embracing all worlds, all races, all men, yet not as touching every individual man—as extending over the whole without extending to every part. Thus, for instance, we find it much easier to say, with clear conviction, "Christ came into the world to save sinners," than to say, "He loved me, and gave Himself for me;" yet how should He die for the whole sinful world, except by dying for every man of whom the world is composed? We find it easier to believe that God cares for us all, than that He cares for each of us; yet how can He care for all, except by caring for each? We find it easier to conceive that the thoughts of God are occupied with the general tenour and main interests of our individual lives, than that they are busy with the several minute actions and circumstances of which our lives are made up: yet how can He shape our life, and provide for its main interests, except by giving careful heed to every circumstance of it, however minute?

1. Now David's phrase corrects this faulty habit of thought. It tells us, not simply that the steps of *all* good men, but that the steps of *a* good man, are ordered by the Lord. It assures us that we are not lost in the crowd; that He who calls each of the stars by its name, knows our personal make and need, and extends to each one of us a care no less gracious and efficient than that which leads the stars in their courses. There is no man so mean and inconsiderable in the eyes of his fellows but that he is of an infinite worth in the eye of God; there is no outcast, loaded with the scorn of his neighbours, who is not the object of a tender and Divine solicitude.

Here we all are, walking on our several paths, making our several tracks up the hill of life—some of them very faint, very devious, running much in shadow, breaking through many hedges of law; and God's eye is on all—on each. "He knoweth the way we take;" and if we are good men, or are even ~~beginning~~ to be good; if it be our ruling endeavour to walk within the bounds of

law, and to reach the clear summit—the shining table-land of duty which lies all bathed in the Divine favour, God *orders* our way, correcting our mistakes, retrieving our faults and blunders, strengthening and comforting us in those weak moments in which the way seems too hard, and the summit, obscured by clouds, looks too far off to be accessible to our weary feet.

Nay, not only does God order the *way* of a good man, He orders his very *steps*; that is, He ordains and overrules the actions and events of the passing day, hour, minute—all the poor and trivial conditions which limit and shape our life. Whatever the station we occupy, however poorly or richly furnished: whatever the work we do, however inconsiderable in itself, or however feebly we may do it; He, who holds all things in His gift and works through all, is with us, and with us to guide us with His eye, to uphold us with His hand. We may do all we do, from eating and drinking up to the rarest exercises of inventive or imaginative genius, “as unto Him,” and thus give an added dignity to our task; the happy consciousness of service being as a sweet inward music to which our steps are attuned, by which they are reduced from aimless ramblings to a Divine order and sequence.

David's life is an illustration of his own words. *His steps* were ordered by the Lord. In little things, as in great, he was under the Divine direction and care. If the Spirit of the Lord moved him to fight Goliath, the selfsame Spirit also moved him to reject Saul's armour, and to go down to the conflict equipped only with sling and stone. Nay, was not his very skill in the use of the sling, though bred of long practice, none the less a Divine gift? Was not God with him, and directing him, every time he flung smooth stones from the hillside brooks at the birds and beasts of prey that harassed his flock, and thus gradually preparing him for the conflict with the giant of Gath? The Spirit of the Lord taught him to see wondrous things in the law of Moses, to hear the cold stern laws gliding into sweet music, and statutes breaking into song; but it was also the Spirit of the Lord which taught him to read a Divine message in “the tops of the mulberry trees” as they swayed in the passing wind, and to find a spiritual beauty in mountains, and valleys, and streams, and all the profuse loveliness of the goodly land. The steps of the shepherd and of the wandering fugitive were no less “ordered” than those of the hero and the king. It was by ordering all the details of his daily life that God made him meet to sing psalms and to rule Israel.

Do any object: “But David had a special direction and inspiration, ‘the Spirit of the Lord came upon him,’ and therefore his example yields little hope to us?” The holy apostles affirm that we, too, if we believe in Christ, are “temples of the Holy Ghost.” In his final bequest, the Lord Jesus promised his Spirit to all who follow Him—said, even, that He and His Father would come and take up their abode with us, the whole Sacred Trinity hallowing the inner shrine of the heart with a perpetual Presence. Are this promise, and that affirmation, to be explained away? Are we to account them hyperboles, metaphors, the natural exaggerations of a passionate love? Rather, they are the language of soberness and truth, and are confirmed by our daily experience; for which of us may not at any moment enter this inner temple and hold a sacred strengthening intercourse with the Father of our spirits? When have we entered the temple, with a sincere and reverent heart, and found no Oracle to respond to our prayer for guidance? Were we ever, any one of us, at a standstill yet, through not knowing what to do next, when we simply wanted to know and do that which was right? A Divine Presence, then, and a sacred infallible Oracle, these are at our command, as they were at David's; and therefore we, like him, may make God's statutes our song, and have our steps ordered by the Lord.

“The steps of a good man are ordered by the Lord,” *all and every* of his steps; and, therefore, all our false steps and wandering steps are known to God. How else could He stay us, and bring us back to the true path, and overrule our very blunders and offences, running His divine purpose through all actions and passions of the soul, and causing them all to contribute to that

purpose? God was with David when the fire of his wrath burned hotly against Nabal the churl, as well as when he listened to the gracious courtesies of Abigail; when he was moved to slay the sleeping Saul, as well as when "he played before Saul," ministering to a mind diseased with harp and voice; when he stole the poor man's one ewe lamb, as well as when the pangs of his contrition gave birth to the most mournful and self-accusing of psalms. Ah, terrible, yet most comfortable, thought! God is with us, into whatever dark shades of guilt we stray; but with us to shed light into our darkness—a light which, while it rebukes our evil, redeems us from our bondage to evil.

2. The steps of a good man are *ordered* by the Lord. The man takes them, but God *orders* them; He marshals and aims them at an end other and higher than the man had placed before him—human freedom and Divine rule working together for good. David, for example, while a mere stripling, aimed to be a good shepherd; he was willing to give his life for the sheep; he slew the lion and the bear. In the intervals of labour he solaced himself with the harp till he grew "cunning in playing." He meant nothing more than present solace and duty; but God, who ordered his steps, was looking to the future. David was intent on his flock and harp, but God was preparing him to conquer the giant, and to charm away the evil spirit from the king. Even the checks and disasters that seemed against him were for him. Saul broke his plighted word, laid new labours on the champion of Israel, withheld the promised reward, hated him, hurled javelins at him, drove him from the kingdom. If we look only at the crazy fugitive "scrambling" on the gates of the Court of Gath, or the predatory chieftain hiding, with his ragged band, in wood and cavern, we may fail to trace any Divine order in the life of David; we may even think that it had been better for him had he been left to the simple duties and pleasures of the pastoral life: but if we look to the end, and take in his whole career, we see that in His wise gracious providence—a providence that can adjust and compensate all ills and disasters—God was both training David to be a good king and directing the eyes and hopes of all valiant Hebrews, who resented the tyranny of Saul, to the fugitive son of Jesse. Through all that strange, wild, and sometimes lawless life God was with David, developing his capacity for wise patient rule, and paving the way for the fulfilment of the promise.

And as we recall the past, can we not see that a higher wisdom than our own has ordered our steps, and has still shaped our ends for us, rough-hew them how we would? At times, indeed, we have taken our own way, and have had to pay the penalty for taking it. But, for the most part, if we have tried to live a good life, our wishes have been crossed, our aims thwarted, our plans struck awry; and though we have often murmured at a discipline so severe, we can now see that God was thus raising and purifying the tone of our life; that if He led us by a way we knew not, and did not like, it was only that He might bring us to a larger place and a diviner rest than we should have chosen for ourselves. Very few of our youthful dreams have been fulfilled. We are neither what, nor where, we meant to be. Our aims have often been shifted, sometimes raised; our path has been devious, uncertain, full of surprises and disappointments. We have taken step after step, but God has ordered them all. We are in His hands, and He is teaching us to gain freedom by obedience; by service He is preparing us to rule; by losing the world, to gain it; by renouncing, to find, ourselves. These are hard lessons to learn, but of all lessons the most happy and precious when once we have mastered them; for, as a wise Rabbi has said, "So soon as we do God's will as though it were our will, we shall find Him doing our will as though it were His."

3. Nor let us forget that He who orders one life must order *all* lives. We are bound together by ties many and most subtle. Friends and enemies, neighbours and aliens, contemporaries and ancestors—all influence and help to form our character. Statesmen who made laws, poets who sang songs, and mechanicians who applied discoveries or invented conveniences, years or cen-

turies ago, are in part responsible for what we are; their words and laws and inventions colour our thoughts and shape our habits. We are touched and formed by our national codes and customs, and literatures, and, in some measure, by foreign codes and literatures—by the genius of every great man who ever lived—by the actions of every race, even the most remote. We could not have been what we are to-day, had we come of a different stock, or lived in another age, or been placed in different circumstances. And because we do not stand isolated and alone, but are members of a race and belong to mankind, He who orders our steps must have ordered the steps of all our fathers, and of all men the wide world over.

Let the Psalmist once more illustrate our thought. There could have been no David, or no such David as we know, but for Moses and his laws, but for the prophets and their inspiration, but for Jesse and the pastoral life of Bethlehem. David's meditations on the statutes which came by Moses on the rebukes and exhortations of the holy prophets, no less than all the calm peaceful influences of his shepherd experience, helped to make him what he was. Nay, there could have been no David, or no such David as we know, but for his envious brothers, the heathen giant, the jealous king; but for these, and their hostile attitudes, the whole scope and flow of his character and life must have been other than it was. The God who ordered his life must have ordered their lives, and ordained the points and moments at which the line of his history was touched, and crossed, and bent by theirs. And thus we come back on the large conclusion of charity, that He who made us all loves us all, and orders all our steps, guiding them to other and wider and loftier issues than those we have set before us or can so much as discern.*

But if the steps of a good man are ordered by the Lord, how comes it to pass that the good man is so often called to walk in steep, difficult paths, that so often he has to stagger on under a heavy burden of sorrows? There are many answers to that question, all of which we need to take into account; but none of them perhaps is more comforting and inspiring than this: That just as we choose the best man for the most difficult and perilous services, bidding the bravest sailors stand by the sinking ship, or sending the most gallant soldiers on the forlorn hope, so God honours the best men and women by calling them to confront the worst perils and to endure the sharpest afflictions. He puts them in the forefront of the battle, or sets them to labour at a losing cause, or chastens them with stroke on stroke—not that they may suffer many wounds, or be crossed by many disappointments, or faint beneath many rebukes; but that they may rise into a more delicate purity, possess themselves of a more patient and heroic faith, and win the larger honour and reward.

Let us, then, place ourselves in His kind hands; for if we trust in Him, in whatever path He orders our steps, He will bring us home to Himself at last, and bring us home by the best and safest road.

* This, indeed, is what David says, viz., that the steps of *man*,—man in general,—and not only those of the good man, are ordered by God; though what he means probably is that only the good man can expect a constant Divine guidance. A literal rendering of the verse would run, "By Jehovah (is it) that *man's* steps are ordered, so that He hath pleasure in his way." Still, as Perowne remarks, "The sentiment is put in a general form, but the *righteous* man, as he appears in the Psalm, is meant, as is clear from the next verse."

Correspondence.

NOTES AND QUERIES.

To the Editor of the BAPTIST MAGAZINE.

SIR,—The question in "Notes and Queries" of last month's Magazine, "Are Baptist Principles worth promoting?" awoke some thoughts long lumbering in my mind, and which I should like to see discussed in the pages of the BAPTIST MAGAZINE. Is it *quite certain*, from apostolic teaching and example, that baptism should precede or indicate Christian discipleship or be a necessity thereto? The writer admits that the practice of this rite retards the progress of the denomination, and that hitherto it has had little weight in directing or modifying the questions of the day. If it were found by honest research that the ritual of baptism was not imperative, and could be discarded altogether, with what clean hand would the denomination attack the regeneration theory of the Ritualists and the mystical but undefined something believed in by Pædobaptists! Will some Hall, Carson, Hinton, or Stowel take up the subject in the light of modern criticism, and forgetting the things that are behind? B.

News of the Churches.

INVITATIONS ACCEPTED.

Alway, Rev. G. (Met. Tab. Coll.), Pontypool.
 Benskin, Rev. F. J. (Princes Risborough), Stroud.
 Best, Rev. W. (Leeds), Watford.
 Flanders, Rev. M. W. (Swavesey), Aldwinckle, Northamptonshire.
 Rees, S. B. (Great Missenden), Perth.

RESIGNATIONS.

Bailhache, Rev. P., Hammersmith, to accept a pastorate at Melbourne, Australia.
 McMechan, Rev. W. H., Acton.
 Usher, Rev. —, Red Hill.

RECOGNITION.

Weatherley, Rev. G., Jersey, February 8.

DEATHS.

Gill, Rev. H. V., Parly, Hants, January 12, aged 73.
 Roberts, Rev. T., Brynmawr, Brecon, February 2, aged 77.

THE
BAPTIST MAGAZINE.

APRIL, 1875.

Recent Revivals.

THAT there has, during the last eighteen months or two years, been a remarkable "religious awakening" in many parts of the United Kingdom, is a fact which no intelligent man can ignore. It has been very greatly aided, though it was not originated by the labours of the two American Evangelists, Messrs. Moody and Sankey. Their services in Newcastle, Edinburgh, Glasgow, Dublin, Manchester, Birmingham, and Liverpool, daily attracted congregations varying from two to fifteen thousand, and now in London they are exciting very general attention, and securing audiences as immense as any of those which they gathered around them in the provinces. Opinions differ, and may legitimately differ as to the expediency of their methods, and the reality and depth (of at least many) of the results which are said to have followed their labours; but it is impossible to deny that in the towns they have visited, there is a more earnest spiritual life and greater activity among Christian people; that large numbers, who hitherto have lived in indifference or hostility towards God, have been led to repentance; that backsliders have been restored, and that considerable additions have been made to the membership of the various churches. Without doubt, "Christ has been preached, and we therein do rejoice, yea, and will rejoice." For ourselves, we have no hesitation in saying that the power and grace of God have been manifested in a signal manner. His presence has been profoundly felt, and His Word has been glorified. Testimony as to the value of the work done has been borne by men of such clear judgment and wide experience, who, as a rule, have no sympathy with "revival movements," and who had nothing to prejudice them

in favour of this, that such an admission as our words suggest should, we think, be willingly and heartily made by all Christian people, even if they cannot sanction every detail in the procedure of the leaders of the movement. If God has answered prayer and given His blessing, though not as we expected, it ill becomes us to stand aside suspicious and unbelieving.

For the results which have been produced, we are, as we have said, largely indebted to the American Evangelists. God has made them the instruments of a remarkable measure of blessing, and we glorify Him in them. It is, however, very important for us to remember that they are only instruments, and that the work, so far as it is real and abiding, is God's. Their labours have been extraordinarily fruitful, because they sought and obtained a power of which they have by no means a monopoly, and which ought in truth to be far more commonly in the possession of Christian men. There was also very much in the condition of things around them to facilitate their success, and without which, indeed, it could not have been achieved—much that should not be so exceptional in our Church life as it unfortunately is. And without any wish to depreciate the mission of men who are so manifestly honoured of God, we think it would be a gross mistake not to mark the "notes" of this whole condition, that we may, if possible, secure a continuance of the results which have caused us unqualified gratitude and joy. Before we say anything of Messrs. Moody and Sankey themselves, we shall, therefore, endeavour to point out what may not inaptly be termed the external and auxiliary grounds of their success:

1. And first of all it must be remembered that *there was, even prior to the work of these Evangelists, a widespread conviction among the Churches, that we were on the eve of a great awakening, and that a season of unusual blessing was at hand.* For some years past the great bulk of our Churches had been in a languid and depressed condition. Little spiritual progress had been made, and already ministers and their co-workers had laid these things deeply to heart, had earnestly sought out the reason of them, and pleaded importunately with God to revive His work. We are personally acquainted with a considerable number of churches in which there was an increased spirit of prayer, a growing activity, a devout longing for, and an assured expectation of better things, long before the names of our brethren had been prominently brought before the British public. Dr. Landels, in his eloquent and impressive speech before the Baptist Union at Newcastle, rightly remarked that "the commencement of the revival dates further back than the visit of the two American Evangelists to this part of the country. The state of things which preceded that visit, and with which their labours were congenial; the state of things which prepared the way for their great meetings, and rendered them possible, was in itself a revival, in its incipient stage at least. The united and earnest prayer which had been offered for an enlarged outpouring of the Divine Spirit, and the widespread belief

that such an outpouring was imminent, were, in themselves, signs that the revival had commenced. The hidden fire had been kindled, its heat was becoming intense, gleams of it were appearing here and there above the surface, and the efforts of these two American brethren were the means God employed to open the aperture through which the fire burst into a widespread flame which has spread far beyond the sphere of their ministrations."

Similarly Mr. Maclean, of Greenock, who has himself taken an active and influential part in the movement, writes in the *Freeman* of February 26th (and his words are true of the whole of Scotland):—

"While in the present religious movement the names of Moody and Sankey will ever be prominent, there was a very manifest work of grace before they came. I do not mean merely that preparations were made for their coming to particular places, but that the work, I suppose I may say in every instance where their presence proved a stimulus, had really begun, and into the line of that work they fell. We had in Greenock some of the most solemn and valuable meetings of the whole movement prior to their coming, and after they left these meetings were conducted, and some are still conducted, with great interest and large results. Their presence gave a great impetus to the movement, and drew upon it a large measure of public attention, but the tide on which they were lifted had begun to rise before their coming, and has not receded yet."

With respect to the work in Manchester, Mr. Maclaren, in an article contributed to *Times of Blessing*, wrote as follows:—

"Messrs. Moody and Sankey begin their work in Manchester with many hopeful signs. Writing, as we do, before their first meeting, we can only refer to the state of feeling which the anticipation of their visit has evoked. It may be fairly said that some part of the blessing has been received before our brethren have opened their lips among us. A widespread expectation,—which we have learned to regard as the forerunner of its own fulfilment, and as God's first step to giving what He quickens to desire,—a deeper earnestness, large and fervent daily prayer meetings, a closer union amongst members of different communions, and an awakened interest, though it be at present but curiosity, among the general public—these are some of our gains already secured. They are the familiar characteristics of this work wherever it has gone, and they encourage the confidence that the further results will be awakened in due time."

And, doubtless, many of us remember Mr. Dale's powerful and suggestive article in the *Congregationalist* at the close of 1872, in which he expressed his conviction that the Churches were about to receive a fresh baptism of the Holy Ghost.

2. *The union of Christians of nearly every Evangelical denomination, to ensure the success of these services, and to work by their means, has been most marked.* There were united prayer meetings prior to the services, and united prayers and efforts throughout them. Ministers of the Episcopal, Presbyterian, Wesleyan, Congregational, and Baptist

Churches stood side by side with Messrs. Moody and Sankey. And not only did they personally attend the services, they urged and induced their congregations to attend them. The interest shown in the movement by the various Churches and their pastors, goes far to account for its success. Where that interest has been wanting (as at York), comparatively little blessing has resulted. The spirit of unity is itself a power; and where it is directed with such earnestness to an end so supremely important as the conversion of sinners, it is almost irresistible, and Mr. Moody has frequently acknowledged, in the most emphatic manner, his dependence on the co-operation of all Christian Churches.

3. There has likewise been, in all the towns enumerated, *an unparalleled degree of activity*. The work has everywhere been taken up in earnest. To use a common phrase, its promoters "meant business," and were resolved to do their utmost, and to do it in the most efficient way. The services were widely advertised in the newspapers, immense placards were posted in every available quarter, and it was impossible to turn in any direction without seeing in letters, which the weakest sight could read, the names of Moody and Sankey. There were also large companies of district visitors, who went from house to house, inviting people to the meetings. It is gratifying to know that there has been a most generous expenditure of time, labour, and wealth on the part of large numbers of Christian workers. Without this the vast crowds that thronged the services could never have been collected.

4. It would be ungenerous to pass without remark the invaluable services rendered by the press. The *Christian*, which gives full accounts of the meetings as they are held, has been circulated by thousands. Prior to the visit of the Evangelists to Birmingham, thirty thousand copies, reporting the services in Manchester, were distributed. The *Times of Blessing*, again, has greatly aided the work, and to a still larger extent the *Christian World*. Nor is this all. The secular papers—the *Glasgow Daily Mail*, the *Edinburgh Daily Review*, the *Scotsman*, the *Manchester Examiner*, the *Birmingham Morning News*, the *Liverpool Mercury*—as well as the London dailies, have given more or less space to the subject—all of them frequently, many of them regularly, and in every issue. Thus a class of readers has been reached, who show little interest in advertisements, but who are eager for "all the news."

5. Something also is due to the fact that *the meetings have been mostly held on neutral ground*, in town and city halls, music halls, &c. Large numbers of the working classes especially, are unwilling to enter our ordinary places of worship—not from any hostility to them, but because they feel a sense of "restraint," which greatly interferes with their comfort. They can go to the public halls in "undress," they are more thoroughly at their ease, and are not so constantly "on the defensive" against the appeals addressed to them.

These various auxiliary helps go far to account for the intense

interest created by the services of the American Evangelists. With so many and such efficient means in use, it would have been strange, indeed, if (in at least all but the earlier stages of their progress) their advent to a town had not been eagerly anticipated. The surrounding circumstances were so favourable that large audiences could be counted upon with the utmost certainty. The attention of all classes of society was arrested, and thus one of the greatest and most formidable barriers to the mission in hand was effectually removed. Further than this, the auxiliary helps to which we have referred, not only secured immense audiences—they rendered it a much lighter task to “move” them. A large concourse of people is itself a clear gain. The presence of others creates in ourselves a deeper susceptibility to the influences at work around us. Truth at the fireside, and truth in a crowded building, are two different things. To adapt the striking words of Professor Masson, “When men are congregated for the purpose (of instruction and moral rousing) in assemblies, magnetic currents and circuits of sympathy are established among them, till they are, for the moment, as one compound organism, beating with a mighty life, which each of its atoms feels, and it is into a mass of emotions already seething that the propositions are dropped.” Feeling is contagious—the great bulk of the people are in sympathy with the speaker, hoping, longing, praying for and expecting a blessing. He, by his knowledge of this, is stimulated and strengthened, and his word “comes home with power.” We have heard it said that if some of the ministers, who have taken part in this movement, were to speak in their own pulpits as they speak on Mr. Moody’s platform, they would soon fill their churches. Perhaps they would, but the conditions are entirely different, and in their circumstances Mr. Moody’s influence, as a speaker, could not be what it now is.

But while it is right to give full consideration to the points we have suggested, it would be sheer folly to imagine, as some nevertheless have done, that they afford an adequate explanation of the spiritual results which have unquestionably been realised. We must look also to the character of the services themselves, and to the men who conduct them. The services are well adapted to ensure, under God’s blessing, the end in view, and this because the men are well fitted for their task. The sympathy, the prayers, the co-operation of Churches and ministers, have contributed to the success of the movement more than any estimate of ours can tell, but Messrs. Moody and Sankey are undoubtedly men of power, and it is equally impossible to say how much we are indebted to them. The position they hold in the movement, and the continuance of their influence, is itself proof enough of our assertion. It is unwise to institute comparisons, and we cannot, for ourselves, realise any particular resemblance between these Evangelists and John Wesley or George Whitefield, except, indeed, in the fervour of their faith and their unwearied activity. Whitefield and Wesley were incomparably greater men, and accomplished a far greater work. So again the comparison which has been drawn

between Mr. Moody and Mr. Spurgeon is utterly invalid. The *Saturday Review* and the *Church Herald* have, from their different standpoints, classed them together as "sensationalists," "enthusiasts," &c. But from motives of an entirely opposite kind, they have frequently been compared. That there are some resemblances, both intellectual and spiritual, we do not deny. But the differences are far more conspicuous. Mr. Moody stands on a much lower level than Mr. Spurgeon in the depth of his spiritual insight, in the fertility and many sidedness of his genius, in the wide range of his knowledge, in his unfailing command of language, and in the volume and power of his marvellous voice. And hence, in our efforts to find out "the secret of Mr. Moody's success," we must not look for it in any supposed similarity to Mr. Spurgeon.

To define Mr. Moody's power—to describe it so as to be understood by those who have not heard him, is a task which we at any rate do not profess to accomplish. It is far easier to say in what it does not, than it is to say in what it does, consist. His manner is not (at first) attractive; he speaks with great rapidity, so that words are frequently lost; his nasal twang is by no means agreeable; his Americanisms of speech and pronunciation do not accord with a "refined taste." The haste with which he generally announces a hymn after prayer, is disturbing, and "brings one up with a jerk." He can make no pretensions to even Biblical "scholarship." We do not suppose that he can read his Greek Testament; we should not be surprised to hear that he never consults "a new translation," or thinks of going beyond the Authorized Version. His doctrinal beliefs do not appear to us to be invariably accurate; his conceptions of Christ's work do not command our unreserved assent. He has no perception of the difficulties felt by many honest, upright men in regard to the Articles of our Christian faith; all doubters he seems to class indiscriminately together, as unworthy of sympathy; and once or twice we heard him speak of them in a manner which scarcely harmonised with the spirit of Christ, and, let us add, with the tender, pathetic appeals made by Mr. Moody himself to the intemperate, and such as were being ruined by moral disorders, which, to say the least, are quite as culpable as the intellectual difficulties by which many are tried and depressed. We do not think it would fall within Mr. Moody's province to answer their doubts; it would certainly be wise to refrain from treating them lightly, or passing upon them an unqualified censure.

We were some time ago in a company where the secret of Mr. Moody's influence was being discussed, and one ardent admirer remarked, "It is all his faith." And the remark is not so far from the truth as may at first sight seem. By those who know him best, he is said to be a man of intense faith. He believes and realises the truth of the Gospel, lives constantly in fellowship with Christ, feels the power of His great love, and surrenders himself unreservedly to His service. He is in full sympathy with our Lord's purpose to "seek

and save the lost," and knows that the Gospel, and the Gospel only, is the power of God unto salvation. After all his addresses Mr. Moody can sincerely say, "I believed, and therefore have I spoken." His earnestness is too real, too absorbing, too evident to be questioned. Probably he is a "man of one idea," cares only for the "one thing" which, as he conceives, God has called him to do. This aim of his life is always before him, and we are told that he is interested in little else. And is not this an element of the highest power? And may it not worthily rank with any of the illustrations used by John Foster in his inimitable "Decision of Character"? The theme of Mr. Moody's addresses is, as he frequently avers, "The old, old story." He has no new Gospel to preach. The Cross of Christ to him is everything. There are, doubtless, many aspects of the old Gospel on which he never touches. He does not traverse the whole circle of Christian truth, but dwells on those features of it which are best fitted to awaken the conscience and to win the heart. The willingness and power of Christ to save, the necessity of faith in His sacrifice, the duty of believing at once, the blessedness of heavenly happiness, the awfulness and eternity of future punishments—these are the topics on which he speaks again and again at the evangelistic services; while at the prayer meetings he speaks on faith in God's promises, the need of Christian prayer and effort, and other kindred themes. His language is plain and forcible, he never uses a hard or a long word, his style is homely and colloquial—what he means to say he says, and no one can misunderstand him. His addresses are invariably direct and pointed, sometimes lighted up with gleams of humour. His denunciations of sin are uncompromising; he never "spares" the respectable worldliness of the professed Church, but exposes it with trenchant rebuke. He has, moreover, unusual dramatic power, and can depict a Bible scene with the boldest realism. We do not admire all his descriptions—his sermon on "He was wounded for our transgressions," affords a case in point, but there can be no doubt that they tell on the audience. Mr. Moody's illustrations again are noteworthy. Many of them are drawn direct from the Bible; others are drawn from the speaker's own experience; and others he has "met with" in his reading. The anecdotes are a source of great interest; they immediately arouse the attention, light up a subject and make it glow with the warmth of human passion and fix it more indelibly in the memory. Mr. Moody has remarkable "tact" in conducting a meeting: he can read his audience, and vary his procedure according to the needs of the moment. He is not bound down by a rigid routine, he does not adhere to a "hard and fast line," but exercises a wise discretion, and makes his method more elastic than most men would venture to do.

The "after-meeting," to which all who are anxious as to their salvation are invited, is regarded by Mr. Moody as indispensable to his success. And he is unquestionably right. He, together with other ministers and friends, converses personally with such as remain :

"explaining unto them more perfectly the way of God," affording the specific direction suitable to each case. These meetings do not, except in magnitude, essentially differ from our ordinary inquirers' meetings; and, while they *may* be abused (what good thing may not?), we have never heard of anything to shake our confidence in their utility.

Mr. Sankey's part in the services is no less important than Mr. Moody's; and if it had been wanting, their success would have been very much less. Towards Mr. Sankey himself, we felt ourselves drawn from the first. All that we have said of Mr. Moody's Christian character may be repeated of him. The hymns we cannot discuss at length. Many of them are open to criticism, both on literary and doctrinal grounds; others of them are, in every view, admirable, and, once heard, can never be forgotten. Mr. Sankey is not a scientific musician, but he is, nevertheless, remarkably adapted for his work. He has a fine, clear, melodious voice, of immense compass. Every word is distinct and intelligible, as in speech; and the man's whole heart is in his song—a heart pure, and true, and tender. We have, night after night, seen the audience thrilled by his simple lays. Nor shall we ever forget the impression produced by his singing, *e.g.*, "Come home, O prodigal child," "There were ninety and nine in the wilderness," "What are you going to do, brother?" and "Sowing the seed." We were present at several meetings which Mr. Sankey was unable to attend, and in that way only could we have estimated how invaluable is the relation he holds to the Mission. "A verse may find him whom a sermon flies;" and great numbers not only heard the Gospel from Mr. Sankey's lips, but were moved by it to an extent which, at the time, no spoken address could have rivalled.

The success which has thus far attended Messrs. Moody and Sankey may, perhaps, suggest to us the necessity of modifying our methods of preaching and worship. As to the former, we are perfectly well aware that pastors are distinct from evangelists, and must, if they are to nurture the religious life of their people, and lead them on unto perfection, dwell on a much wider range of subjects than if they were travelling from place to place, to arouse, to convince of sin, to lead unto Christ. Mr. Moody is, of course, giving precisely the same addresses now that he gave in York and Newcastle, in Edinburgh and Glasgow; and from such repetition our pastors are precluded. They must make it their aim to declare "*all* the counsel of God," to elucidate and enforce every truth and doctrine of Scripture. But whether one service every Lord's Day should not be purely evangelistic, and whether it might not be modified, and rendered less formal in its "order," are questions worthy of consideration. For evangelistic work, we need a style of preaching as simple, as elementary, as illustrative as it can possibly be made. We should be exceedingly sorry if either pastors or lay preachers were to become mere imitators of others; but we might all, at least, give ourselves more unreservedly and more devotedly to this specific branch of Christian work, and employ the methods which are

natural and right *to us*. Method is subordinate, the spirit and life of which it is the expression are everything. It should also be considered whether such extra special services as these should not be more frequent than they now are. We cannot always have the American evangelists with us; their visits are necessarily temporary; but there are many men in our ministry, and still more in our churches, who could interest and instruct the class of people whom we should especially aim to reach. The services ought, as in this case, to be unsectarian, all evangelical Christians co-operating in them. We must realise more deeply than we now do that the Church of Christ is a witness-bearer to his truth; that it exists for others; that to it, under God, is committed the work of "seeking and saving the lost." There are thousands upon thousands unreached even by the present revival. The very lowest classes have not been touched by it. The majority of the converts have been attendants at our public worship, backsliders, old Sunday-school scholars. The call for labour is as loud and imperative as ever, and why should we not seek to make outside evangelistic services, with house-to-house visitation, a regular part of our Church activity.

But after all, the great thing is for the members and ministers of the Churches to awake to a sense both of their responsibility and power. We all need "more life and fuller," and if we had it, we should have greater success. So long as our prayer-meetings are scantily attended, and our prayers formal and unbelieving; so long as our worldliness is so marked, and our Christian activity so languid and inefficient, so long we shall have to deplore our want of prosperity. If we lived nearer to God, if we had a more implicit faith in His presence and grace, if we followed the leadings of His Holy Spirit, and did all in our power for the conversion of the ungodly, He would speedily accomplish for us "more than we can either ask or think." Cannot Christian people always show the same prayerfulness, the same expectation from God, the same liberality and zeal, as they have shown in connection with the recent revivals, or are they restricted to one agency? Is not all power given to our Lord, and is not that power available everywhere and always? Let us take heed that our indifference, our unbelief, our sin be not our condemnation and hinder our reception of a blessing which God is both able and willing to impart.

The Universality of a Pure Language Announced by Prophecy.

“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.”—*Zeph. iii. 9.*

THERE can only be one of three meanings in these words: the pure language announced by the prophet must either respect its grammatical purity, or an entirely new language for the human race, awaiting the latter day, or a language coming into use standing clear of the corruptions of heathendom.

As to the first of these, it cannot be supposed that a miracle should be wrought for any such purpose as furnishing the world with a language, in literary purity, more excellent than any known tongue. Revelation was never meant to do that which human labour and sagacity could effect. If need be, a congress of learned men could purge a language from barbarisms and impurities of long standing, rendering it pure, harmonious, and beautiful to the ear—perfectly symmetrical in all its parts.

As to the second of these supposable meanings—a totally new language, better adapted than any tongue in existence to meet human exigencies, such as by healing the breach at Babel, and giving back the original language of innocence—why, no doubt this would supersede the tremendous labour of missionaries, and consequently would wonderfully facilitate the progress of the Church of God. But, seeing that there is no other portion of Scripture that looks this way (and it is not conceivable that such a revolution could take place at a distant era, and the whole prophetic volume give no other intimation of it) we are compelled to take our stand on the third hypothesis—namely, that the text announces the universal use of a language purged from the idolatries of heathendom, and from immoral corruption and profanity. Now, we know of no language that answers to this description but one—viz., Christianity.

The impurity of the ancient languages of renown—as the Assyrian, Babylonian, Egyptian, and the classical Greek and Roman—is well known. What are the volumes that have issued from the poets and comedians of the latter, and which, to the dreadful injury of our youth of liberal education, form the very models which are placed before them for imitation—what are the contents of these? Are they not the amours and battles of the gods of the blinded imagination? Are they not stuffed with the absurdities of romance, the temptations to lasciviousness, and the glories of conquest reached through fields of carnage, and the smoking ruins of cities, and the laying waste of fields yielding food for man and beast? And what is the character of the languages of India, Persia, and China at the

present day? The grossest idolatry runs through them all—an idolatry which stains and pollutes every page of their literature, and which intertwines itself with the commerce and conversation and literature of all the nations of the East.

Now, language is the medium for propagating and continuing the false and accursed religions of the gods of this world. Spoken or read, the moral poison is being disseminated from age to age. The first words taught, the first acts performed, the first lessons inculcated, their scholastic exercises, their commercial and military enterprises, and their every breath of devotion, is offered to devils, not to God. If you could eliminate idolatry and immorality from the languages of these empires, what would remain but the merest babbling of words and sentences, without the least pretension to elevation of thought, beyond the sordid transactions of men of traffic, or domestic prattle? Satan has taken special care to employ the medium of *language* in perpetuating all manner of ungodliness throughout the families of the earth, in poetry and prose, in history and song; he has inoculated with it the children at the outset of life, and he has carried it down to the very margin of the grave. Go where you will, study what language you please, loathsome iniquity and profanity breathe in the vocables that emanate from all tongues and all books, and from all the altars and fanes which an ignorant and besotted priesthood have set up and maintained with a gorgeousness and a parade perfectly astounding.

Now, remember that it is in view of all this that the Spirit of the living God makes this announcement: "I will turn to the people a pure language, that they may all call on the Lord with one consent."

And He has done so in the completed volume of Divine Revelation.

1. *Its theological language is pure.* Here there is but *one* only living and true God, existing in an ineffable unity of Godhead—Father, Son, and Holy Spirit—self-existent, immortal, eternal, invisible, omnipotent in power, omniscient in knowledge, omnipresent in essence; holy, just, good, and inviolably true; full of compassion, grace, and love; infinitely happy, and absolutely and unchangeably holy. He is the Maker, Proprietor, Upholder of all things; the alone undivided Ruler and supreme Judge of men and angels. He knows, foresees, foreordains all that can ever happen in all the worlds which He has made. Intelligent beings have their liberty from Him, within the limits and circumference of law, yet maintaining a supernatural and controlling power throughout nature without encroachment on man's assigned liberties.

Such is the theological language of the Holy Scriptures in *substance*, although not spread out after the manner of our human treatises, but diffusing itself throughout all the books, and all the pages, and all the histories of the Book of God. On the other hand, the theologies of heathendom are grossly sensual; *this* is spiritual. *They* are ferocious and cruel; *this* is refined and tender. *They* are divided into myriads of divinities, because the human mind could not form a con-

ception of universal power lodged in a single being ; *this* is the concentration of all the powers in the universe in One who *Is*. *Their* deities are contemptible in meanness ; *this*, lofty, majestic, and sublime above all comparison. *They* measure their existence by time, or chance, or inexorable fate ; whereas Jehovah lifts His hand to heaven, and says, " I live for ever." *They* are limited things ; *God is Infinite*.

2. *Its moral language is pure as purity itself.*

The law of the ten commandments, as opened and commented upon by Jesus Christ, is a compound of moral obligations of man toward God, and of men toward one another, so complete, so entirely perfect, as to admit of no conceivable addition or emendation. As far above all the best heathen schemes of morals as heaven is above the earth, inasmuch as Scripture morality springs not from the fitness of things, nor from selfishness, nor any inferior principle whatever, but from the will of God, " which is just and good," and connects itself with the thoughts and sentiments of the heart, and allows no moral action to be of any value which is not the product of a pure or hallowed motive.

3. *Its didactic language—i.e., the instruction which it imparts on all subjects it treats of—is entirely free from whatever would pollute the imagination, or cloud the understanding, or pervert the judgment.* All its teachings are directed to a happy life on the earth, and to prepare for a world of perfect blessedness above. Its cautions and reproofs, its warnings and beseechments, are all in the spirit of a generous kindness—clearly the emanations of a loving heart ; and when enforced in view of the awful sanctions of everlasting perdition, following upon the persistency of a resolute opposition to the authority of God, still is it the safety and happiness of the transgressor that is tenderly and earnestly sought for. Here there is no language indited simply to amuse. The vanity that is written upon all sublunary pursuits, it reads off to the attentive reader in tones of deep seriousness ; while its lessons on the frailty of life, the uncertainty of the hour of its ceasing for ever, and the awfully weighty affairs of the eternity which succeeds, are expatiated upon in its pages in every diversified style of writing. Death, judgment, and the everlasting age, are brought out, not in a manner to catch and captivate the taste, but in the chaste and sober style best fitted to affect and mend the heart. Yet, while it handles the great truths that are to outlive time itself, it furnishes abundant maxims of undoubted wisdom for the conduct of life—the wisest, the noblest, and the best.

4. *Its prophetic language is of the same character.* Here is to be found no dealing with necromancy, no astrological calculations as to the future, and no prophetic guesses, all of which entered into the business of the false prophets of antiquity, and the mysteries of the heathen oracles. Here you have the pure language of Divine omniscience announcing " things to come," not in the uncertain mysticism of dark and lying oracles, but in the clear, ringing tones of certitude and truth. Good and sound reason there was for wrapping up the prophecies in metaphor and figure ; for if they had been noted in plain

terms, that would have been to have invited counteraction to the prediction. But look narrowly, study critically the language of "the prophecy of this Book," and, comparing the two—the language of history and the language of prophecy fulfilled—the *die* and the *stamp* do not more perfectly answer the one to the other than these. Here is the mysterious lock, but yonder comes the faithful historian, whose key alone unfolds the accurate interpretation of the prophet's roll. *55*

I hope it is now clear to you that the predicted language coming into use by all people has come. We say *has come*, even the completed volume of Divine Revelation. This is the language theological, moral, didactic, and prophetic—the only language standing clear of the corruptions that have been the curse of all the systems of heathendom, even the best of them.

"I will turn to the people a pure language."

This, we conceive, is just what the Almighty has been, and is now, doing by means of Bible and Missionary Societies and their agents, who are translating, printing, and circulating myriads of copies of the Word of God in all the languages of the nations of the earth. "I will do it," saith the Lord, not by a new manifestation of miraculous interposition—that He never has done, nor will do, for which ordinary and moral means suffice. And who but God could have put the gigantic idea into the hearts of British Christians, to give the Holy Scriptures to all the nations of the world in their several languages? None, none but He! "I will turn the pure language to the people;" and, verily, by extraordinary moral means, He is turning to the peoples this inestimable treasure that makes wise unto salvation. And, that a doubt may not remain (nor a shadow of one) as to the specific object of this prophecy, pray do remark the end Jehovah contemplates by the turning of the pure language—not for science, nor commerce, nor literature—but namely, "*that they may all call upon the name of the Lord, to serve Him with one consent.*" True religion, then, is the object and end of this movement. If this clause had been wanting, another matter altogether might have been surmised; but the clause fixes down the grand object of this movement—namely, to turn all peoples from their wretched systems of idolatry to the worship and service of the only living and true God.

Here you have a universal diffusion of God's Word, and a universal "calling upon the Lord" in consequence. A movement, you see, is contemplated over all the myriads of earth's widespread and many-coloured races, disposing them—not compelling, not obliging them—but *disposing* them to abandon their long-practised systems of abomination, for the loving and rational service of the God who made them, and seeks to redeem them too. Observe (for it is very noticeable) the form of expression employed—"that they may all seek the Lord with one CONSENT." It is as if, in the divine eye, a time would come when the vast, the overflowing masses of earth's inhabitants shall have for ever abolished their senseless and cruel rites, won over by the pure language of God's own Book. Then shall they, with one accord,

in their several languages, send up the ardent homage of spiritual worship to the one universal Father, and, of course, through His own constituted mediator, Jesus Christ, our Lord and Saviour. The "*one consent*" is emphatic and beautiful; as if, instead of embassies speeding from court to court with angry debates, premonitory of embattled squadrons meeting in deadly conflict—as if, I say, you can now see nations asking each other by telegraph or embassy how near they are to unanimity in one act of humiliation in burying the gods, and in one act of universal exultation in "crowning Jesus Lord of All!" Oh! what a spectacle! Well, and it must come. "They shall cast their idols to the moles and bats."

Brethren, it is no visionary theory; it is the true sayings of God:—"Seek ye out of the Book of the Lord, and read": "All the ends of the earth shall remember and turn to the Lord;" "As I live, every knee shall bow, every tongue confess;" "O Lord! my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come to Thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein is no profit;" "From the rising of the sun to the going down of the same, My name shall be great among the Gentiles, and in *every place* incense shall be offered to My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of Hosts;" "The earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

1. It would almost be offering an insult to your understanding to press upon you the obligation of helping *largely* and *continuously* the propagation of the truth. "We ought," saith John, "to be fellow-helpers to the truth;" and how, if not by aiding in the printing and circulating of the Scriptures among all the nations of the earth? After what has been now advanced, I may safely leave this duty upon you without another word.

2. But what shall we say to those to whom the Bible is a strange, a dull, a wearisome book? Ah, my friends, you are in great ignorance of the value of the treasure which you have in your hands. Do you habitually put aside God's Word for a novel, or a newspaper, or for anything more to your taste? Then you are sinning against your own souls; you are neglecting the great salvation, and how shall you escape? You cannot thus die.

"God's Word, thus neglected, shall one day appear
A witness against you, it said."

Yea, the thought will burn at the heart of the dying sinner, and O! what would he not give, on the edge of the awful gulf, for another Sabbath, another day—but one, but half a day—to turn up these neglected leaves, and to find out how he may be saved. But no! when the feet of the pale horse are heard just behind you, it is too, too late! Oh! be admonished, ye who are yet alive, well, and able to read, to devote the best part of your time to "Search the Scriptures, for in them are the words of everlasting life, and they testify of Me."

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

"This is the ground where hidden lies
The pearl of price unknown;
The merchant is divinely wise
Who makes that pearl his own."

Oh, precious Bible! our *sun* by day, our *lamp* by night, to guide us in our way to the City of God. Our medicine to heal our soul sicknesses; our anchor, to stay our otherwise foundering craft on the stormy ocean we ride in safety. Shall miserable foreigners, who have all their days been bowing to nature, step in between us and nature's God? God forbid! From this good hour, take counsel at the Book of all books, for it will assuredly conduct the devout inquirer to eternal life in Christ Jesus the Lord.

The Transit of Venus.

II.

THE method of transit observation described is that known as Halley's, and is sometimes called the method of durations. Another method is that known as Delisle's. By this method the time of ingress or egress of the planet on or from the sun's disc requires to be noted at two different stations whose longitudes are known. Both methods have been used in the transit of 1874. Transits of the planet Venus happen only at long intervals apart, namely, at periods of 8 and $121\frac{1}{2}$ years, and 8 and $105\frac{1}{2}$ years alternately, the months of occurrence being December and June; the occurrence of these shorter and longer intervals being due to the relative motions of Venus and the Earth, and also to the inclinations of the planes of their orbits.

A transit of Venus was predicted by Kepler to occur in the year 1631; the phenomenon, however, was not observed. In 1639 the succeeding transit was observed by Jeremiah Horrocks, a minister in Lancashire. A long interval then succeeded, and in 1761, the year of the next transit, expeditions were sent out to foreign countries by England and France. In 1769 another transit occurred, to observe which, expeditions were sent out by England, France, and Denmark. The party of observation from our country was under the charge of Captain Cook, the celebrated navigator, and the station selected for observation was Otaheite, in the Pacific Ocean.

The results obtained from the observations made in the years 1761 and 1769 were not of the most satisfactory character, different values

being arrived at for the solar parallax. After careful investigation, the angle of $8''.5776$ was determined upon as the best value obtainable, as representing the solar parallax, and the distance of the sun from the earth deduced from this angle was 95,265,000 miles.

Since that time it has been ascertained from various methods of research—notably from experiments upon the velocity of light—that the value of the angle of parallax, as given above, was too small, and that the actual value must be about $8''.94$, and that, consequently, the distance of the sun from the earth must be less than formerly supposed, or about 91,500,000 miles. As the observations of the transit of December, 1874, have proved, so far as information has been received, fairly successful, we shall, ere long, be in possession of a pretty accurate measure of the sun's distance from our earth. These observations have been made by astronomers of our own and other countries, and in various parts of the earth's surface. Notably in Siberia, China, Egypt, Sandwich Islands, the Islands of Rodriguez and Kerguelen, in the Indian Ocean, Australia, &c. As the next transit happens in 1882, or at one of the shorter or 8-year intervals, another opportunity will be afforded astronomers for checking the results which may be obtained from the present observations. This important question of solar parallax, accurately determined, we are enabled by Kepler's law of the *relative* distances of the planets from the sun, already described, to calculate their *absolute* distances from that centre with accuracy, and to ascertain their diameters and masses with precision. We are thus enabled to arrive at a correct estimate of the dimensions of the solar system. It is very evident, in considering this subject, that many difficulties must present themselves to the astronomers who take part in watching the motions of the planet during its transit across the sun's disc. The selection of places of observation, the accuracy of the instruments employed, the state of the weather at the time of transit, and the optical phenomena which are exhibited, combined with the earth's motion during the time of transit, render this method of determining our distance from the sun, one of considerable difficulty. The optical phenomena referred to appear to be mainly due to what is called the *irradiation of light*, the principle being that when a dark object is seen upon a white ground, it appears *smaller* than it really is; if, again, a white or bright object be seen upon a dark ground, it appears *larger* than in reality it is. This may be well exemplified by drawing two circles of the same size, and pretty closely together, upon a sheet of white paper. If we now colour in one of the circles black, and colour round the outside of the other circle with the same black medium, we shall have a black disc upon a white ground, and a white disc upon a black ground; on placing the paper on the wall of a room, and retiring some distance from it, we shall have the impression, on looking at the figures, that the white one is the larger. The observations of the transit of 1769 were much affected by the phenomena referred to; the dark body of the planet, when close to the inner edges of the sun's disc, appearing of a pear-shaped form, and

giving rise to what is known as the *black drop*. It would appear, however, that in some cases, in the present transit, this phenomenon has not appeared. In one case an observer situated at between 6,000 and 7,000 feet above sea-level, did not observe any "*pear drop*" form, whilst another observer situated at a much less elevated position saw it distinctly.

The ordinary telescopic observations have been, on this occasion, supplemented by photographic records and spectroscopic observations, so that many interesting features, which otherwise would have escaped notice, will have been recorded. Some observers have noted a pale-coloured ring surrounding the planet Venus, indicating the presence of an atmosphere; others have detected, by means of the spectroscope, that this atmosphere contains aqueous vapour. We are thus gradually adding to our knowledge of the scale upon which our planetary system is constructed, and of the constitution of the bodies of which it is formed.

W. J. M.

Lessons from Church Life without the State.

MAY it not be that among the many means of education by which men and nations are led forward to clearer conceptions of Christianity, Nonconformity may have its full, and divinely-assigned part? Does it not bring out features of religious life which would otherwise have remained obscured? It has made, at least, these not inconsiderable contributions to the problem of how to adapt the work of the Church to the needs of modern society.

I. It has shown *the possibility of healthy Church life and action independently of any aid from the State*. Some of the older nonconforming denominations have known what it was—like the Christian Church itself in the first centuries—to struggle for existence against the contending powers of the law. They found themselves face to face with an ecclesiastical system to which they could not render obedience. The superstition of which half Europe was sick was only partly eradicated. In the contentions of the time the individuality which had been lost in the unbridled despotism of the Papacy reasserted itself. When once the freer thought was allowed to move, it could not be again moulded into a new, universal ecclesiastical organization. Protestantism meant the right to protest. It was not for the Sovereign, or for the law, to say to the whole people of England, "you shall be allowed to protest so far, and no further." Thrown back upon the resources of living conviction and personal faith, the first Separatists—like the first apostles—could only say, "Whether it be right in the sight of God

to hearken unto you more than unto God, judge ye ; for we cannot but speak the things that we have seen and heard." To invalidate the nobility of this testimony it must be proved that the principles for which they contended were not worth such sacrifices. On the contrary, they were the salvation of Protestantism. But for them the sovereign and the clergy, strongly disposed to the retention of the Mass and other Roman doctrines which the reformation cast off, might have succeeded in imposing upon the nation a slightly amended Romanism, the chief alteration in which would have been the substitution of the despotism of the King for that of the Pope. During no part of the Tudor dynasty was England free from such a danger. It is easy now to ask for what, in the name of common-sense, these men contested and suffered, and to speak of the Puritans as breaking out into open ecclesiastical rebellion, "as if quite reckless of adding tenfold bitterness and fury to the already existing strife."* They lived and died in the name of every man's right to follow the truth. They were the salt of the earth. From them England has inherited the liberty to think in religion, and not simply to obey.

In the happier times which have succeeded it has been their function to show that the churches can maintain their internal order, and discharge their missionary responsibility, without any aid from the State. No device is more hackneyed (or more unfair) than to parade the long lists into which Dissenters may, with some ingenuity, be divided in concealment of the great degree to which a real and substantial union, both of doctrine and feeling, exists amongst them. Mr. Curteis draws—what he thinks is—a melancholy picture of a land over which are scattered no less than 30,000 places of worship ; and how "Heaven looks down upon the astonishing spectacle of this English Christendom of ours split into two great separate streams ;" five millions going one way, and "a second five millions issuing forth to break up at once into no less than seventy-five different runlets."† But of these seventy-five the Independents, the Baptists, the Methodists, the English Presbyterians, and the Friends constitute about eleven-twelfths, and these are more allied in doctrine and mutual goodwill than the three parties in the Establishment. Subtract from the remaining twelfth the Jews, the Roman Catholics (from whom Churchmen have themselves "dissented"), and the members of German and French communions, and the number remaining—all the isolated fragments over whose designations Churchmen make merry—scarcely exceed a *forty-eighth* part of Non-conformity. Thus it is seen that English Dissenters are substantially agreed in the principal features of their religious profession. What is represented as an infinite divisibility is in reality a remarkable example of harmony in belief and practice, the more valuable as the free action of free men.

Among the four principal Dissenting denominations here named

* Curteis, *Bampton Lectures*, p. 52.

† Curteis, p. 22.

there exists a very real agreement—among their ministers interchanges of pulpits, and a combined use of the platform of religious meetings for the circulation of Bibles and tracts and the encouragement of town and foreign missions. Nor are they less conspicuous for their order. The Methodist system is a masterpiece of organisation for reaching and retaining the people, as the *Times* itself has allowed. The Independents, without articles, are far more in accord in their religious opinions, as Dean Stanley admits, than the sections of the Church party, which is not saying much. The same may be said of the Baptists; and the Presbyterians invariably preserve a decent, devout, and orderly worship. Of those who characterise Protestant dissent, and constitute far the largest proportion of it, it may be certainly affirmed that they attend the ordinances of public worship as intelligently, as sincerely, and as decorously as any Christians in England. Instead, therefore, of lamenting over these five millions of people breaking up into seventy-five different runlets, may we not—when we see how men, unfettered by subscription, and not needing to accommodate their faith to their positions in a nationally-endowed Church, nevertheless hold fast not only the verities of the Christian faith, but the simple and reverent observance of the Christian ordinances—augur well of the power of the Christian religion itself to bring divergent minds into a recognition of its inherent authority, and to animate them with a loyal desire both to know the truth and to become its servants for His sake, who is truth and life.

II. Nonconformity has further shown *the wonderful power of the Voluntary principle*. The Establishment claims the use of the voluntary system, as supplementary to endowments, in promotion of its work. It would not be likely, after proof had been made by others of its fertility, to leave such a profitable mine unworked.

“Where is the Voluntary system if not in the Church of England?”* But the Church uses it as a modern resource, as a newly-found California, that it may add to its grasp upon the pious ancestor its friendly salutation to the living benefactor. What the Nonconformists have proved is the might of the principle, as a means of existence, its sufficiency not only for the maintenance of the ordinances of religion and the support of the ministry, but for the diffusion of the blessings of Christianity both at home and abroad. They have had faith in it. They have thrown themselves upon it. And it has marvellously responded to their trust. There are, unfortunately, no means of estimating the amount of voluntary contributions raised by the Nonconformist bodies for the support of religious worship at home and evangelizing agencies abroad, but as careful an approximation as circumstances will allow supposes that they raise about five millions annually for these purposes. No one can be at all familiar with the reports which they continually issue of their labours, in town and country, and home and foreign missions, without the conviction that they manifest not only

* “Essays on the maintenance of the Church of England,” p. 77.

a large liberality, but a liberality that involves considerable measures of that personal self-denial on the part of their members which is one of the apostolic marks of the Christian life. It is claimed in the "Essays" for the Established Church that "congregations having been relieved from the support of their own ministers are in a position to assist in the erection of new churches, in maintaining charities of every kind, and sending out the Gospel to all parts of the world. Had they to pay their own pastor's income, they could not possibly contribute to all these independent efforts to the extent they now do." * Such a result might be reasonably expected, but there is no reason to think it has been realised. It has been the experience of Nonconformists that almost the worst thing that can happen to a congregation is to have an endowment of a hundred a-year, or even less in the few cases in which this has occurred. Its tendency is to paralyse both pastor and people. Endowment is a kind of mortgage upon willingness—it seems to leave no margin for further expenditure. On the other hand, those religious communities are the healthiest where the boldest demands are made upon liberality, and the habit of contribution steadily trained. It is very much with Churches as with individuals.

The progress of the world comes not from those whose path has been made easy by pious ancestors who have left them comfortable, but from him who, through straits and self-denials, walks by faith, sowing the seed, sleeping and rising day by day until it springs up "he knoweth not how," and the triumphs of Christianity have been won by the weak and unendowed things that brought to nothing the things that were endowed.

The marked increase of activity within the Church may be readily allowed, and this new vitality is a legitimate part of the boast of its defenders; but—so far as the statement may be hazarded in the absence of any means of positive proof—the Nonconformists have multiplied their religious agencies in still greater proportion. We are not favoured with any reasons why they are to be regarded as a decaying party, and they themselves are certainly not conscious of any decline. Their sanctuaries rise faster than the new churches, and if they would not always satisfy the fastidious in ecclesiastical architecture, are, at least, an honest attempt to improve upon the bareness and barrenness of the past—an inheritance from the days when Dissenters had to endeavour to hide their chapels in the byways of our towns. They have sought to give their students a sufficient training for the ministry through the long years when they were unjustly excluded from the national seats of learning. By them, far more than by the members of the Established Church, has the work of Sunday School instruction been carried on. They have never abated their advocacy or stinted their aid on behalf of the great catholic and evangelical religious societies—as the British and Foreign

* *Ibid.*, p. 116.

Bible Society, the Tract Society, and the various modes of town and city missions—and have often assumed the whole burden of the local support of such societies because the clergy have held aloof from any action that was not of a distinctly "Church" or sectarian kind. They were the first to originate, and, according to their numbers and wealth, have been far the most liberal in sustaining, the great missionary societies which have carried Christianity to India, China, and the islands of the sea, and in three-quarters of a century have materially changed the aspect of humanity. They set the example of using the press for the spread of religious knowledge, especially among the poor, by cheap magazines and other publications, and still maintain the lead in the number of such productions. They also have gone far towards solving that problem which is the despair of Church congresses, the interesting of what is popularly called the laity in religious work, and employing them as teachers, preachers, visitors, class-leaders, managers of church temporals, honorary secretaries of local religious and benevolent societies, according to the fitness they may discover amongst the members of their Churches. And they have done all this, in addition to the entire support of their own religious worship, from the laying of the first stone of the building to the payment of the last penny of the ministers' stipend.

The claim is asserted, that notwithstanding the acceptance of this last duty, from which members of the Established Church are relieved, they have actually done as much, and in consideration of their larger obligations and socially smaller influence, proportionately far more, than the Church for the extension of the Gospel. In the attainment of this supreme end the good and earnest men, both of Church and Dissent, are only divided as the arms are opposite members of the same body, but in the doing of Christian work it would be the right arm, and not the left, that would be paralysed if Nonconformity in England should cease from its labours.

III. Nonconformity has testified to the *great principle of fidelity to personal conviction*. A modern fashion with writers in defence of the Establishment is to speak slightingly of conscience when conscience is pleaded for separation; or rather, we may say, it is an old fashion revived. The Churchmen of Charles II.'s day could not understand why the Nonconformists should "stick at" what they regarded as trifling matters; and in the feeblest of the three "Essays" it is said, "Too much has been claimed by Nonconformists under the sacred name of conscience. Unrestricted liberty of conscience is nothing less than full license to disobey authority. It tends to become like the 'Corban' of Jewish hypocrites, a means of evading elementary moral duties. The conscience which is most keenly sensitive to its rights is often obtuse as to its obligations. It is to be treated in such cases rather as an infirmity than as an inspiration.*

We cannot stay to submit this interesting paragraph to the dis-

* "Essays," p. 539.

section it invites. The elementary moral duty for which, by the use of the formulary "it is Corban," the Pharisees released the Jew, was the support of his parents; so that the analogy in the writer's mind must be that, under the false plea of conscience, the Dissenter evades the equally obvious elementary moral duty of supporting the Church. But the Dissenter is very poor, and is only just able to support himself and those dependent on him, while the Church is very rich, and does not need support. She has survived so many generations of children who have left her exceeding well off on purpose that she might have a rich and splendid household, that she is continually complaining of the danger of being robbed. Let us not be tempted to pursue the absurdity. This whole Essay is full of such ridiculous substitute for argument, that it is difficult to treat it gravely. The Nonconformists may have been sensitive as to their rights, but they have certainly not (as we have just seen) been obtuse to their obligations, and they have never claimed liberty of conscience except so far as their obligation to the truth of religion compelled. History proves them to have been always loyal to the throne, and obedient to the civil power in all matters that are properly within its concern. They have never assaulted the rights of the State; they have only resisted when the State assailed "the elementary moral" right of man not to submit his religious belief to the control of human authority.

Now it is a healthy thing for any State that it should contain men who will not abate their conviction for the sake of worldly advantage, and who express their dissent from what they judge to be error in the nationally-sanctioned creeds and formularies. However honest and excellent the clergy of the Establishment may be, and however strong the reasons by which they justify subscription, they interpret these creeds (if we understand their position) in such different senses, that it is good there should be men who decline such obligations, and resolve to leave themselves unfettered both as to the formation and expression of religious belief. This would be valuable as a mere assertion of personal liberty. But it is more. It is a conscientious fidelity to truth—a solemn, calm, scrupulous regard for honesty of opinion in religion. The Nonconformists believe—as an eminent clergyman has expressed it—that a truthful, sincere, and unbiassed consideration of Divine truth is "even more important" than any other subject, and that the "suspicion of untruth" here is even more mischievous than in any other of the engagements of life.* With their views they could not honestly comply with even the modified terms of subscription; nor, if they could, would they give assent to personal membership with a Church that receives and inflicts the injuries inseparable from Establishment. They may be "narrow" in their conception of duty—of that, society must judge—but they are sincere. They resign all the advantages they might enjoy—if they are advantages—as belonging to the privileged sect in obedience to

* Stanley.

the conviction that the Church ought to be free from the control of the State, and that it should consist only of those who form it intelligently and heartily. On that ground they take their stand in the controversy which is still before us.

IV. One other use of Nonconformity might be named here, that it offers *the only practicable basis of genuine Christian union*—but its consideration may be deferred until we speak of the appeal which the writers of the Essays, and other defenders of the Establishment, make to Dissenters on its behalf; and of the proposals of comprehension which the liberal-minded clergy encourage in the hope of contributing something to the silencing of the distractions of Christendom. But enough has been said, we hope, to supply an answer to the statement: “The Reformation applied no remedy to the ill-government of the Church. That was a work which descended to the Puritans; and which they endeavoured to accomplish by fair representation, by petition, and by other constitutional means, before they had recourse to secession. They have gained their object. What remains for them now but to return to the Church?” It will be found that Nonconformity lies deeper down. The rectification of the grosser ecclesiastical abuses will not extinguish it. Those who saw the evil two hundred years ago gradually came to perceive that the evil was greater than they saw. They traced it to its principle, and found that—in all its many forms of persecution, worldliness, insincerity—it was occasioned by the connection of the Church with the State; that there could be no real harmony of co-operation among otherwise like-minded men until this invidious badge of difference was removed; and they wait and labour ready to hand down all the materials for the solution of the problem, to those who shall stand forth at the appointed hour prepared to undertake it.—*Parkinson on State Churches*:

The Trapper's Conversion.*

IT was a fine summer morning when, mounted on Grey, I left home to wend my way through the woods bordering on Lake Huron, and seek the solitary track that led to the Indian settlement where I had stationed the schoolmaster, and made such a fair beginning, as described in a previous chapter. The locality where these Indians lived, was called “Sabel,” from a small river that ran through it (or, rather, stream), and hence, by way of distinction, the Indians living there were called “Sabel Indians;” though, in consequence of their vicinity to the lake, they were known by others, as I have heretofore

* From *Reminiscences of Mission and Colonial Life*, by Rev. A. Pyne, M.A. London: E. Stock, 62, Paternoster Row. (See *Reviews*, p. 132.)

called them, "Lake Huron Indians." I hoped, by hard riding through the tracks made by foot passengers in the woods, to reach the Sabel on the evening of the second day, and had sent notice a few weeks before to the Indians of the day on which I intended to be amongst them. My first day's ride was very laborious, at times doubling my distance by losing the track; but Grey stuck well to his work, and brought me over difficulties which would have proved insurmountable to an inferior horse. By sundown, the first day, I came to a lonely tavern, where I was glad to put up for the night. Grey, however, seemed more fatigued than I ever saw him before, and though wearied as I was myself, I felt if he failed me my case was hopeless indeed; so accordingly I had to beg as earnestly for proper food for him as ever starving man pleaded for a meal. I carefully groomed him and fed him before I thought of any rest for myself, but when this duty was performed, I entered the small tavern, and was shown into a room with a candle lighting on the table, and a small bell by it. After ringing the bell, in a few moments the door opened, and the host stood before me. On looking at me he asked very civilly, "What do you want, sir?" But I could not answer without first scanning him very intently, for "neither before or since" have I seen a person like him. He was a small, thick-set man, middle-aged; his beard must have been, like his hair, for a long time uncombed; his face seemed to have been cut severely, as the wounds, though healed, seemed like mouths, and when he spoke the puzzle was to know from which the voice came; his ears, too, stood out as if he had been once kept so long in terror, that he forgot to let them fall back to their ordinary position when his fright was over; his legs were crooked, and, one being shorter than the other, he limped when walking; his arms were very long, and his fingers seemed deficient, as if he had passed through the vicissitudes of hard frosty winters. Such was the outward appearance of the man who had made this lonely place his residence, and who was content "to rule in this horrible place." On recovering from the first surprise on seeing him, I answered his query as to what I wanted by asking him, "What have you got in the house for a hungry man to eat?"

"We have, sir," (I suppose he spoke after the manner of kings when he said "we") "bacon and eggs—and eggs and bacon."

"Very good," I said; "but there is not much variety in this; however, bring me all those dishes, for I have eaten nothing since the morning."

My host made a bow, and went at once to see the order executed. In a few moments, however, a horseman rode up to the door, and called loudly for the landlord. On coming along the passage, my host cried out—

"Well, well; is that you, sir? I am glad to see you once more. It's a long time since you came this way."

My curiosity, however, was excited by this fresh arrival, for this new comer seemed enveloped in a large coat, with a cape; his face I

could not see, though I observed he carried a silver-headed riding-whip. When he dismounted, I saw him speaking to mine host in a low, confidential whisper, asking questions, and receiving answers.. After the stranger had seen to everything essential to his horse's comfort (which every good traveller should first do), he came to the tavern, and entering the small room where I was, rung the bell; next he took off his outside coat and other travelling appendages, which seemed extensive enough to enable him to camp out, if needful, and then, sitting down, he turned to me, and said, "Good evening, sir." Having returned a suitable reply to this salutation, the frugal meal I ordered was, shortly after, placed before me, which, when ended, feeling tired, I went to bed, bidding my companion good-night, who seemed, I thought, disappointed at this abrupt termination of our interview. Having ordered the landlord to call me as early in the morning as possible, and to feed my horse before doing so, then to get breakfast (as I had a long day's journey before me), I bid him good-night, asking, at the same time, about the road to the Sabel, and other information. I then went to bed, and might have slept, probably, two hours, when I was awakened by what I, at first, thought to be an angry disputation between two parties; for as the partitions in such a house as that I slept in were only useful to screen the people in one room from another, so the sound was in no way hindered, and accordingly I heard all that was spoken (when I awoke from sleep) as plainly as if I were in the room with the persons speaking. On listening more attentively, I found, to my surprise, that the voice proceeded from one person, and that, too, in the engagement of prayer! I felt thankful indeed to bear communion with God, in a place where I had begun to be suspicious of my company. The petitioner I then thought to be the stranger, who, at times, struck me as having the air of a Methodist preacher, and now, on hearing the prayer, I felt convinced I was right in my surmise. At length the praying man touched upon his sins, which he said were committed in the days of his "former ignorance and sin." His confession was truly pathetic, and, to my surprise, was so full, as to contain an acknowledgment of some of the blackest sins which our fallen nature can commit. "This, surely," thought I, "is some criminal who has escaped the hand of justice, and has fled to the wilderness to hide himself. If his confession be an honest and truthful one, I do not care to make his acquaintance."

God can, indeed, through the riches of His grace, change the vilest, or make "the black comely," so that, though this confession may bring this man into companionship with angels, yet I had rather not have heard it, under my peculiar circumstances. I did not, indeed, question the acceptableness of that prayer, if genuine, to that loving Father, who, while pardoning the guilty, can forget as well as forgive; but the confession was too black for man to hear, for *he* cannot forget, and to this I plead guilty; for I could never so forget the black catalogue of sin, recounted by that man in his prayer, as to desire to have his company in the long ride before me the next day, and, therefore, I

made up my mind to give this little stranger, with the silver-headed riding whip (for I imagined the prayer to proceed from him), as wide a berth as possible, by an early start, while he might be asleep. With this intention I kept awake till the early dawn appeared, when I got up, dressed myself, roused up the landlord to get me breakfast, saw to my horse myself, and soon found myself in the saddle, then bidding the landlord farewell, I promised, on my return, to make his house my stopping place. My horse, Grey, seemed refreshed and sprightly, and, as I did not use "the penance bit," he got over the ground in racing order; at first, I kept the track, but, hoping to escape the possibility of being overtaken by my companion of the last evening, I left it, and struck into the woods, which I had no hesitation in doing, as I had the shore of Lake Huron on my left hand, and as long as I kept that in view, I could not be lost; but in consequence of the deep ravines I had to pass, and the fallen trees I had to go out of my way to escape, I had not proceeded a dozen miles, when I completely lost myself; and as it was a cloudy day, I could not tell on which side of me the lake lay, though that vast sheet of water covered an expanse of 500 miles. It was then, for the first time in my life, I was obliged to consult the Indian's compass, which, fortunately, they had taught me how to use.

Civilised man, who spends no time in company with the rocks, the streams, or woods, hears no voice amongst them, and holds no converse with such inanimate things; but not so with the untutored savage—he finds instruction where our investigation discovers nothing; for there is a secret in the lowliest things of nature, if man have sufficient observation to decipher. In nature's medicine chest, there are roots, and bitter plants, and antidotes for every disease which afflicts suffering humanity, and these are known to the unsophisticated children of nature, whose senses and observation are not blunted by the luxuries of civilisation. We call them "ignorant," because they do not know what we know, but in their dominions we should feel as babes, who had all to learn yet. They can foretell a storm, the approach of which we can know nothing of, till we see indications of its vicinity. If we lose our way in the woods, we are helpless, without the scientific compass to guide, and even if we have one, it may be out of order, or affected by influences unknown to us; but observation teaches the Indian that nature protects the trees of the forest against the inclemency of the northern blasts by a covering of moss, and that covering, on particular trees, is only found on the north side—never on the south. This lesson I now remembered, having been taught it by one of my interpreters, so that I had no fears as to the direction I should take; but a different danger soon menaced me, for the brushwood became so dense and impenetrable that I could scarcely push through it, notwithstanding the willingness of Grey to surmount every obstacle. Soon I found I should go in whatever direction I could proceed, or wherever Grey could make his way. I encouraged him when I had hope, but when I kept silent he seemed inclined to give in, when suddenly he

stopped, and seemed to listen attentively for a moment, then, turning round, plunged violently through the scrub, in a direction opposite to which I was going. I now saw some smoke at a distance, rising from the brushwood; presently I found myself on an Indian track, then the barking of dogs, and in a few moments I stood before the door of an Indian wigwam. Immediately two Indians came out, who, from their painted faces, and tomahawks which they carried, I could at once see were Pagans. I made my circumstances known to them as well as I could, calling myself "a Missionary of the Great Spirit, on my way to the Sabel Indian settlement." They seemed, at first, not disposed to help me, but after conferring together for some time, one of them volunteered to be my guide. After a few hours' travel, he brought me, just before sundown, to my interpreter's house, who I found very anxious about my absence, as I was many hours behind my appointment.

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Having now paid my final visit to these Indians, I bade them farewell, and then prepared for my return home. I took care, however, to inquire of my interpreter, who the landlord of the solitary bush tavern was, and what character he bore, and also, who the stranger might be, that put up at the inn when I reached it; all I could learn was, that the Indians did not like "the queer chap" of the inn (for such was the name by which the landlord was known). With such scanty information I was obliged to be content, though I had to pass another night at the same tavern. On leaving the Sabel, I determined not to turn out of the track on any account, so as to provide against the possibility of an adventure like what befel me when coming. While riding onwards I could not divest my thoughts of the stranger, and his confession, and wondering if I could receive any satisfactory explanation about him. My horse being in good condition, and fully recovered from his fatigue, I posted onwards with a quick step; but I had not gone more than six miles, when I came to a place where four tracks crossed each other. I at once drew up, not knowing which to pursue—a finger-post would have been the very thing for me now, but the luxury of civilisation was unknown in that land—so I had to select of my own judgment the track that seemed most likely, which, unfortunately, after many miles of hard riding, brought me to a wretched wigwam, and there ended my journey! I had now to post back in hot haste to the junction of the tracks, but this time I preferred to trust to Grey's choice, and this seemed to please him, for he bounded off most willingly, without the application of whip or spur; he was right, for before sundown the tavern was reached, and once more I found myself under the roof which some days previously I was glad to flee from. "The queer chap," or landlord, knew me at once, and recognised me as an old acquaintance; this familiarity emboldened me to ask for some information about the traveller who stopped at his house, when I was staying with him: he seemed to like my question,

as it supplied him with a topic for conversation. I have often observed, that when men live for a long time in lonely and solitary places, who had previously mixed much with the world, they are very desirous of conversing freely and confidentially when opportunity offers. Man seems to be intended by the Creator to live in communities, and if, from circumstances, he may not be able to exercise the faculties which have been given to him for social intercourse, he feels a restraint which he will throw off when opportunity offers. Depending upon this law of our nature, I was determined to be "all things" as much as possible to my host, and therefore I recognised his familiar greeting most cordially, and, having obtained good food and fodder for my horse, I proceeded to the little room with the bell, and having rung it, waited the result, and the result was, that a supper was laid before me, similar to what I had on the former occasion, which, having despatched, I got the table cleared, and sitting down I waited for the landlord to make his appearance. In due time he entered the room, made a bow, shut the door, and, drawing his chair closer to mine, seemed desirous of entering into conversation. Now, thought I, is the time to obtain the information I require about the suspicions which filled my mind when I last slept in this place; in fact, I wished also to hear the history of the strange landlord himself, for his person bore marks of conflicts either with the elements or with men—I wished to know with which—for nature could never bring a man into the world so cruelly mangled as he was. I began, therefore, with this opening entreaty, "Pray let me know who the small man was who put up with you, when I last passed this way." "Oh, sir," (answered my companion) "he seemed just as anxious to know who you were, and was very much disappointed at finding you gone, when he came to breakfast in the morning; he is a Wesleyan preacher, sir! especially selected for the laborious work of the Indian missions." "A very important work, indeed!" I said. "Do you know his name?"

"His name, sir," answered the landlord, "is of little importance; but one thing I know of him for certain is, he has been of great use to me." "To you?" I said; "pray how?" "Ah, sir," was the answer, "this requires a long recital, for, to answer that question, you should know something about me. If you would wish to hear a history of my life I shall gladly give it to you, and if you are interested about the aboriginal inhabitants who live in the vast regions outside of the bounds of the colony, then, perhaps, my narrative may give you some insight into the condition of the Indians residing there, which you have not at present, for, depend on this, sir, a man must live there, to know what is going on there." On assuring him that I often felt desirous of meeting with some one who could give me some idea of the state of the inhabitants residing throughout that part of the continent, and especially did I wish to have some account of his own personal history; having thus invited him to speak fully, and freely, assuring him that he would have a willing auditor in myself, he at once commenced his narrative, which I shall call

THE TRAPPER'S HISTORY.

"You are aware, sir," he commenced, "that the Hudson Bay Company extends its jurisdiction over a vast portion of the British North American wilderness. The Rocky Mountain Indians are included in this jurisdiction. Now, it is to the interest of the company to keep this entire region under their influence, and to exclude therefrom any settlement of colonists, through fear of interfering with the hunting grounds, of the Indians. The business of this company consists in trading with the Indians for the furs or skins of the animals they kill in hunting. During the last 200 years or more, the wild men of this immense territory continued to supply furs for the civilised populations of Europe. In return for these skins, the Indians (from the depôts or trading forts established in various parts of the hunting grounds) receive payment for the skins supplied in powder, shot, balls, blankets, flour, and other necessaries which they may require in their rocky fastnesses. But the Hudson Bay Company, as they hold a charter entitling them to exclusive possession of the country, do not fear to engage white labour as well as Indian in this occupation. Hence, individuals from Europe who are fond of adventure, and who are good marksmen, are engaged by the company as hunters, and these men are so numerous that, if needful, they may be powerful enough to protect the depôts from any insurrection which the Indians may set on foot; for oftentimes the company rated the skins at such a low price, as to excite the indignation of the Indians, and, in consequence, many a life has been forfeited in the attack and defence of these forts or depôts which the civilised nations of Europe never heard of, and never will. No land on earth, perhaps, has ever witnessed so many deeds of unrequited bloodshed as the wilderness homes of these Indians, and all owing to the grasping, rapacious cupidity of their white brethren. These white hunters are called 'trappers,' and in consequence of being engaged in the same occupation as the Indians, many a quarrel takes place between them; for each tribe has its own hunting ground, which they guard from intrusion by a death penalty. But as the trappers hunt promiscuously over the country, not regarding the territorial jurisdiction of the tribes, hence they are considered as depredators that must be expelled at any cost. Thus there is combination on both sides: the Indians to defend their rights, the white trappers to deprive them of them. The supremacy of the law is not brought to this unhappy land. It is ruled by the savage one, 'Might is right!' The white man's hand is often red with the blood of his Indian brother, and if revenge is sweet to the untutored savage, the white man in that land teaches him to follow the same principle, even with greater violence than was practised before his advent; for the dog is sooner spared by the trapper than the Indian hunter, if he cross the white man's path. My hand, sir," emphasised the trapper, "and with daily sorrow I confess it to God, has done its bad deeds there; so much so, as to have made my name a dreaded one far and near. I received, it is true, many a wound, as

my face will show, and perhaps such injuries inflicted on me may be considered as some reparation to them for the blood I have shed; though it will never make amends for the privations I have caused to many families."

He paused when he came to this part of his narrative, looked at me inquiringly, and then gave way to tears.

"You seem," I observed, "very sorry for your sins, friend?"

"Yes," said he; "but sorrow will not undo what I have done,—it will not bring back the slain. It will make no amends for wrongs committed."

"No, indeed," I said, "it will not. Repentance is good, my friend, but it makes no reparation to the majesty of God's law; and yet, without repentance, there is no forgiveness."

"I know this, sir," he said, "but at times I am tempted to doubt it."

"But you cannot doubt," I said, "of the efficacy of the blood of Jesus, for it cleanseth from all sin, though it be as scarlet or red as crimson."

"Ah, sir," said he, "if I did not know this, I should cover my sin, and never mention it to mortal man; but I know where to find the Refuge for such sins as mine. I have fled to it; and was taught how to do so by one who has put into my heart and mouth the confession and prayer of a hymn he has taught me, in which are these words, which suit my case—

" 'Foul, I to the fountain fly;
Cleanse me, Saviour, else I die.' "

The trapper having finished his narrative, I congratulated him warmly on his change of life and heart; but I asked him to account for the change. Through what agency had he been led to leave that distant land? for I found him inside the colonial limits, several hundred of miles from the scenes which he had described. He then proceeded—

"I found, sir, it was not safe for me to continue any longer in the company's employment, for I was a marked man, and seemed to have a charmed life. Many a bullet whistled past me, and close to me, while unconscious of the presence of an enemy. I accordingly left suddenly, and travelled for very many days, submitting to unknown hardships; for I had to cross the hunting-grounds of many tribes that knew me too well. At last I reached the bounds of this colony, not far from this place. I then fell in with a portion of the Chippewa tribe, who were settled on one of the Indian Government reserves; they were Christians, and as I knew their language so well, I felt at home amongst them; they seemed to me a happy, contented people, and showed me great kindness. Just then I was pressing invited by some of them to attend a camp meeting, on going to which I first saw that little stranger whom you have inquired after. He is a Wesleyan

or Methodist preacher, and his earnest words first aroused my attention to spiritual things. It was he who assured me that—

“ ‘ As long as the lamp of life doth burn,
The vilest sinner may return.’ ”

I felt the force of this assurance, and cried for mercy. Ever since, my heart (so hard before) seems soft, and my happiest moments are those which I spend in prayerful confession to God.”

Such was his interesting narrative, which, when finished, I at once told him how I had formed a very different opinion of himself, as well as of the stranger, whom I now found to be the preacher, who was the means, under God, of communicating to him “the knowledge of salvation, through the remission of sins.” I now also discovered that the midnight confession of every sin or crime, which I attributed to the stranger, and to avoid whose company I fled from the tavern in such hot haste, was uttered by the landlord himself! But now, how altered in my estimation was that “little preacher,” or stranger. Instead of rushing from him now (were I to meet him), I would have greeted him as an honoured instrument in causing “the wilderness and solitary places to rejoice.” To men of such evangelical zeal, and singleness of purpose, it seems to be of very little importance whether they can trace their commission to their sacred calling through a “successional ministry.” Press them on this point, and they remind you of what cannot be denied, viz., of the grievous errors in doctrine and practice which reigned for ages in the Church of God, under the only successional ministry that boasts of “no broken link from apostolic times;” but from the moment the bondage of this chain was broken, and the Bible was liberated from its grasp, then spiritual life breathed freely, and “a light was kindled which shall never be extinguished.” Then preachers were multiplied, whose souls burned to make known to men that salvation which the “successional ministry” entombed by its vain traditions. To forbid the ministry, or labours of such preachers (so abundantly blessed are they), seems to require the same rebuke as the disciples received, when they said, “Master, we saw one casting out devils in Thy Name, and we forbid him, because he followeth not us.” But Jesus said, “Forbid him not, for there is no man that shall do a miracle in My Name, that can lightly speak evil of me.” This event, though trivial at the time, yet, in these days, is of vast importance, at least to minds like my own, whose theological training, and antecedents from earliest years, have been strictly in accordance with the belief of an exclusive channel for the ~~working~~ of God’s grace; but a more accurate investigation of *the consequences of such views* (which these days emphatically demand of us all), combined with the instruction of the simple narrative from the Gospel, which I have just referred to, convince me that, as “the wind bloweth where it listeth,” so God’s grace and spirit work, *wherever the hallowed name of Jesus is honoured by preacher or worshipper.*

But what must have been the happiness of this “little preacher,”

in contemplating such "seals to his ministry" as we find in the conversion of this trapper? If the recovery of a patient, whose case was supposed to be hopeless, give a physician greater joy on that account, so the spiritual change wrought in the heart and life of this hardened sinner must have filled the preacher with unspeakable satisfaction; and though *we* may not justify his "irregular appointment" to his office, yet he need not be discouraged, for he has the assurance from God Himself, that "they who turn many to righteousness shall shine as the stars, for ever and ever" (Dan. xii. 3), and of an inspired Apostle, "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 20). Go forward, little preacher, and may God add a thousandfold to your number, as long as the harvest is so extensive and "the labourers so few."

Such were my reflections on leaving the trapper's solitude, and journeying homewards; moreover, I could not help contrasting the spiritual life, and conviction of sin, so strongly manifested in the trapper's conversion, with the dormant and apathetic state of feeling which I observed in those converts that professed Christ under my ministrations; for I never was permitted to see such real proofs of having passed from death to life, in any of those to whom I ministered, as I saw in this rough and half-civilised trapper of this solitary inn. Perhaps his intense feelings of godly sorrow, his earnestness in confession beyond others, his love (stronger than most), may all be attributed to the principle of loving in proportion to the amount of sin forgiven, as the two debtors mentioned by our Lord, the one owing 500 pence; the other 50: when freely forgiven, each would be influenced by a love in proportion to the debt cancelled, and this natural consequence the Pharisee was obliged to confess when Christ asked him, "Which will love the creditor most?" "I suppose," he justly observed, "he to whom he forgave most." This, I think, accounts for the great earnestness of conviction of sin, and love manifested in some converts to Christ, beyond others. *Both are safe*, but, from circumstances, differently affected.

Short Notes.

THE Ides of March in the present year have been remarkable for a series of ecclesiastical activities both at home and abroad. First and foremost, we have the Pope's Encyclical, addressed to the prelates in Germany, declaring the legislation of Prussia in reference to the Catholic Church null and void, and excommunicating all who should pay obedience to those laws; and the proceedings of the Government to vindicate the authority of the State, and to counteract

the encroachments of Rome. Then, we have Lord Lyttelton's Bill for the increase of the Episcopate in England; and a Bill, brought in by Government to establish a new bishopric at St. Albans. Next, the Allocution of the Archbishops and Bishops in the two provinces of Canterbury and York, addressed to clergy and laity, indicating the dangers of the Church, with suitable admonitions for meeting them; the Bishop of Peterborough's Bill, to repress simony and to check the sale of next presentations; and, lastly, the elevation of Archbishop Manning to the purple of the Cardinalate.

THE PAPAL INVASION OF THE TEMPORAL POWER.—The supporters of the Vatican decrees have maintained, not only that they do not trench on the civil power, but that, during the last two centuries, there is no case in which the Pope has invaded the province of the secular Government. In his last pamphlet, entitled "Vaticanism," Mr. Gladstone has completely demolished this allegation, by citing six instances, within the last eight years, of interference by the present Pope in the legislation of the civil Government. 1. In his Allocution of the 22nd January, 1855, Pope Pius IX. declared to be absolutely null and void all acts of the Government of Piedmont which he held to be in prejudice of the rights of religion, the Church, and the Roman See; and particularly a law proposed for the suppression of the monastic orders as civil corporations. 2. On the 26th of July, in the same year, Pius IX. sent forth another Allocution, in which he recited various acts of the Government of Spain, including the toleration of non-Roman worship, and the secularisation of ecclesiastical property; and, by his own apostolical authority, declared all the laws thereto relating to be abrogated, totally null and of no effect. 3. In another Allocution, published the very next day, in allusion to the law for the suppression of monastic orders and the appropriation of their properties, which had been passed in the kingdom of Sardinia, the Pope, on the simple ground of his apostolical authority, annulled the law and all other laws injurious to the Church, and excommunicated all who had a hand in them. 4. In an Allocution of December 15th, 1856, after reciting the various Acts of the Government of Mexico against religion, such as the abolition of the ecclesiastical forum, the secularisation of Church property, and the permission to members of monastic establishments to withdraw from them, declared all these laws to be absolutely null and void. 5. On the 22nd of June, 1862, in another Allocution, the Pope recited the provisions of an Austrian law of the previous December, which established freedom of opinion, of the press, of belief, of conscience, of science, of education, and of religious profession, and which regulated matrimonial jurisdiction, and other matters, and declared that the whole of these "abominable" laws "have been and shall be totally void, and without any force whatever." 6. On the 17th September, in an Encyclical Letter, the Pope enumerates the proceedings of the Government of New Grenada, and, among the wrongs committed, particularises

the establishment of freedom of worship. "These and all other Acts against the Church, utterly unjust and impious, the Pope, by his apostolical authority, declares to be wholly null and void in the future and in the past."

STRUGGLE BETWEEN THE POPE AND THE GERMAN EMPIRE.—While Mr. Gladstone's pamphlet was passing through the press, the Pope furnished him with a still more pregnant exemplification of the authority he claimed to regulate the legislation of the State, and to annul whatever laws he considered contrary to the interests of the Church. Hitherto, the dispute between him and the German Government had been conducted with some degree of moderation; at least, it had been limited, on his part, to the use of intemperate language; but, early in February he threw down the gauntlet by the issue of an Encyclical, a compound of peevishness and provocation, copiously interlarded with quotations from Scripture. It was addressed to the prelates of Germany, whom he extols for having exhibited the spirit of "martyrs." He then proceeds to state that the Prussian legislation, and more particularly the May laws, have no claim to their obedience. "Duly to fulfil the obligations of our office, we hereby publicly inform all those whom it may concern, as well as the whole Catholic world, that those laws, being completely at variance with the Divine institutions of the Church, are invalid from beginning to end; for Christ has not placed the temporal power above bishops in matters which concern the service of the Church, but has confided it to St. Peter. No temporal power has, therefore, a right to deprive of their dignity and functions those whom the Holy Ghost has instituted as bishops. All those who have accepted from the temporal Government the investiture of functions of which the bishops have been dispossessed, and all impious men, who, by a like crime, have usurped the government of the Church, have, according to the Canon law, fallen under the ban of the greater excommunication. The faithful should hold aloof from the services celebrated by them, refuse the sacraments at their hands, and even avoid all contact and intercourse with them, that the bad leaven may not corrupt the whole mass. But they are not to fail in the obligations to pay taxes to the Emperor, and render obedience, for conscience' sake, in everything within the domain of the temporal power." Here we may incidentally remark, that the permission to pay taxes is a concession to the spirit of the present age, inasmuch as the bull *in cená domini* excommunicates all who impose new taxes not already provided for by law without the Pope's leave; and this bull was not withdrawn till after the assembling of the Vatican Council five years ago. The Pope claims the exclusive authority of defining the limits of the temporal power; and in this Encyclical we have a practical illustration of the exercise of this power. The State is excluded from any interference whatever with the institutions of the Church, though it is supported by its funds. By a stroke of his pen, the Pope abrogates

a code of laws which he considers to affect the immunities which he claims for the Church, and subjects to the penalty of excommunication—the heaviest that can be inflicted on a Catholic—all those who, in a population of fourteen millions, shall dare to obey them.

PROCEDURE OF THE GERMAN GOVERNMENT.—This audacious interference of the Pope with the freedom of legislation in Germany, has kindled a flame of indignation throughout the country. A great number of the Roman Catholic members of the House have entered their protest against the Papal Bull. The Roman Catholic Association of Hamburg has issued a declaration in which it appeals to the State, as a referee chosen by Providence, to fight out the battle, which is absolutely necessary for the prosperity of the Roman Catholic Church itself. That a foreign priest should venture to annul the acts of the national legislature, and encourage the infraction of the laws by excommunicating all who obey them, was to strike a blow at that nationality of feeling in which the Germans pride themselves, all the more since they have gained a position of such unexampled eminence in the European system. The nation was prepared to welcome even a measure of retaliation, but Prince Bismarck has contented himself with embodying in an Act the equitable maxim that those who live on State pay are bound to obey the laws of the State. This measure is considered as “revolutionising the Catholic Church in Prussia;” but this must depend on the tone adopted by the Pope, and, if he should continue in the same temper in which the Encyclical was written, it may be the first step to disestablishment in Germany. It decrees that in the three arch-dioceses, and in the various dioceses in Prussia, “the contributions paid out of the public treasury for the Roman Catholic bishoprics, the institutions attached to them and the priest, will be suspended from the date of the promulgation of this law. The sequestration will be removed in each see as soon as the bishop, archbishop, prince bishop, or episcopal administrator now in office pledges himself in writing to the Government to obey the laws of the State.” The clauses which follow are merely subsidiary to this central enactment, which is quite as clear as the Encyclical. The one declares that the May laws of the State are null and void, and places under the ban of excommunication all who obey them; the other declares that all who do not give the Government a written assurance of obedience shall be cashiered. No assurance is to be required from the clergy, for whom the bishops are supposed to answer. On the first reading of the bill, Dr. Falk, the Minister of Public Worship, vindicated the measure by calling attention to the disobedience of the State laws by the clergy, and said that the Government would not permit itself to be treated with scorn by the Church, and he added that, undeterred by threats, the Ministry would continue to do their duty. Prince Bismarck then addressed the House, and argued that, while we owed more obedience to God than to man, this was certainly not to be understood as inculcating that

more obedience should be given to a Pope misguided by Jesuits than to the King. The Government was doing its duty in protecting German mental freedom against Rome. It did so with "God for the King and the Fatherland."

It is stated that the sum which the Catholic Church receives from the Prussian treasury does not exceed £200,000 a-year, and the Ultramontanes boast that their Church is in no need of this subsidy, and that a sum equivalent to it can easily be obtained from the devotion and liberality of the faithful. Considering that the Papal court is so fully maintained by Peter's pence as to be able to dispense with the endowment of the Italian Government, this may not be a mere idle vaunt. But if this should be the case, it will only serve to extend and embitter the conflict, and hasten the crisis which appears to be impending. The German Government would not tamely submit to be thus baffled, and allow a refractory body of men to set it at defiance, and to exercise the supreme spiritual influence over a vast community of its subjects and inculcate disobedience to the laws of the country. Already it is mooted that, if the withdrawal of the subsidies should not bring the Bishops to reason, Prince Bismarck is prepared to adopt the bolder measure of sequestering the endowments of the Church which provide the greater part of the support of the establishment, and this would be tantamount to the complete disendowment, if not disestablishment, of the Church. In his speech on the occasion, the Imperial Chancellor said—"The Ultramontane speakers had assured the House that the present law would produce no effect. He could not but admit that the anticipation was probably correct. The Pope and the Jesuits were far too rich to be inconvenienced by the withdrawal of so paltry a sum; but the Government, though they foresaw the practical inutility of the bill, had nevertheless thought it their duty to take a step which freed the taxpayers from salarizing Jesuits engaged in fighting Germany."

INCREASE OF THE EPISCOPATE.—Lord Lyttelton has for many years been hankering after an increase in the number of bishops, but has met with poor encouragement. When his bill was introduced some years back, the support he received from the prelates whose labours he proposed to reduce, but whose patronage he also proposed to curtail, was, as he assured the House of Lords, "a support with which the wettest of wet blankets and the most damning of faint praise was not to be compared." The Liberals were, moreover, then in power, and he could expect no aid from them, but the present period appeared to be more propitious. The Conservative ministry is all-powerful in both Houses. With the exception of the Lord Advocate of Scotland, there is not a single Nonconformist that we know of even in its subordinate ranks. He accordingly introduced his revised bill on the 23rd February. He did not consider it necessary that a Parliamentary vote should be necessary when an addition was required to the Episcopate, more especially as his bill was founded

on the principle of voluntary effort. His was a general measure, simply requiring Parliament to endow the Ecclesiastical Commissioners with authority to prepare schemes for new dioceses. It was for the Churchmen in any district in which a new bishopric was required and who desire to have one, to go to the Commissioners with their plan and their money, that their scheme might be digested and submitted to the Privy Council. But he would make no alteration in the practice of *congé d'élire*. As long as the Church was connected with the State, the appointment of Bishops should be vested in the Crown. The new Bishops would, moreover, have seats in the House of Lords, as at present, on the occurrence of vacancies. Such are the main features of the Bill. Lord Shaftesbury, whose feelings appear to be more evangelical than episcopal, disclaimed any idea of opposing it at any stage, though he was far from thinking it necessary or even desirable. He doubted whether the extension of the Episcopal order with all its train of Deans and Chapters, diocesan Courts, Registrars, Apparitors, and the like—all which are provided for in the 6th clause—would give much assurance to the country." The multiplication of Bishops is one thing, the multiplication of Prelates is another. I think I may venture to state that the answer of the country to the first would be favourable, but I do not pretend to say what would be the answer to the second. The Archbishop of Canterbury said he did not exactly see the distinction which the noble Earl drew between a Prelate and a Bishop. He might possibly mean by a Prelate a man who enjoyed all the good things of this life, pomp, circumstance and state; and by a Bishop, a man who did the work. If so, said his Grace, I think we may claim to be both Prelate and Bishop. Just so; a Prelate in his palace, a Bishop in his diocese. The Bill was received with no inconsiderable favour by the bench of Bishops, but with ominous coldness by the Ministry. The Duke of Richmond, the Ministerial leader in the House of Lords, said that the Government as a Government was not prepared to support the Bill, neither did they intend to oppose it, but they did not deem it right to accept any responsibility for it. Lord Cardwell said that the Church of England was half-disestablished already, if the House of Lords was to discuss a measure deeply affecting its interests, and the responsible ministers of the Crown were to declare that they had no opinion either favourable or adverse to it. The Marquis of Salisbury said that the policy of the Bill was one to which the Government were favourable, if the time were suitable for carrying it out, and the machinery could be found for accomplishing the object, but he did not regard the Bill as a very practical one and he should be surprised if any practical good were to come out of it. The fate of the Bill is accordingly sealed.

NEW BISHOPRIC AT ST. ALBANS.—While Lord Lyttelton's bill was passing through the House of Lords, the Ministry, apparently in super-session of it, introduced a bill into the House of Commons for creating a new see at St. Albans. It has been in contemplation for many

years, but, as the Home Secretary stated, it has now become a matter of indispensable necessity to relieve the over-worked bishops. In the last century, a bishop was considered very much in the light of an ornamental appendage to the Church establishment. His responsibilities were not heavy, and his labours were light, consisting in reading a short charge once in three years, holding confirmations at short intervals in fifteen or twenty market towns, and making occasional appointments with his clergy. But the vast accumulation of population, more especially in and around the Metropolis,—equal within twelve miles of Westminster clock to the whole population of Scotland—the multiplication of churches, the increase of religious activities, the consecrations, the confirmations, the spiritual services, the public meetings to be attended, the sermons to be preached, the Church schools to be superintended, the Church defence associations to be presided over, owing to the encroachments of the free churches, have taxed their mental and physical strength to a degree which can no longer be borne. The great extent of the three Metropolitan sees of London, Winchester, and Rochester, give irresistible strength to the argument for a sub-division of them, and St. Albans affords the most suitable position for the location of a new see. Its splendid abbey, on the restoration of which large sums of money have been expended, exceeds in magnificence some of the cathedrals. There is, moreover, a romantic dignity in the spot, which is said to contain the relics of the first martyr of England, put to death three centuries before the landing of St. Augustine. The new diocese will include Essex and Hertford, and portions of the other two sees, and the patronage of all the livings which are included in it. But the most important question connected with the foundation of the bishopric is the money with which it is to be sustained. Half-a-century ago, before any one but a member of the Established Church was allowed to sit in the House of Commons, and when a million was voted without hesitation for building churches, there would have been no difficulty in obtaining £120,000 for the support of the see; but so completely are the times changed, that with an overwhelming Conservative majority in both houses, no such application would have the slightest chance of success. Mr. Cross stated that the State would not be required to contribute a shilling of endowment; neither were the Ecclesiastical Commissioners, who administer the general funds of the Church, though they have wasted thousands on Episcopal residences, to part with a farthing for St. Albans, the proceeds of no benefice are to be appropriated to it, and there is to be no appeal to the voluntary principle. The support of the see is to be provided by Episcopal subscriptions. The Bishop of Winchester gives up his magnificent mansion in St. James's-square, computed to be worth £60,000, and the Bishop of Rochester the fine house at Danbury, which was bought for him for £23,000, and each of them consents to a reduction of his allowances by £500 a year, on the first vacancy that occurs. These contributions will, it is supposed, give an endowment of £3,500 to the see of St. Albans, without raising

any question which might agitate the public mind. There remains only the vexatious question of a chapter, which will require little less than the bishop itself. On the introduction of the bill, Mr. Beresford Hope expressed an earnest hope that a full capitular establishment would be provided as the bishop's staff, upon which it has been well remarked, that "a bishop without a chapter is like a military commander without a staff, but, if there is one thing a chapter is not, and shows not the least likelihood of being, it is the bishop's staff. The very last thing cathedral dignitaries think of, is placing themselves under the bishop's orders and carrying out his plans." Mr. Cross never dropped a hint about a dean, and chapter, and prebends, and canons, and it is just possible that, for the first time, we may have a bishop who is not a prelate.

CARDINAL MANNING.—The magnificent Wolsey was the last cardinal who "advanced his cross" in England. Since the Reformation, that high dignity has been conferred on five of our countrymen, but four of them resided in Rome, and the last was an Irishman. We have now, therefore, for the first time, after three centuries and a half, an Englishman, born, living, and moving among us, and exercising the functions and claiming the homage of the cardinalate. Dr. Manning, sometime Archdeacon of Chichester, was summoned to Rome about three weeks ago, and on the 16th March, in the English Catholic College, amidst an assembly of his own creed, most of whom had formerly been members of the Church of England, he received the announcement from Cardinal Antonelli that His Holiness, in a secret consistory held that morning, had "condescended to raise him to the sublime rank of Cardinal." It is the highest dignity the Pope can bestow, and though it may have lost some of its lustre from his ceasing to be a temporal sovereign, it is no small honour to occupy the proudest position but one, in a community which boasts of having two hundred millions of adherents. The hat was at the same time bestowed on five others, one of whom was an American Archbishop, the first on whom such rank has been bestowed in the United States. Another was the Archbishop of Posen, now lying in prison for disobeying the laws of Germany in obedience to the commands of the Pope. This is as signal a defiance of the German Government as that which the Pope's predecessor threw in the face of Henry the Eighth, when he created Fisher a Cardinal while he was lying in the Tower, which led the monarch to say, "the Pope might send him the hat, but he would take care he should not have a head to put it on." Cardinal Manning has well earned his promotion by his passionate devotion to the interests of the Roman see, in which he is not exceeded by any who were born and bred in the Catholic faith. He is an Ultramontane of the Ultramontanes, a fit successor of the modern Gregory, but it is not likely that the conclave, composed for the most part of Italians, will allow this supreme dignity to be separated from their nationality. The Popedom has gained more in spiritual power, than it has lost in secu-

lar importance, by being stripped of its temporal sovereignty. The dogma of personal infallibility decreed by the Œcumenical Council of 1870, is, perhaps, the greatest assumption of authority which human nature has ever made. There has for many centuries been an undefined theory of the infallibility of the Holy Father, but the faithful were under no obligation to believe it, and by some it was resolutely repudiated, but this dogma has now been expanded and established as an article of faith, which every Catholic is bound to receive implicitly, on pain of excommunication in this world, and severer penalties in the next. The Pope, as declared in a work issued under his sanction, is now "the living Christ, and his voice is the voice of God;" and Cardinal Manning now ranks among the select few on whom will fall, when the throne of St. Peter is vacant, the task of choosing to whom this divine prerogative of infallibility shall be given; and he must feel the responsibility of it in proportion as he believes its reality.

Alone with Jesus.

At Bethel, or Peniel,
By night, or by the well;
To be alone with Jesus,
Its virtue who can tell?
His Priestly eye upon me,
My inmost heart lays bare;
The leprosy of nature,
The plague of sin is there.

To be alone with Jesus;
To see His holy eye
Look down in deep compassion
On one condemned to die:—
There is no scorn, or anger,
He sees my helpless case;
And I behold His glory,
And fall before His face.

To be alone with Jesus,
To hear "without the gate,"
His cry of bitter sorrow,
"Forsaken," desolate:—
To see the "Fountain opened"
Of sin-atonement Blood
For me, the guilty sinner,
By Him, the Lamb of God:—

To be alone with Jesus;
To utter but the plea,
"Lord, if Thou wilt;"—He answers
"I will,"—and touches me:—
O Saviour, now adoring
Before Thy pierced feet,
My cleansed lip would utter
The praises that are meet!

Left in a world of sickness,
Disease and death around;
I live to tell to others
Where healing may be found:
To every poor lost sinner
This is my earnest plea:—
"O that thou wert with Jesus!
He would recover thee."

M. J. W.

Texts and Thoughts.

"Train up a child in the way he should go."—Prov. xxii. 6.

"Be very vigilant over thy child in the April of his understanding, lest the frost of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plough; and prepare him as well for the danger of the skirmish, as possess him with the honour of the prize." FRANCIS QUARLES.

"O death, where is thy sting? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 55, 57.

"Death comes at Christ's command, to call the believer to Himself; and grim and ghostly though be the look of the messenger, surely that may well be welcome in the sweetness of the message he brings. Death comes to set the spirit free; and rude though be the hand that knocks off the fetters, and painful though be the process of liberation, what need the prisoner care for that, when it is to freedom, life, home, he is about to be emancipated? Death strikes the hour of the soul's everlasting espousals, and though the sound may be harsh, what matters that? To common ears it may seem a death knell, to the ear of faith it is a bridal peal."

DR. CAIRD.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life."—Gen. ii. 7.

"Life is a wonderful thing—life, ever growing old, yet ever young; ever dying, ever being born; cut down and destroyed by accident, by violence, by pestilence, by famine, preying remorselessly and insatiably upon itself, yet multiplying and extending still, and filling every spot of earth on which it once obtains a footing: so delicate, so feeble, so dependent upon fostering circumstances and the kindly care of nature, yet so invincible; endowed as if with supernatural powers, like spirits of the air, which yield to every touch and seem to elude our force; subsisting by means impalpable to our grosser sense, yet wielding powers which the mightiest agencies obey, weakest and strongest of the things that God has made, life is the heir of death and yet his conqueror. Victim and victor. All living things succumb to death's assault; life smiles at his impotence, and makes the grave her cradle."

J. H. HINTON.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy."
Heb. iv. 16.

"Saving mercy is for all. She turns not aside from the foulest, blackest, most despicable wretch that seeks her favour. Like the wind that kisses the cheek of the poorest traveller as readily as the richest; like the light which shines into the cell of the condemned criminal as well as into the room of the devout Christian—mercy is free for all who will open their arms to embrace her. The harlot knocking at her door may have a smiling welcome, be washed, robed, forgiven, and adopted, while the proud Pharisee may stand without in profound astonishment."

JOHN BATE.

"By grace are ye saved through faith."—Eph. ii. 8.

"Faith saves, and grace saves, faith as the instrument, and grace as the Divine efficacy; faith the channel, and grace the heavenly stream; faith the finger that touches the garment's fringe, and grace the virtue that pours from the Saviour's heart. Faith cannot scale the dreadful precipice from which nature has fallen, but it can lay hold on the rope which grace has let down even into his hands from the top, and which will draw up again with all the burden faith can bind to it. And this is the mystery of faith's saving, Christ reaches down from heaven, and faith reaches up from earth, and each hand grasps the other, one in weakness, the other in power." DR. HODGE.

"Who is among you that feareth the Lord, that walketh in darkness?"—ISAIAH l. 10.

"The tree that waves its branches so freely in the great expanse, and spreads out its leafy surface towards heaven, so eager for light and for heat, struck its root in secret, underground, in great darkness and bondage. Take heed that you do not undervalue your time of spiritual darkness and conflict. The joy of eternity often strikes its root in very bitterness of spirit. Meekly fulfil all your groaning, and patiently abide your time in darkness, looking unto Jesus. Do you know that you would not so painfully feel your darkness, if the Holy Spirit did not *underlie* it. The diviner the sunlight, at the centre, the painfuller is the encompassing night." J. PULSFORD.

Reviews.

REMINISCENCES OF COLONIAL LIFE AND MISSIONARY ADVENTURE IN BOTH HEMISPHERES. By the Rev. Alex. Pyne, A.M., formerly Missionary to the River St. Clair, Canada, late of St. John's Church, Creswick, Australia, &c. London, Elliot Stock, 62, Paternoster Row.

MR. PYNE'S dedication is "to all lovers of Christian and Evangelical Missions, but more especially to all young men who desire to labour either in the Mission fields of our Colonies or of Heathen Lands," and we will venture to add that any other classes of the community will, with those specially addressed, find this one of the most dashing and vigorous books they have recently read.

At a very dull missionary meeting in the city of Waterford, about thirty years ago, the author, then a student in Divinity at Dublin University, was so wrought upon by the well-known stanza, "Let the Indian, let the Negro," &c., that although the speeches had all fallen powerless, the hymn made him a convert to the great missionary enterprise, and forthwith he embarked for the River St. Clair, at the extreme S.W. of the vast Lake Huron, in Upper Canada. The Bishop of Toronto offered Mr. Pyne employment in the more civilised portion of the colony, but it was the desire of the young aspirant to labour in solitary and desolate places, so by solicitation he obtained from his diocesan the wide commission "to minister not only to our colonists, but to any of the aboriginal inhabitants who might desire his ministrations, residing at or near to Sarnia and the River St. Clair," that is to say in the Canadian far west on the borders of, and among the Indian tribes. We omit reference to the author's description of his journey to his remote field of labour, though it is full of vivacious description, and can only mention that he gives some very sensible advice in his views of the qualifications of a missionary. The following is from an amusing sketch of the late Dr. Strachan, the first Bishop of Toronto:—

"He was small of stature, and of an iron constitution, capable of enduring great fatigue, and never intimidated by the severity of the climate. Scarcely were the roads ready to travel after the snows and ice of winter, when the carriage was in readiness, and his long list of confirmation appointments announced in the public newspapers. And full well he kept such appointments, for the moment the hour came for service, the aged verger was ready to precede his Lordship, carrying the pastoral staff—for this badge of office Bishop Strachan always used, both in town and country. Some seemed pleased with this adherence to old usage, but others regarded it (amongst whom I fear I must class myself) as better omitted than observed, at least in the backwoods, where the unsophisticated rustics were always puzzled to know what connection there was between the temporal staff of the earthly shepherd and the spiritual one of the heavenly.

"The abstemiousness of the Bishop's living, while making these protracted annual peregrinations, or pilgrimages, through his diocese, I have often wondered at. He never took more than two very frugal meals per day. He allowed no time for luncheon, and all suppers he most scrupulously abstained from. Instead of tea he used milk and water, and seldom took more than one sort of meat at his meals. In manners he was most sociable and agreeable when remaining at any of the houses of his clergy, the children always coming in for a large share of his attention. He seldom travelled with a chaplain without expecting a conformity to the same rules of self-restraint as he followed himself; not that he enjoined such rules, but he would take care not to give time to break them, by refusing to stop his horses, or delay on the road. 'If an old man can do without this,' he would say, 'so can a young one.' On one occasion the Bishop invited one of the clergy to travel with him as chaplain. For some days the clergyman conformed to the regimen followed by his chief, though he felt at times rather inclined to break it, and would have done so were he not afraid of being discovered, for in that case the Bishop knew how to 'roast' the delinquent with a little satire. The chaplain, however, thought he would steal a march on his Lordship. Accordingly, while the horses were baiting for a short time at a tavern which happened to be near a missionary's house, the chaplain got out of the carriage, remarking to the Bishop that 'he wished to have a run, as his feet were cold, and he would join him again about a mile ahead.' 'Oh, very well,' said the Bishop, 'but mind, do not be off the road while I am passing.' Having received this caution, the chaplain ran quickly to the neighbouring missionary's house, on entering which, after a hurried shake-hands, he said, 'I want something to eat—quick! The Bishop is proceeding on the road, and I intend to join the carriage when passing at the forge.'

In the midst of the hurried entertainment the Bishop entered the room, and found his fellow-traveller drinking a glass of wine, whereupon he said, 'Oh, I thought so! Your feet seem very close to your mouth; what relieves one, possibly comforts the other. Why, man, if ye were born north of the Tweed ye would do better for this country. I wish all my clergy came from that part.'

We are not surprised to hear that this was remembered "to the prejudice of the Bishop for a long time after." Mr. Pyne speaks with great respect of the labours of the Wesleyan missionaries among the Indians in the trans-Huron districts, and gives one most touching story of a trapper's conversion, which we have republished in another portion of this *Magazine*. After five years labour, sickness overtook the family of the author, and two dear children died—for wife and children had come to cheer his lonely home—and feeling that another winter would prove perilous, if not fatal, Mr. Pyne once more returned to England; but after brief service in Rochdale, at the time of the cotton famine, in response to an invitation of the Bishop of Melbourne, he sails in a good vessel, but with a bad captain, for the metropolis of the Victoria colony. He is quite as much at home amongst the diggers as he was with the Huron Indians, and relates his Australian adventures with as much vigour as those experienced in Canada. We have good reason to believe that the author's spiritual labours have been greatly blessed in both of the far-off fields in which he has been so arduously employed.

We thank him for a charming book. We congratulate him upon the catholicity of feeling he possesses in company with all who love our Lord Jesus Christ. We join with him in the stirring appeal to British Christians, for more men, and more sympathy, more prayer and more self-denial, in the great work of evangelizing the world.

THE MIRACLES OF OUR LORD IN RELATION TO MODERN CRITICISM.
By F. L. STEINMEYER, D.D., Professor of Theology in the University of Berlin. Translated from the German by L. A. Wheatley. Edinburgh: T. & T. Clark. 1875.

We have in English literature a number of valuable works on miracles, but none of a similar kind to this. Dr. Steinmeyer does not attempt to prove the credibility of miracles on metaphysical and scientific grounds, in refutation of Hume and his followers; neither does he give a practical exposition of the miracles of Christ, after the manner of Archbishop Trench. His introduction does, indeed, touch briefly upon the possibility of the supernatural, and he proves himself to be in thorough mastery of the problem at issue. But it is his main design to overthrow the representations of the transcendental and mythical schools. The miraculous accounts in the Gospels are, according to Strauss, the product of a certain "idea" or conception—legends, not realities; poetical or idealistic representations of ordinary events. Dr. Steinmeyer ably and (as we think) conclusively combats this position, and shows that we must receive the accounts as literally true. Taking for granted the omnipotence of God, he urges the probability of Jesus working miracles, and endeavours to find out the motives which may have induced Him, in the case of each miracle, to put forth His almighty power. He divides the miracles into four great classes, regarding them (1) as tokens of the kingdom of heaven, which is at hand; (2) as symbols of the treasures of the kingdom of heaven, now open; (3) as witnesses of the power of that kingdom, which has become active; (4) as prophecies of the future dominion. The examination of each miracle is minute, conscientious, and thorough—unveiling, as far probably as this can be done, its inmost heart. The style of treatment is singularly fresh and striking, and we everywhere feel ourselves in contact with a man of remarkable power. The book is eminently suggestive, and will render to intelligent students a service which can scarcely be overrated. It will form a worthy companion to "Trench on the Miracles," and it is indeed indispensable to those who would comprehend the subject in all its bearings.

LANGE'S COMMENTARY, Vol. VII., OF THE OLD TESTAMENT. THE BOOK OF JOB Theologically and Homiletically Expounded. By Otto Zöckler, D.D., Professor of Theology at Greifswald. Edinburgh: T. and T. Clark.

THE Book of Job presents us with many of the most difficult problems to which Biblical science can address itself. Its age, its authorship, its idea and aim, its historical material, the locality of its scenes and descriptions, as well as its interpretation, have been, and, indeed, are still, the subject of keen discussion. Apart from all controverted points, however, it possesses a peculiar fascination for all intelligent minds. Its literary and poetic beauties are unrivalled, and its religious tone has deeply impressed men who are by no means in sympathy with our ordinary religious life. Thomas Carlyle, in his own striking way, has said of it, "I call that, apart from all theories about it, one of the grandest things ever written with pen. A noble book—all men's book. It is our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation."

There is nothing written, I think, in the Bible or out of it of equal literary merit."

Notwithstanding the interest exercised by the book, the literature it has called forth in our English language is somewhat scanty. A really popular commentary on it can scarcely be said to exist. By far the best is the Grammatical and Exegetical Commentary by Professor A. B. Davidson, of the New College, Edinburgh—an able and scholarly work, but not adapted for general use. Delitzsch on Job is, of course, excellent; but there is still room for other works. The present volume is decidedly in advance of its predecessors, and, as embodying the results of previous investigation, forms a valuable *thesaurus*. In addition to the Commentary by Dr. Zöckler, we have a General Introduction to the Poetical Books of Scripture, by Dr. Schaff; a Rhythmical Version of the Book, by Dr. Tayler Lewis, with Philological Annotations, a preliminary essay and dissertation on the more difficult passages; and an independent discussion of the authorship, by Dr. Evans, the translator of the German work. The Commentary of Zöckler is careful, scholarly, and suggestive; and bears everywhere marks of prolonged study, great candour, and true evangelical faith. His interpretations (*e.g.*, in the case of the remarkable words in ch. xix. 25-27) are natural and straightforward, withholding nothing that the severest criticism can justly demand, and yet retaining all that our reverence for the Bible as the Word of God would forbid us to surrender. Dr. Lewis's Rhythmical Version is both accurate and graceful, and his philological notes are peculiarly helpful to a true understanding of the text. Of his dissertations, again—especially of the masterly essay on the Theism of the Book of Job, as containing in itself "the power of an endless life," it is impossible to speak too highly. The form of the book, with two independent versions and annotations, may, perhaps, be occasionally found inconvenient. Its unity is somewhat disturbed; but this, after all, is a slight drawback. Dr. Evans has done his part of the work faithfully and well, and has not only added important references to all the best commentators, but has given an original dissertation on the question of the authorship, which he assigns to Hezekiah. We do not agree with his position, but it is certainly supported with great acumen and force. Altogether, we do not know of a single important question connected with this wonderful writing which is not discussed fully and frankly. The authors have stated, not only their own convictions, and the grounds on which they are based, but the theories and convictions of other authors, and the reasons why they reject them. The student who reads this volume will be in possession of almost all that can be known with respect to the Book of Job; and a most important part of Biblical study will be greatly aided.

THE CHRISTIAN LIFE: AN EXPOSITION OF BUNYAN'S PILGRIM'S PROGRESS. By the Rev. James Black, D.D., Wellington Street Church, Glasgow. Two Vols. London: J. Nisbet & Co., 21, Berners Street.

A HUMBLE COMPANION TO THE PILGRIM'S PROGRESS, BEING A SERIES OF DISCOURSES ON THAT GREAT ALLEGORY. By the Rev. S. Burn. London: Hodder & Stoughton, Paternoster Row.

WE always greet with a special welcome any volumes bearing on the great works of the "Glorious Dreamer," and we therefore rejoice in the appearance of the goodly books now before us. Dr. Black's exposition is an elaborate, scholarly and devout comment on the salient points of the pilgrimage. It has not the glitter and sparkle of Cheever's work, but it is far more intensive and thorough in dealing with the great truths which lie so cunningly couched under the witching fable. The plan which the author has adopted is to give Bunyan's text *in extenso*, and to append thereto annotations which range through the wide field of truth occupied by the allegory. It thus comes to pass that we have in Dr. Black's volumes a Body of Divinity; and a rich exposition of the gospel truth which is the life and soul of Bunyan's writing. The

studious zeal with which the learned author of this work has pursued his labours is manifest on every page. The Slough of Despond is a very testing point for the qualifications of a Bunyan Commentator, so our author shall here speak for himself.

"The oppositions and discouragements which are met with by a Christian on his pilgrimage to the Celestial City are traceable to two distinct causes. The one is external to him, and the other is internal. The obstacles Christian has encountered hitherto have come to him from without. It is by friends and neighbours that temptations to return to the city he had left had been presented. But from within himself a new and still more trying enticement to return at this stage arises. Giving to it a material shape, portraying to his readers by a natural object with his usual conceptive power, Bunyan most appropriately named this temptation, by which Christian was now so sorely tried, The Slough of Despond."

"The Slough of Despond is, therefore, a visible material representation of an inward mental state. It portrays the state into which a person frequently falls, shortly after the eyes of his understanding have been opened by the gracious hand of God's Holy Spirit to perceive fully the guilt with which he is chargeable, and the dangerous position he in consequence occupies, as being wholly unprotected from those terrible inflictions of wrath and justice which are the inevitable doom of all workers of iniquity," &c.

Dr. Black is, however, far more at home when he describes the pilgrim in the Beautiful Palace. He says—

"A finely conceived picture is this, which many have to their unspeakable delight, realised on the evening of a Communion Sabbath, as they devoutly passed through their mind what they had seen, heard, and felt, that day; an image of the posture of a satisfied soul, under the quieting and gladdening power of a conscious peace, that looks lovingly and joyfully through its windows of faith and hope, for the sunrise of eternal day, when it will awake to a life of unwearying devotion, which will be a perpetual sacrifice to Him who sits upon the throne, and unto the Lamb."

All the salient points of the Pilgrim's Progress are dealt with in this exhaustive manner, and the result is a work which will rank high amongst the expositions of the great allegory, and which cannot fail to minister to Christian edification. The prisoner in Bedford gaol little dreamed that Episcopalians and Presbyterians would have to bow down thus before the sheaves he had gleaned in the Lord's field or that Christian and Pliable should be produced in Chinese garb, and wearing pig-tails (as we have them) and that two hundred years after his decease so stirring a competition should exist as to how and where and by whom the most accurate edition of his works should be produced.

Mr. Burn's work is not projected on so large a scale as that of Dr. Black. It is sent forth with a preface apologetic and modest in the extreme, but it has many features which commend it to public approval. It will be very useful to those who wish to give village lectures on Bunyan's immortal work. With reference to both these works we cannot but express surprise that the second part of the Pilgrimage should have been omitted.

Dr. Black will certainly have to complete his labours by the production of a third volume, and we hope when he finds himself amongst the women and children he will be as wise and good as in the two volumes before us, while it is certain that he cannot be in such society less lively and loving.

THE MISSING CERTIFICATE. By Charles Stanford. London: Hodder and Houghton, 27, Paternoster Row. Price Fourpence.

THOUGH primarily intended as a New Year's Address to the author's congregation at Camberwell, and admirably adapted to that purpose, this treatise "is of no private interpretation," and will commend itself to the judgment of every christian reader, as a loving, heart-searching message. The prevalent vein of

thought spring out of the well-known scene in the Pilgrim's Progress in which Christian loses his roll, while asleep on the Hill Difficulty, and this is expanded so as to embrace the various causes of religious declension, while the preventives and the remedies of such a condition are plainly presented to view.

We always find both pleasure and profit in perusing Mr. Stanford's writings; we have never found more of both than in this homily of the Missing Certificate.

HANDBOOK OF REVIVALS. By Henry C. Fish, D.D., Newark, New Jersey.
London: Passmore and Alabaster, 4, Paternoster Buildings.

This is a very seasonable publication and it is also a very interesting one. It contains a surprising amount of historical information, and much sound counsel in reference to the subject which is now uppermost in the minds of all Christian people. There are some expressions in the book, our transatlantic friends are more familiar with, than we ourselves, and some modes of action indicated which will probably not commend themselves to English feeling; but as a whole, Dr. Fish's volume is one that no Christian can peruse without advantage, and which deserves to be most seriously pondered at the present time.

We have devoted a considerable portion of the present number of the *Magazine* to this subject of Religious Revivals, otherwise we should have occupied a much larger space in the notice of this excellent volume.

FROM JERUSALEM TO ANTIOCH. Sketches of the Primitive Church.
By J. Oswald Dykes, D.D. London: Hodder and Stoughton, Paternoster Row.

DR. DYKES is the respected successor of James Hamilton at Regent Square Church, and this his work consists of a very scholarly series of discourses on the first twelve chapters of the book of The Acts. In these days of Revivalism we shall require some advocates of Divine truth to keep up the tone and style of homiletical literature in this direction, and such writings as these will do a good work. But, while we do honour to the breadth of vision which they indicate, and the beauty of description with which they abound, we can but feel that the Gospel might be more closely brought home to the understandings, consciences, and affections of men; and would earnestly recommend to the learned author the adoption of the simplest forms of language as the most successful vehicles of thought.

THINK AGAIN; OR, ANNIHILATION DEFINED AND DISPROVED, &c., &c.
By John Hanson, Baptist Minister, Huddersfield. London: Simpkin, Marshall, and Co. Price One Shilling.

THERE has been so much activity of late amongst the advocates of the doctrine of the annihilation of the wicked, that we rejoice at each fresh *caveat* presented by thoughtful men who adhere to orthodox views on the subject of the future punishment of the wicked. A subject so profoundly, awfully solemn, that we are surprised at the self-possession with which some writers announce that they have reached a conclusion adverse to that which has been held by the most learned, most holy students of the sacred Scriptures, in overwhelming majorities, in every age since the completion of the Canon.

Mr. Hanson's pamphlet consists mainly of a reply to some letters addressed by the Rev. W. R. Stevenson, M.A., of Nottingham, to the editor of the *Baptist* newspaper. The smaller portion is devoted to the utterances of the Revds. Edward White and Arthur Mursell. Mr. Hanson is a formidable combatant for these gentlemen, and, to our own mind, has successfully refuted many of their fallacies. The subject is fraught with importance, and we hope more largely to enter on its discussion in future copies of the *Magazine*. Meanwhile we heartily thank Mr. Hanson for his pamphlet, and most strongly recommend it to our readers.

MEMORIALS OF GEORGE WRIGHT, FORTY-EIGHT YEARS PASTOR OF THE BAPTIST CHURCH AT BECCLES. Compiled by S. K. Bland. London: Elliot Stock, 62, Paternoster Row.

THIS is a carefully prepared memoir of the late excellent and widely-known pastor of the Baptist church at Beccles. Mr. Wright was a laborious and devout minister, and as far as the scope of his theological system extended, a vigorous and more than ordinary preacher. He was also a strong advocate for strict communion, and some of his own utterances on this subject, as well as those of his biographer to be found in this volume, we exceedingly regret, as will many of our readers, who quite as tenaciously hold to that form of church discipline as either Mr. Wright or Mr. Bland, but happily express their convictions with a larger blending of charity.

HISTORY OF THE BAPTIZED, INDEPENDENT, AND CONGREGATIONAL CHURCH MEETING IN SALENDINE NOOK CHAPEL, HUDDERSFIELD. By John Stock, LL.D. London: Elliot Stock, 62, Paternoster Row. Price One Shilling.

WE suppose that the triple epithets employed by our brother Stock to designate the church of which he is pastor, are used to publish his opinion that the churches generally thus designated, have no exclusive right to the titles *Independent* and *Congregational*. If this be his motive, we think it hardly worth while to contend so zealously for that which is by universal consent accorded to us. Dr. Stock's History of the Salendine Nook Church is very interesting, and may well serve as a specimen of the kind of memoirs which would greatly enrich our denominational literature. Many of our churches have histories which greatly need to be written. With respect to Salendine Nook, we wish for pastor and people a long and prosperous union.

News of the Churches.

INVITATIONS ACCEPTED.

Cole, Rev. J. W. (Manchester), Whitehaven.
Hanger, Rev. T. (Highbridge, Somersetshire), Cheddar.
Henson, Rev. T. (Chesham), Long Buckby.
Littlehales, Rev. B. (Briercliffe), Burnley.

RECOGNITIONS.

Bradford-on-Avon, Rev. R. H. Powell (Bristol Coll.), March 3.
Coventry, Gosford Street, Rev. H. Meadow (London), March 2.
Stroud, Rev. F. J. Benskin (Princes Risboro'), February 25th.

DEATH.

Owen, Rev. T., Cranfield, Beds, February 15, aged 71.

THE

BAPTIST MAGAZINE.

MAY, 1875.

Some Features of the Religious Life in the Present Day : Christ's Ministry our Model in dealing with them.

A PAPER READ AT THE QUARTERLY MEETING OF THE LONDON BAPTIST
ASSOCIATION, APRIL 6TH, 1875.

BY THE REV. W. PENFOLD COPE, MAZE POND CHAPEL.

JESUS CHRIST commenced His ministry at a time of great religious activity. Religious life seemed to have quickened all around, and manifested itself in a variety of forms. We note the advent of spring by a thousand signs. The new life that throbs through the framework of Nature will make itself felt by the growth of weeds, if it cannot find expression in fragrant flowers or useful herbs. Every movement upwards indicates the force of unseen life. Even if its form be not approved, its presence may be recognized with thankfulness; and, if the worker be wise, will be skilfully used for the attainment of needed ends. "The fulness of Time," so often referred to, had come; and, as is always the case when God's time comes, the Man had come with it. Heathenism had made its long and frantic effort to produce some fruit that should survive its own destruction; but like a plant smitten by the blight before it has seeded, it struggled amid many excesses for existence long after it had lost its vitality. The Jewish nation had lost its political power, and seemed by dint of religious fervour to be making up for the loss of its political prestige by the severity of its attention to religious ritual. With little or no outlet for the national life, the misspent energy was ready for any demand that might be made upon it, or to

listen to any one who should speak with the voice of authority. The religious fervour of the people was still further augmented by the startling appearance of one, graphically described in the language of the old prophets as "the voice of one crying in the wilderness."

The fame of the new preacher for the time outshone every other attraction, and absorbed all thought. There were many themes on which he might have spoken with power and general acceptance; but his testimony was twofold only. He preached personal repentance and a life worthy of it. He declared, too, the advent of a Messiah—the long-predicted, long-looked-for Christ. In enthusiastic language one evangelist tells us that "all Jerusalem, all Judæa, and the region round about Jordan," flocked to hear his testimony and to receive his baptism. This is only one-half of the picture. Other causes had been at work to create increased respect for the law of God. Although devotion to the letter of the law was likely to crush its spirit, yet it cannot be denied that our Lord recognized even the extreme Pharisaic ritualistic observance of the law, as a more hopeful sign than the cold, rationalistic attitude of the Sadducees towards it. The foundation of schools for the study of the law in the larger towns some half century before Christ's birth, and the building of synagogues in all the towns and principal villages evidence a revival of religious activity as marked and as distinct as the great crowds that gathered around the Baptist John. So strongly had the tide of religious feeling set in towards the flood that even foreigners were carried away by its influence, and sometimes expended their wealth in the erection of Jewish synagogues; and Herod, ever watchful of the current of public feeling, spent large sums of money in the restoration and beautifying of the Temple.

Amid circumstances of unusual promise did our great example commence His brief ministry. There are points in that ministry peculiar to Himself and the mission He came to complete. To seek for analogies in our own would be irreverent. There are also certain features in the religious life of those times which can have no parallel in our day. Yet there are other features common to both. In all families there are certain points of likeness which enable us to identify each member of it.

Perhaps it would be difficult to secure agreement amongst ourselves as to what are the leading features of religious life at the present day. Much would depend upon the mood we are in at the time we are making the decision. Some morbid minds might be found bold enough to declare that the age has no very marked religious features: that they are the reverse, and that never was hypocrisy, infidelity, or godlessness more rife. Let it be borne in mind that the irreligious aspect of the age is not our subject. Nor are we willing to admit, were the evidence duly considered, and an estimate fairly made, that the age would be found less religious than its forerunners.

One feature—perhaps the first, that occurs to the onlooker in the religious life of to-day is its activity. An activity that too often

degenerates into restlessness and mere fussiness. It may not be peculiar to the religious world. Men live in a state of agitation and commotion. We have them rushing here and there, keeping many appointments, making many journeys, engaged in many concerns—to use a popular phrase, “having a finger in every pie.” This kind of life is not conducive to strength of limb, soundness of digestion, or clearness of brain. Already warning notes are being uttered by those who undertake the office of prophet, that under this intense activity the strength and manhood of the nation are being wasted. Activity is normal to some natures. They are vine-like in their growth, and must put out their runners and suckers in every direction. The danger is not in their case; but in the case of those who deem a life of restless activity the only ideal of perfection. Take the life of many a Christian in the present day. It seems based upon the principle of perpetual motion. He rises early that he may take part in the morning prayer-meeting on the Sunday. After a hurried breakfast he starts for Sunday-school, where perhaps he occupies a post as teacher or officer. Then comes the morning service, which he enters upon with a sense of weariedness not to be wondered at. After dinner the duties of school again engage his attention—to be followed perhaps by a teachers’ meeting. Evening service next calls for his attention. Refreshed and stimulated by his tea, he perhaps regards this as the best engagement of the day. Nor are the duties of the day yet discharged. An evening prayer-meeting claims his attention before he turns his steps homeward. Need we wonder so many complain that the Monday morning finds them more wearied and unfit for daily toil than any other morning in the week. This spirit of activity finds expression in many more ways than in the scene just sketched; till the words of the Evangelist come irresistibly into our minds:—“For there were so many coming and going, they had no leisure so much as to eat.” With a wisdom whose spirit we might well desire, while we cannot hope to adopt its letter, our Lord withdrew His disciples for a time into a “desert place apart.” There can be no doubt that frequently He led them away from scenes of activity that they might rest and acquire strength for further toil.

There is a deeper significance about this action of our Lord than any single word can express. The Christian life needs privacy and retirement. The flowers cannot grow all day. Under the forcing rays of the sun the life-power would be soon spent if no cool, calm night followed the day, when the dew may lie upon leaf and stem, and the roots may strike down more deeply into the soil. Christian men can only be strong as they rest, as well as toil. Exercise does give strength—but there must be rest to recruit the exhausted limbs, or the continued strain will soon end in an utter breakdown of the whole system. Need we wonder at the occasional failure of some of our most active Christian workers. The onlooker is astonished that one so active in every good word and work should so signally fail; the Church is grieved and disheartened, that a leader, a prince among.

them should fall. But why wonder? Overstrained and overtaken with active Christian work, there was neither time nor opportunity for the strengthening of that which remained. What time was there for thought, or prayer; for quiet communion with the Saviour? Meditative reading was an impossibility. True life there was not. It was a *rush*. So many leaves were put out, there was no strength left for fruit. It had no root in itself, and soon withered and fell beneath the burning heat of temptation.

Closely allied to, and animated by this spirit of activity, *another aspect of religious life at the present day is its earnestness, especially as seen in the attention paid to the forms and ceremonies of religion.* It pervades all sections of the Christian Church. It appears in all the details of Christian service. The architect and builder have availed themselves of it, and restored ecclesiastical buildings are to be numbered amongst the results. The tailor and milliner have caught the spirit, and prescribe this dress or that as fitting garments for different parts of Divine worship; we have even a learned dean and the representative of an opposite school of thought discussing in the pages of one of the most fashionable of our reviews the whole question of Roman or Syrian peasant dress, and which is the most fitting to be worn while discharging the duties of ministry. The choirmaster and the organist have been inspired by the same spirit; and we have, as a consequence, increased attention paid to the praise part of public worship. If there be Ritualism in the Establishment, there can be no doubt that the wave of feeling, that led to the introduction of the practices known by that name, has also penetrated into our chapels, and led to greater attention to the order and method of conducting public worship and the outward utterances of the religious life. Whether the change can be traced wholly to the culture claimed as a marked peculiarity of our times, or whether much of it is not owing to the deepened religious fervour of the age, is a question we cannot now settle. There can be no doubt as to the fact, and this is what we have to deal with.

Looking at this marked feature of religious life in the present day, in the light of our Lord's ministry, we cannot have much difficulty in deciding how we ought to treat it. He would be alien, altogether, to the Master's spirit, who would condemn it hastily as a device of the enemy. Some natures, owing to natural temperament or the circumstances of training, grow best as they have something to cling to. They are like climbing plants. In a paper upon certain peculiarities in tendril plants, which appeared in one of our periodicals some time back, Mr. Darwin describes a little climber brought to him from abroad. He tried various expedients to provide for it a trellis-work up which it might grow. But in vain. At length, it occurred to him that a series of parallel upright rods would meet the peculiarities of the little plant. The experiment was tried and succeeded. The little plant grew; twisting itself in and out, like lace-work, around these simple rods. This tendency to cling to certain supports, in the religious life, is not

peculiar to our age, although a marked feature of it. The use made of it by one section of the church, for sinister purposes, has made us, not unnaturally, suspicious and distrustful of the whole thing. Amongst some of the class most rigid in their adherence to forms, our Lord found many who were earnestly seeking after the truth He alone could reveal. Was not Nicodemus a ritualist? Joseph, of Arimathea, there is every reason to suppose, was also of the same class. He is described as "a good man, and just;" terms that are applied only to the stricter and more honest of that class; he was also one of those "who waited for the kingdom of God." These were from the beginning and ending of our Lord's earthly ministry. It was a certain scribe, one of the same class, who so keenly appreciated our Lord's forbearance towards the bigoted Samaritan villagers; that he avowed his determination to "follow him whithersoever he went." And of another Pharisaic scribe our Lord said, "Thou art not far from the Kingdom of God." On the other hand, he sternly denounced those who made these things the end and not the means of their religious life. "Woe unto you Scribes and Pharisees," is an expression that more than once fell from his sacred lips. Now, without arrogating to ourselves the right or power of pronouncing upon any class of men from whom we may differ, either in doctrine or deeds, we cannot study this aspect of our Lord's ministry without great help in the pursuit of our own. Many earnest seekers after truth are using the feeble lamps of ritualism, of painful attendance upon details of worship, in the hope of finding the pearl of great price. They have heard the voice of Him who is the life, but at present they are bound round with the graveclothes of useless ceremonials. To us the Divine command comes, "Loose them, and let them go." We can go to them with the truth—the truth, of life only in Christ, and that by faith in Him; and that truth shall make them free. Here is the reason and the ground of our distinctive ministry. Not the condemnation of their system so much as the exaltation of our own. We need not waste our own time and theirs in demonstrating the uselessness of their lamps—let us take them into the sunlight. It will, of course, be distinctly understood that we are not advocating the adoption of the practices we condemn. That would be altogether foreign to our principles and polity. We cannot fail to see there is an element of good underlying much we deplore—a spirit of earnestness, of painstaking devotion, of conscientious service, even to the smallest details. There is, in fact, all the vigour and force of the fresh young stock; we, not contrary to nature, must graft into it the scion of Divine truth. We may give wise and patient direction to the vigorous growth, and, instead of the sour crabbed apples of an incipient papacy, we shall be able to invite our Beloved to come into His garden, and eat the pleasant fruits of an earnest consecration to His will.

Another feature in the religious life of the age will be found in its want of individuality. We live in flocks, graze in flocks, and, like

sheep, the most gregarious of the animal kingdom, the sound of the bell we have generally been accustomed to follow will at once draw us in its train. Now, to the priest or the party leader it may be a great advantage to be able to depend upon the implicit obedience of his followers. But we disavow the title of priest, and deprecate the position of party leader. There are many reasons to account for this want of individuality. It may be traced in part to the circumstances in which we live. Town life tends to destroy individuality of countenance and of character. In the mill districts you will meet with one type of face; in the mining another; the genuine Londoner may be recognized at once, without waiting for his speech to betray him. The religious life shares in this general tendency. Men are borne away by the great waves of feeling, that every now and then sweep around the Church. Its beginnings are, perhaps, unobserved. Gradually it rises, and, gathering force as it rolls on, spreads with a destructive influence it may take years to recover. The movement begins, it may be, with the presentation of some truth supposed to be new, which is to result in the unity and strength of the Church. Or it may be the preaching of some man with peculiar fervour, who gathers around him all the easily-impressed shallow natures; just as a piece of lumber drifting down the stream attaches to itself all the floating waifs and strays that feel the influence of the current it creates, but having neither motive power nor will of its own, it is at length borne along over the rapids by the weight of the body it has accumulated. Sometimes the movement takes another form. The outcome of earnest zealous self-devotion, it offers an easy panacea for all the struggles and ills of the Christian life. Such an offer is sure not to be made in vain. Who of us has not to struggle? Who of us would not desire to cease from our labour, and enter into rest? Forgetful of the principle that no one is entitled to rest till he has finished his day of toil; and that the highway to perfection is the road of suffering. It was along this painful way the Master went. Many attempt to find some short cut, some nearer way. Lured on by some *ignis fatuus* they attempt the perilous path; and to our dismay and their discomfiture, we see those who promised to run well wandering about in the mists of mystical interpretation of Divine truth, or else bewildered in the mazes of a false theology. These things are neither new nor strange. We shall be reminded by the reader of ecclesiastical history that error, like truth, repeats itself, and, like truth, is sure to find adherents.

Against tendencies such as these, the most tender and solemn warnings of our Saviour are directed. "If any man shall say unto you, lo, here is Christ, or there, believe it not. . . . Wherefore if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." When He was demanded of the Pharisees when the kingdom of God should come, He answered them, and said, "The kingdom of God cometh not with observation; neither shall they say, lo, here! or lo, there! for, behold, the kingdom

of God is within you!" Christ taught and based His ministry upon the principle of individuality. His parables recognise this—His dealings with men illustrate the same truth. There is distributed "to every man according to his several ability." The Christian man, He represents, sometimes as a steward put in trust; sometimes as a servant set to perform a certain task. Sometimes he is a vine bearing grape; sometimes the wheat-stalk appointed to bear corn; sometimes it is seed, which shall bear leaf and fruit of its own kind. One man is met with, casting out devils. The disciples forbid him, because he was not numbered with themselves. But, instead of meeting with approval, they are reproved by the Master. Another man, in the flow of grateful love, wishes to attach himself to the retinue of Christ. The offer of service is rejected; the man is sent back home, there by himself to be the better man Christ had made him. Should it not be the first aim of our ministry to teach men "*to be*" rather than "*to do*." The second will follow naturally from the first. Nor would the "doings" be like the fitful light of a street lamp, with broken glass, which I noticed the other evening. Shielded round by the glass of individuality, distinctly its own, yet transparently clear, the Divine light within would burn with steady flame. This dark world would grow bright with these lamps of righteousness.

Prophecy cheers us with the hope that this wilderness world shall be changed into a garden of the Lord. We shall best hasten on this glorious transformation as we seek to cultivate the individuality of each. Its chief beauty will consist in the perfect individuality, not in the dull uniformity of each. Herb and flower, lofty tree and graceful fern must all be there. The lily, the ideal of beauty, spending its brief day of brightness, then leaving behind it the seeds of gladness for coming summers; the cedar, too, with strong and stately limbs that only can be attained by slow and steady growth, whose fragrant and imperishable influences abide, long after the axe of the destroyer has been laid to its roots; the vine, too, whose wood will neither serve the housewife for fuel, nor the carpenter for material, but highly prized as its branches hang with the clusters of ripe purple fruit, and its "tender grapes give a good smell."

One more feature of the religious life of the day may be described as its impatience and mistaken sense of responsibility. We compile our statistics, we scan our returns; and ask, is this all? Like the trader of the day, we want to turn our capital over again and again; we are not content to wait for the slow but sure returns that satisfied our fathers. With restless impatience we ask, How is the world to be converted at this present ratio of progress? We need not repeat the old truism, that spiritual work is not to be tested and tabulated by commercial figures. Nor, need I add, are we responsible for the conversion of the world, or even of London. Surely if any ever trod this world, and had its good at heart, it was the Saviour. None had more resources at His command than He. Yet how patient! Thirty years pass before He even appears before the world. Were not those

years, years of patient preparation ; years of growing consciousness of the world's needs ; and of fitness for them ? When His ministry commenced, how differently from anything that might have been expected. He is urged to declare Himself plainly. His only answer is, " Mine hour is not yet come." What was His mission ? Was it what is popularly known as the conversion of the world ? " His meat was to do the will of Him that sent Him, and to finish His work." It was to testify to Him that sent Him. We do not touch upon the substitutional aspect of His work ; in that He treads, and must tread, the wine-press alone. What is the report of that brief ministry ? Twelve men have attached themselves permanently to His person ; a few women have delighted to minister to Him ; and some few more, at the most not exceeding 120, are found at Jerusalem, of all the multitudes who listened to His sermons or were benefited by His power. This was all that could be set down by the pen. Let patience have its perfect work. Before those men who stood around His cross and saw Him die,—who gathered at the empty grave, and saw that He had risen ; before those men had passed away, there was not a town of any importance in the civilized world where the name of Christ was not known, or where the number of His disciples did not exceed the 120 gathered in that upper room at Jerusalem.

We want more of this Divine patience. The religion of the present day has largely lost it. This patience would surely beget a stronger confidence in the ultimate issues of our work. Instead of the frantic spasmodic efforts the Church every now and then wakes up to, and from which, tired and spent, she returns to a deeper slumber than before,—there would be the continual persistent effort over all the field of labour. Instead of the precocious maturity of patches here and there, only to fade away blighted by the frosts of spring nights, we should see the whole field blushing with the green blade, the earneasts of a harvest far surpassing all our labours.

There are many other features in the religious life of the present day patent to all, full of encouragement and hope. Spring greets us. Under the influence of softened winds, genial showers, and smiling sun, the earth swells and breaks forth with life. The struggle between winter and spring has been severe and long. The patient husbandman is rewarded by the tokens of activity that stir on every side. All around, in a thousand voices, we hear the call to be up and doing. God is working. In that fact, He calls us to become a co-worker with Him. God's work is often limited or controlled by human conditions. We may help or hinder it. Our indolence may give the ill weeds undue advantage over the good seed. Our ignorance may mistake the tender blades of the precious wheat for the pernicious darnel. Our impatience may clear the field of future harvests while uprooting the intrusive tares. Our toil, though incapable of producing a single germ of life, if rightly applied, may so help the living growing things around that the harvest shall be beautiful and bountiful. If we cannot make the soil good, or alter the nature of the seed, we may

drive away some of the birds hovering overhead, waiting to pick up the seed most exposed by the wayside. We, too, may clear away some of the thornbrakes that else will choke the young life.

May we not hope that the world of nature is a symbol of the world of grace, and that the long, cold winter of religious indifference is passing away? The leaves of the American oak hang on the lifeless branches all through the dreary winter, but fall off when the young leaf-bud at the foot of each dead leaf begins to swell with the ascending sap. Like these withered leaves have been the formal services of an Established Church. The cold winds of infidelity and the frosts of worldliness assailed them; still they remained, the dead memorials of a life that had been. Now we see them changing and glowing with the promise of life. Presbyterianism and Congregationalism, like the stately oak and the far-spreading ash, instead of waiting to see which shall be the last to yield to the genial influences of spring, are vying with each other for beauty and service in answer to the Divine call. The homely hedgerows of Methodism, always the first to catch the reviving breath of Divine influences, here trimmed by the hand of aspiring culture, there shaggy and wild with natural growth, are flushed with life and vocal with song. Our own Church has lost its wintery aspect, like the sinewy supple willows, that prefer the water courses and fringe the quiet pools, that remind us of the banks of the Jordan, where the Baptist first recognised the mission and character of our Lord. No longer content with mere existence, the branches spread, the leaves multiply, and the roots take a firmer hold upon the soil. Many are gladdened, as they rest for a time beneath their shadow, beside the still waters. For they have found the way of the commandments not only exceeding broad but exceeding pleasant. The weeds of error, it is true, spring up beside the flowers of truth. Many, whose end is to be burned by the scorching fires of criticism, or withered by the fierce blasts of trial, bid fair to outrival with luxuriant foliage and gaudy flowers the more homely but more useful herbs. We have long, long prayed, "Awake, O North; and come, thou South; blow upon my garden, that the spices thereof may flow out." Our prayer may now be changed into an ascription of praise. "For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." While borne to us in the fragrance of flowers, the hum of insects, and the song of birds, is the salutary monition, "from Me is thy fruit found." Let us heed that voice; let us abide in Him: then we cannot fail to bear much fruit, and the Father shall be glorified.

Revival Services ; their Necessity and their Limits.

NEAR the close of our article on RECENT REVIVALS last month, we suggested that at least one service every Lord's Day should be purely evangelistic, and that its form and order should be modified in accordance with what would seem to be the teaching of recent experiences. We further remarked that such special services as those in which Messrs. Moody and Sankey are now engaged, should be much more frequent than they are. There are now many men in our various churches who are on every ground capable of conducting them, and if they are undertaken in a spirit of earnest dependence upon God, with a firm faith in the unfailing power of His Word, and with intense love to men, their success will be ensured. And although we cannot reasonably expect the present excitement to be of long continuance, there is no reason why the spiritual results should not be increased ; "the Word of the Lord" may quietly, and on every hand, work its way into the hearts and lives of our fellow-men, and wonderful as has been the measure of blessing we have of late received, we may yet see "greater things than these." That which (with the Divine aid) may be, ought to be. The possible should be converted into the actual and for its conversion, we as witnesses for Christ, are responsible. We need therefore, make no apology for returning to a consideration of this momentous subject.

The alienation of the great mass of our people from the Christian church is a matter profoundly to be deplored. We know of course that there are Christians outside the church, and that "absenteeism" from its services is by no means to be construed into hostility to its supreme object. We have frequently met with men who, though they never listen to the voice of a Christian preacher from one year's end to another, are yet conversant with the teachings of the New Testament, and endeavouring in their own way to fulfil them. But such men are certainly exceptional, and it will be universally allowed that the vast majority of non-church goers care comparatively little for the claims of Christ upon their allegiance, that the blessings which He seeks to confer upon them are deemed shadowy and unreal, and that the thought of a future life rarely enters into their consideration. At any rate there is around us a sufficient amount of worldliness and sin, of crime and misery, to startle us out of our self-complacency, to rouse us from our lethargy, and to call forth our most earnest activity. Nor are those evils confined to any single rank of society. There is more coarse and open profligacy, more clamorous intemperance, more unrestrained passion among the so-called lower orders than among any other. But we should be grossly mistaken if we imagined that these evils were restricted to them. Intellectual culture is not identical

with purity of heart. External refinement is not always accompanied by moral self-control. Spiritual degradation is not unknown in high places. Belgravia needs evangelising as truly as Whitechapel or St. Giles's. The spirit of the age is in many respects opposed to the Gospel. The intense and exaggerated devotion to business, "the making haste to be rich," the eager and restless ambition, the love of pleasure and show, and various other extravagances with which we are all too familiar need no comment, while the crass materialism of many scientific men, their morbid dread of the miraculous, their utilitarianism in morals, and their general indifferentism are in another view equally fatal to the culture of the spiritual life. If we had anything like an adequate view of the sins and sorrows of our boasted modern civilization, we should fully sympathize with and realize in ourselves the overpowering emotion of the prophet. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?"

And all this is in the nineteenth century of Christian history, when we have in our possession a gospel intended, aye, and adapted for "every creature," when, moreover, we have an abiding Spirit as the giver of all power! Under conditions, such as these, our success ought to have been far greater, and it assuredly becomes us all to ask ourselves why it has not been, and whether we cannot so present the Gospel to men as to realise the largest expectations we can cherish.

To address ourselves earnestly to this inquiry is, without doubt, a great step gained. When there is among Christian people a spirit of languor, inactivity, or self-satisfaction in relation to the needs of the world, no progress can reasonably be anticipated. The Church must be revived if the world is to be converted. There must be a more thorough sympathy with the spirit of the Gospel, a deeper and more vital realization of its power, and a more unreserved consecration to its service. The spiritual necessities of others must call forth our earnest and practical solicitude, and we must not allow day after day to pass (as so many of us do) without so much as thinking of the sins by which multitudes are being ruined, or offering a single prayer for their deliverance from them—to say nothing of our speaking no word or putting forth no effort to interest them in the Gospel. A true perception of our personal duty, and a willingness to do it, are prime requisites in this great work.

As to the means by which we should seek to accomplish this work, they are various. A far greater importance will probably yet be attached to loving personal solicitation and converse, than most of us at present imagine—the converse of friend with friend and neighbour with neighbour. There are large classes who can scarcely be reached by any other agency; and we shall have to make up our minds to adopt it much more widely than we do, and "*say to our neighbour, know the Lord.*" We believe that Christ has made all believers priests unto God—that an exclusive sacerdotal caste does not now exist, and that the old monopoly of privileges has been abolished. Be

it so ; but let us remember that privileges are invariably associated with responsibilities—that rights involve duties, and that we cannot occupy a priestly position unless we also discharge priestly functions.

Giving its due weight to this consideration, we cannot, however, be insensible to the fact that the preaching of the Gospel, the publication of the good news as by a herald, is the main instrumentality on which we must rely. Public services are indispensable to the extension of the Redeemer's kingdom, and services of a purely evangelistic character. Some of them may be held in our ordinary places of worship, others in neutral "halls," others in the open air. But such services we must have, and have in increasing numbers. It is well, when we can, to do our work through the ordinary channels of Church activity, to concentrate our power on one point, to make our congregational fellowship a source of wide-spread and effectual influence for Christ. That this method of labour may be attended with the highest and most enduring success, the experience of Mr. Spurgeon and various others amply proves. If Mr. Spurgeon were to spend a certain proportion of his time in evangelistic tours, he would attract larger congregations than any building would hold. But we question whether he would thereby accomplish even as great an evangelistic work as he is so successfully prosecuting now. But his experience is altogether exceptional, and, in most instances, ministers and evangelists will have to labour outside the Churches—to adopt extraneous means if they are to arouse the attention and reach the hearts of the great mass of the people. And possibly few single Churches are strong enough for single-handed activity. The union of all evangelical Christians is indispensable, and will supply us with a "strength" of which we have seen far too little. As was remarked in our former article, the mission of the American evangelists in the various cities and towns of Great Britain would have been incalculably feeble, unless they had been heartily sustained by the prayers and co-operation of the various Churches, both of which they have secured in a remarkable degree.

The outside services of which we have spoken must be regarded not as substitutes for our ordinary acts of public worship, but as supplementary to them, and as feeders of our Church life. Nor need their necessarily peculiar character cause the slightest alarm, even to the strongest advocate of "immemorial laws and customs." We have far more reason to be alarmed at the dead formalism into which "things as they are" have degenerated. There is a tendency both in individuals and Churches to move in ruts, to fall into merely mechanical activity—to lose "the boiler power." And that tendency, so widely succumbed to, is doing far greater mischief than the irregularities falsely supposed to be inseparable from the work of evangelists. Besides, the fact stares us in the face, that not one half of our population comes within the reach of our regular Church institutions ; and is not that a plain indication that supplementary methods must be employed.

If men will not come to us, we must go to them. And we must

approach them by methods which reason and experience have shown to be suitable. We must meet them on their own ground, render the services to which we invite them attractive, speak in a language which can be "understood" of them, ply them with motives the force of which they can feel, and willingly, in the best and holiest sense "become all things to all men, if by any means we may save some."

We cannot here enter into the question whether there should be in our Churches a distinct order of evangelists. Our opinion is that there should. But we must at any rate have men with the qualifications of evangelists, which qualifications are quite distinct from those which should be found in a pastor. Our ordinary ministers have to do a work for which many successful winners of souls are utterly incompetent. And it cannot be too strongly insisted on that to reach the great majority of the non-church-going population, another style of address must be adopted than that of our ordinary sermons; a style which, removed from common place, shall be plain and homely, aided by appropriate illustrations and anecdotes. Mr. Moody's addresses are in this respect admirable.

We are aware that pleas are being urged for a more cultured, a more learned, a more intellectual ministry. And against these pleas we have not a syllable to utter, nay, we earnestly join in them. But while there is ample scope for such a ministry, it may at the same time be questioned whether the power even of our ordinary services would not be increased by greater simplicity and directness, and by at least occasional employment of the evangelistic style—while for such efforts as we are recommending, that style is imperatively necessary. Sermons, after all, are not an end in themselves, they are simply a means to the instruction, the moral stimulus, the edification of the people, and by their fitness to accomplish this they must, therefore, be mainly judged. It would be as absurd to estimate the value of a watch by the glitter of its gold, the elegance of its form, and its exquisite chasing, as it is to estimate the value of a sermon by its purely intellectual merits, or, indeed, by any consideration apart from its fitness to answer the end for which all sermons are intended. We have no hesitation in saying for ourselves that we have a far keener delight in such preaching as we associate with the names of Robert Hall, Canon Liddon, or (apart from their doctrinal defects) Frederick Robertson and James Martineau, than we have, *e.g.*, in that of Mr. Spurgeon. But would any reasonable and candid man be in a moment's doubt as to which of these types can most effectively bring the Gospel into close and practical contact with the multitudes of our population. Intellectual preaching is urgently required, and proves itself to be of incalculable worth to the cause of truth. But it is not all that we need, and to say (as some have said) that men *ought* to like it, that our intellectual ideals must not be lowered, that we must bring people up to our level, &c., is surely beside the mark. We were very much impressed by a paragraph relating to this point in a noble and inspiring sermon of Henry Ward Beecher, on "Fishers of Men." "To fish for men," he

says, "a man must learn their nature, their prejudices, their tendencies, and their courses. A man to catch fish must not only know their habits, but their tastes and resorts; he must humour them according to their different natures, and adapt his instruments to their peculiarities, providing a spear for some, a hook for others, a net for others, and baits for each one as each one will. To sit on a bank or deck and say to the fishes, 'Here I am, authorised to command you to come to me, and to bite what I give you,' is just as ridiculous as it can be, even though it does resemble some ways of preaching. The Christian's business is not to stand in an appointed place to say to men, 'Here am I: come up and take what I give you as you should!' The Christian's business is to find out what men are, and to take them by that which they will bite at."

We allow that evangelistic services, such as we are advocating, cover no more than the initial stage of the Christian life; that they are altogether preparatory, and need to be followed by work of a higher type. But they are not, therefore, to be despised. Are we to look with disdain upon the rough quarryman because he does not also rear a solid and graceful structure? He cannot, perhaps, do this latter; but neither could it be done without him. Is the recruiting-officer to be dismissed from his post because he does not present to his superiors a band of hardy and well-disciplined soldiers, but merely a number of "raw" youths, who need to be "made" into good soldiers? The manner in which many Christian people look askance on Evangelistic or revival work would seem to say that he should. It would surely be wiser to recognise "the diversities of gifts" with which Christ has endowed his servants, and the diversities of labour which are, consequently, natural to them, and *necessary* for the building up of the Church.

It is frequently objected to Evangelistic services that they foster enthusiasm, tend to undue excitement, or end in mere feeling. Perhaps in some instances such criticism is valid. But we have been at impressive meetings at which there was no external excitement, nothing in the least degree approaching the sensational. Sometimes we should be none the worse for a little excitement. It would shake us out of our coldness and apathy. Better, as one has said, "the clearing hurricane than the brooding pestilence: better the rush of the resistless torrent than the stagnancy of the putrid marsh." And is there no excitement in sin, which it should be our aim to counter-act? What about the pleasures of the ball-room, the theatre, or the racecourse? It is no easy task to reach men who have felt the spell of such excitements as these. Is it possible to do it unless the services by which we seek to benefit them are full of life and fire?

Moreover, though revival services begin with the creation of mere feeling in men, there is no reason why they should end with it; and if the feeling created be based upon the exhibition of Divine truth (as, of course, it should be) it will issue in something nobler than itself. We are quite aware of the dangers of excitement. Feeling may be

mistaken for principle, impulse for resolve; and unless there is consistent action as the result of feeling there will be a terrible reaction. It is not strange that the Gospel, intelligently apprehended by those who have long neglected it, should excite deep convictions of sin and danger, desire for deliverance, and gratitude to Him who brings deliverance. But the test lies, not in the possession of such feelings, but in our carrying out and fulfilling them. They are intended to arouse our will, and so to transmute themselves into action; and unless we are prepared to commit ourselves to their guidance and to make sacrifices at their bidding, they will prove of no avail. Nay, if we refuse to act upon them, they will increase our moral discord, generate new forms of spiritual disease, and make "the latter end worse with us than the beginning." All this we earnestly contend for. But, notwithstanding, we do not depreciate or undervalue feeling. It has its divinely appointed functions, which are, therefore, indispensable. It may not be the casting in of the seed, but it is, at any rate, the ploughing of the field, that it may be ready to receive the seed. It is the source in which the stream of religious activity takes its rise. It is the steam which sets the machinery in motion and drives the engine in its course. And our belief is that the emotional elements of our nature must be called into play in the conversion of all men, especially in the conversion of those who have for years lived in sin. They give us a favourable start in a new and untried path, facilitate our progress in the steep and rugged ascent to which the Divine voice summons us, and ensure our triumph over difficulties which might otherwise overwhelm us. To break off old habits, to surrender old pleasures, to pursue a new and self-denying career is no holiday task. After so much time spent in sin, obedience to God must in a measure be painful, and require all our resolution and energy. We cannot at once acquire perfect freedom in Christian service, nor have the love for it which long conscientious habit will engender. And if men brought to a conviction of their sin were otherwise left in their ordinary state of feeling, the difficulties of their new position might be too great for them. Stronger and more lively feelings are given them, that they may prove helpful, and create (as it were) strength equal to their need. Men do under excitement what in calmer moments they would never think of doing. Under the impulse of anger they speak words which are, perhaps, immediately regretted. When temptation presses upon them, and their desires have been kindled, they commit acts which afterwards excite their self-contempt. And what wrong feeling does to degrade them, right feeling does to elevate them. The one leads them further from, the other nearer to God than in other circumstances would be possible. Right feelings enable us "to leap across a gulf to which our ordinary strength is not equal," and from which we should timorously shrink. Under their influence we are not so sensitive to the pain of obedience; we think less of self-sacrifice and hardship, because there is a counteracting force of which we have pre-

viously known nothing. And it is thus that God leads us on. Obedience strengthens the principle from which it proceeds, and in process of time we are able to do regularly and as a matter of course what at first is regarded with fear, and which we find to be within our reach only because of the special feelings with which we are animated. Such feelings, therefore, we prize, not as ends to themselves, but as a means to something higher and better, as an instrument of virtue and grace. And hence, also, we rejoice in services which, though they be not of the highest order, can, nevertheless, on this ground render to the Christian Church such needful and effective aid.

How far Mr. Sankey's part in recent revival movements should lead to the general adoption of solo singing as an auxiliary to the preaching we are not fully prepared to say. In our regular services we could certainly not sanction it any more than we could sanction the practice which in America is said to be so common—that, viz., of singing by the choir alone. But in meetings of the order for which we plead, the matter stands on a different footing, and it seems to be a perfectly legitimate way of interesting and moving an audience. Music and song have a power, and we can see no reason why we should not avail ourselves of it, and seek, through it, to touch the affections and consciences of those who are spiritually dead. But whether solo singing be employed or not a well-trained choir is requisite, and the use also of simple gospel lays, such as the best of those which have recently laid hold so strongly of almost all classes of society.

We have written at length on this subject in the hope of securing for it a more earnest and prayerful attention from our readers than it has yet received. We are no advocates of excitement *per se*, we are painfully aware of the evils which have resulted from many "revivals," we regard such efforts as necessarily preparatory to the work of the pastorate, but all the more on that account do we urge on the churches the necessity of sympathising with and endeavouring to control them. The evils which result from ignorance or imprudence will be best avoided by the presence and co-operation of wise and experienced men. The imperfections of the initial stage will be supplemented by the efforts of those who, as scribes instructed in the mysteries of the Kingdom of Heaven, can bring out of their treasury things new and old. It is the duty of the Church to take the rough stones which the quarryman has delved and by means of Christian truth and love polish them into forms of grace and beauty that they may be fit for a place in that temple which is a habitation of God, through the Spirit. We should welcome the raw recruits and endeavour to train them to noble and self-denying heroism. Nay, more than this, we should do all in our power to aid the work of quarrying and recruiting, whether it be by our personal activity or by the labours of others who work not exactly in our way.

One principal result of Mr. Moody and Mr. Sankey's labours in Great Britain is seen in the increased attention which is being given

to the claims of evangelism. And we therein do heartily rejoice. If Christian men awake to a sense of their responsibility in relation to it, if they seek to be filled with power from on high, if in reliance on that power they strive to influence their fellows and willingly give of their time and substance to the service of the Lord, there can be little doubt that a bright and blessed future awaits the churches of our land.

Memoir of the late Rev. William Payne, of Chesham.

BY THE REV. WILLIAM H. PAYNE.

"THE memory of the just is blessed," and it is both natural and befitting that some tribute of respect should be paid, and mention made of departed worth. When those we love are removed from earth to Heaven, and we can no longer be guided by their advice or inspired by their example, their moral excellence is enshrined in the innermost sanctuary of our souls, and sends forth perpetual fragrance; and it is a rich consolation to the bereaved to know that christian love is imperishable, our friends who are "asleep in Jesus" are not lost, but gone before.

The life of a good man is always full of interest and instruction, hence so much of the sacred Scripture is taken up with biography, that by its perusal we may emulate the example of the good, and thus become "followers of those who through faith and patience now inherit the promises."

It seems but right that a brief sketch of one who has faithfully served the Baptist denomination for more than forty years, should appear in the pages of this Magazine, especially as former volumes contain memoirs of the life and death of some of his most beloved relatives and intimate friends.

The Rev. William Payne was blessed with pious parents, who at the time of his birth, December 27, 1809, resided in Colchester; subsequently, his father became a Baptist minister, and laboured successfully first at Coggeshall, then at Diss, Aldringham, Aldborough, Markyate-street, and finally, for sixteen years, at Kingshill, Bucks. A sketch of his life is given in the BAPTIST MAGAZINE for 1859. Of him it might truly be said, he was faithful, and feared God above many. To his mother, Mr. Payne was devotedly attached, and he was accustomed to speak of her with veneration and love. She died at in August, 1867, when on a visit at his house. Being trained in the nurture and admonition of the Lord, the subject of our sketch was in early life influenced by religious convictions, and before the age of fifteen was led to say, "My Father, Thou art the guide of my

youth." He delayed the confession of Christ for some two or three years, for which delay he afterwards expressed sorrow. Apprenticed in Thorpe, with a Mr. Mawby, a grocer and draper, he records with shame, that sometimes he hid his light, through fear of an undecided shopman; but with advancing years he became more bold and devoted in the service of Christ. He was accustomed to worship at a Baptist chapel some distance from his place of business, and was found at his post from the first to the last service on every Lord's Day. He afterwards regretted that his own religious enjoyment so absorbed his attention, that he was neglectful of the family arrangements of those with whom he resided. Soon after joining the church at Eye, he was possessed with an earnest longing to become a Christian minister, and God, in a remarkable way, answered his prayer, by raising up a friend who undertook his cause and generously helped him. Having studied preliminarily at Derby with Dr. Brock, and others as his fellow classmates, he was admitted a student at Stepney College, under Dr. Murch, where he fulfilled his course with credit to himself, and honour to the professors. In March, 1834, he preached as a supply for one Sunday at Chesham, Bucks, and heartily gained the affections of the people. As he had received an invitation to supply Walworth-road Chapel on probation, the Church at Chesham resolved to give him at once a call to the pastorate. On his saying to Dr. Murch, "What do you think, doctor? they have given me an unanimous invitation." The doctor replied, "What fools!"

The first Baptist church at Chesham was formed about the year 1714, with Mr. T. Aldridge as the pastor, he was succeeded by Mr. T. Norris, after him Mr. Landforth preached to the congregation for some years. In 1752, Mr. Samuel Sleep became their pastor, until his decease in 1774, when he was succeeded by his nephew, Mr. James Sleep; during his ministry, the late Mr. Hinton, of Oxford (father of the late Rev. J. Howard Hinton, M.A.) was called to the ministry by this church, and by them recommended to Bristol College in 1784. Mr. Sleep entered into rest in August, 1811, and was succeeded by Mr. William Tomlin, who had been pastor of the Independent Church at Sandwich, having been trained for the ministry at Newport Pagnel, under the Revds. W. and T. P. Bull. For twenty-two years Mr. Tomlin was the faithful and much-esteemed pastor of the church, and during his ministry two hundred and forty-five members were added to the church. In October, 1833, his health became so impaired that he resigned the pastoral office, but resided in the town until his death in September, 1856. In 1835 Mr. Payne married the daughter of his predecessor, a lady of most estimable character, who, after a happy union of seventeen years, was called to her rest in September, 1852.

Mr. Payne on entering the pastorate at Chesham worked with zeal and energy, and his labours were crowned with much success. In December last, Mr. Payne, in administering the Lord's Supper, spoke of that hour as the fortieth anniversary of his receiving into fellow-

ship fifteen members. While preaching was his forte, he was careful to make full proof of his ministry, and his visits to the bedside of the sick and dying were beneficial for much good. He was a great reader and deeply interested in the questions which from time to time agitated and disturbed public thought. And, while seizing passing events to gain lessons for the life of those to whom he preached, there was a pointedness in his appeals that made the hearer feel that the word was meant for him. Incisiveness, with earnestness and force, characterized his ministry; fearless and uncompromising against sin and wrong; detesting anything that was mean or covetous; the money-getting spirit which sacrifices principle to the shrine of Mammon, he lashed unmercifully; anything that seemed like time-serving or trifling with great principles he detested. In later years he sometimes regretted that he had shown too much of the spirit of Boanerges, and too little of the spirit of John. He could be withering in sarcasm if by it he thought error could be seen in its true light, and truth confirmed in the minds of any who were wavering. Although lecturing was not his forte, he did occasionally deliver some very effective lectures. Those on Hampden, the giants Intemperance, Ignorance, Irreligion, "An evening with Cowper," are remembered with pleasure by those who heard them. Writing, in 1838, to the Bucks Association of Baptist Churches, he said, "Let us gird ourselves for the conflict. Our irrepressible love of liberty—our devotion to our country's interests—our concern for the honour and glory of our God, forbid the supposition that we can remain unmoved or inactive. Who can be when an enslaved world waits to be free?" As a friend he was sincere, tender, and brave. Of great discrimination respecting men and things so that his advice was eagerly sought and freely given, so that in the county he was esteemed as a man and loved as a brother. He was often called upon to preside over public meetings because of his happy tact and cheerful humour. In 1846 he was elected secretary of the Bucks Baptist Association, and continued in office until that Association dissolved. He was also several times chosen to preach its annual sermon, and to write the circular letter to the Churches. He saw the gathering cloud of Ritualism, which has now darkened the horizon. Writing to the Association in 1848 he said, "We regard, with an aching heart the spread of semi-papery around us." The following extract from a circular letter on Human Responsibility fairly illustrates his style of address:—"How are you treating the truth? The Saviour, in one of His instructive parables, mentions four sorts of hearers of the Gospel—the thoughtless, the fickle, the worldly, and the practical. To which do you belong? Some persons treat the truth contemptuously, others courteously, others affectionately. Do you love her? Sometimes she gains an entrance into the outer sanctuary of the soul, and the intellect acknowledges her majesty; the judgment and conscience do her reverence. It is acknowledged by these noble faculties to be of God—to lead to God.

If there be indecision in the life, there is none in the judgment. Intellectually, such are religious, but, alas! the avenue to the affections is choked up. You have seen sometimes a painting, the outline was grand; but ere the sketch could be filled up, the hand was paralyzed by death. So the religion of such is only a magnificent design. It never becomes reality. They live and die almost Christians. Be warned by their doom. Let us remember that a soul occupied with great ideas best performs small duties. Let us make the truths of revelation—especially the fatherhood of God, the mediations of the availableness of Divine influence, and the reality of heaven—the home of our thoughts. Thus to live is to live really happily and usefully. Only as we thus live do we develop our humanity and illustrate our Christianity. Such men never die. O let it be our ambition to occupy a niche in the Temple of Truth! Let it be our solicitude to be identified with the noblest of our race, the prime specimens of manhood. With Abel, the first of martyrs and the loveliest of saints; with Enoch, the soft and beautiful light of whose example four thousand years have not been able to dim; with Noah, who, like another Abdiel, was found faithful among the faithless; with Abraham, the prince of believers; with Israel, the model of importunate prayer; with Moses, that prodigy of patriotism and piety. By such examples we are exhorted to lay aside every weight and the sin which doth so easily beset us. Other and newer constellations have since been added to the moral hemisphere; but one there is of superior brilliancy, an example yet more illustrious, an instance of devotedness immeasurably superior, a specimen of virtue absolutely perfect—Jesus, the chief example of confiding truth in God, of perfect faith. On Him let us concentrate our chief attention. Let us make His truth the object, His faith the model of our own. ‘And this I pray, that your love may abound yet more and more in knowledge,’ Philippians i., 9.” Many other such quotations might be given, but these will suffice to show the man; it is enough to say he lived the truths he taught. On the nineteenth anniversary of his settlement at Chesham, he wrote, “What changes! What trials! What mercies! Having obtained help of God, I continue until this day Ebenezer.” In social life he was very genial, his conversational powers, aided by a cultured and well-stored mind, made him at all times a profitable companion. His receptivity was great, although to gain information he would gain knowledge from all with whom he came in contact. The depth and fervour of his spiritual life shine out very clearly in his correspondence. Writing to his eldest son, when an apprentice, he said, “I trust you have not lived altogether in vain, that some have had to bless God for your works of faith and labours of love. That this day you are wiser, holier, know more of yourself, of Christianity as a power, and are better qualified to live the Christian. It is a mercy to be becoming more Christ-like daily, yearly, to be approximating to the perfection of the Gospel. Go on, my dear son, and prosper. Live near to God. Live for Christ. Prayerfulness is

power. Prayer conquers all things. Ascertain the post for which God has fitted you, and occupy it. We have but one life to live on earth, every moment of which is too precious to abuse. He lives most who thinks most, feels the noblest, acts the best. O, may you have before you a longer life than Methuselah had, inasmuch as you have lived for God and Heaven ten times as much as he did. I am sure that as God has given you new time, you will renew your vows, re-dedicate yourself to God, yield yourself a new, a living sacrifice, holy and acceptable to God. I trust and pray that this year may be better than the last, and so every year of a long and useful life, until in a green old age you descend into the grave full of years and full of honours—melt away into the light of Heaven, as the morning star is lost in the splendour of meridian day. This is my fervent desire, and I am sure to this your dear and never-forgotten sainted mother, could she address you from the shores of immortal blessedness, would say, Amen." On his eldest son attaining his majority, he wrote, "God has indeed been very gracious to us both. I feel that few fathers have had so little anxiety and care as I have. To God be all the praise. I am grateful that you have begun to live now, these several years—to live really, truly, usefully. To say with Paul, 'To me to live is Christ.' I have no greater joy than to see my children walk according to the truth. The true nobility is nobility of character, the real aristocracy is the aristocracy of goodness. To be Christ-like is to be great. It is to me an unfeigned source of pleasure that this is your creed, and that your conduct is in harmony with your convictions. Go on, my son, and prosper, keep alive the flames of holy zeal by unceasing efforts to win souls for Christ. Pray more. Be increasingly circumspect. Remember, he that is a Christian in little things, is not a little Christian. May God in mercy give you many more natal days. And may every succeeding day find you holier, wiser, and more useful. May every coming retrospect afford even more reasons for grateful praise than the last year's review. Until full of days and honour (the honour that cometh from above), with numerous converts to bless God for the gifts and grace with which He has endowed you—you may at last set, as sets the summer sun, without a cloud, and be welcomed to the joy of heaven by your best Friend. So prays your affectionate father on your twenty-first natal day." About seventeen years since, Mr. Payne undertook deputation work in the county of Essex. He felt great pleasure in revisiting the scenes of his boyhood; but his pleasure was marred by a cold and rheumatic affection, brought on, he thought, by being inadvertently put into a damp bed. Shortly after his return home, on going to a cottage service at the Vale, near Chesham, he became wet through, and preaching as he was, he found on his return home that he was unable to stoop. Gradually this rheumatism grew upon him, and having consulted a London physician, whose prescriptions caused him to suffer many things, he was nothing bettered, but rather grew worse. Writing at this time, he said, "I am still a poor creature, I have been worse this last month, decidedly: Last

evening there was a special prayer meeting, to pray for my recovery. How kind of Christians to meet by hundreds, to pray for me! I hope God may hear, if my recovery will be for His glory, not else. I desire to live, for my family's sake, a little longer, but wish to feel more and more to die is gain, to depart and be with Christ is far better. I strive to repress every murmur; why should a living man complain?" He preached four times, taking texts such as the following:—"Hold Thou me up." "Fear not, I am with thee." "I shall one day perish." "I can do all things." "My son, give me thy heart." "Lord, increase our faith." Having been led to consult Dr. Kidd, he suggested hydropathic treatment, and through the kindness of his brother-in-law, Mr. Payne was enabled to go for some weeks to a hydropathic establishment at Norwood. Here he greatly improved in health, but being unwilling to encroach upon kindness, he returned home, and was unable to follow up the treatment so auspiciously begun. Many will remember the impressive sermon he preached, after this partial restoration, from 2 Samuel xv. 26. But insidiously the rheumatic affection, or poor man's gout as it was called, grew upon him. Many means were tried but proved unavailing. Again a visit was paid to a hydropathic establishment, but this time without much benefit, the disease advanced and took a firm hold of his limbs, and, though his mental powers were to the last unimpaired, he was as powerless in his limbs as a cripple. At first the prospect seemed very gloomy, and he wrote, "I sometimes feel, O that I had wings like a dove, etc.,—perhaps it is more owing to cowardice than piety." An assistant minister was obtained for six months. At length he felt he must retire from a post which he loved, but for which, physically, he was unable to discharge the duties. In 1865 he resigned the charge, and wide-spread friendship showed itself in a substantial memorial fund of £250, but he was destined to lose the greater part of it, but God graciously provided for his wants. He was a beneficiary member of the National Society for Aged and Infirm Baptist Ministers, and he received aid from Robinson's Fund. Friends, too, were kind. That his wants were supplied, he said a few days before he died, "I am as well off as Lord Chesham, for I have all I want, all my necessities are more than supplied. In 1870 he married Miss Fox—a union of loving affection, and for which he expressed deep gratitude to God; this step contributed greatly to the happiness and comfort of the remaining part of his life. Towards the close of the past year his general health seemed to be failing, loss of appetite and increasing weakness characterized him. He wrote on the 3rd December, "I did intend to prepare a discourse on Ritualism had not my health broken down, but I am too feeble in body and flabby in soul for that." As stated, the first Sunday in that month he administered the Lord's Supper to the people of his former charge. This was his last visit to the sanctuary. On the Thursday in the following week, he fell whilst walking with his crutches, seeming to have lost all power; he retired to bed, but was able again to sit up. On New Year's day he

dictated a letter to his son :—" My health has somewhat improved, I am thankful to say. You have no idea of the extreme prostration to which I was reduced in a few days. All on a sudden I became physically and morally prostrate. Never in all my life have I felt so utterly helpless. Sometimes I thought I should die, at other times I almost desired death, but not, I fear, always from the noblest motives. You may guess my extreme weakness from the fact that I have not been able to take any solid food for the last three weeks. My pulse is better, and certainly there is more vigour of mind than there was a few days ago; so that in all probability the portrait requires a touch here and there by the Great Artist's hand before it is fit for its place in the Temple of Truth. I thank God for my many mercies," &c. However, the favourable symptoms were but temporary. On the 12th, his medical attendant thought him much worse and very prostrate. His friends were communicated with, and were speedily with him. With calmness he looked forward to another world, wishing to meet his beloved sons there. He seemed to lose the power of consecutive thought, save when his son prayed with him, and when he prayed for himself. He spoke to his pastor of matters connected with his death, funeral, and funeral sermon. At three o'clock of the afternoon, as friends were standing near, as with increasing weakness and restlessness, though with little pain, all felt that he could not be long for this world, the pastor asked if he should pray, he replied, " I'll pray, and in choice words." So, calm, pathetic, and tender, he prayed to be more holy, more like Christ, and that Divine comfort and consolation might be afforded to the sorrowing. Again, as night came on, it was asked if there should be worship, he said, " I'll pray," and for a few moments again the soul was in communion with the Father in Heaven. Calmly the life was breathed out, and a little before midnight of the 14th he fell asleep, having for nearly forty-one years lived a holy and useful life in that town. On January 21st, devout men carried him to his burial. The coffin was borne to the chapel where he had so long ministered, which was draped in black for the mournful occasion. It was followed by his widow, his two sons, his sister, daughter-in-law, and brother-in-law, and relatives of Mrs. Payne; the Nonconformist ministers of the town were all present, as was also Rev. J. Baskin, of Amersham, and Rev. A. Cave, of Berkhamstead. The Hymns 600 and 611, " Psalms and Hymns," were sung; the Rev. T. Henson delivered an appropriate address and read suitable passages of scripture. The procession then reformed and proceeded from the chapel to the cemetery. The respect in which Mr. Payne was held was evinced by the blinds at almost every house being drawn, and the shutters up at the various shops. Notwithstanding the unfavourable weather, many friends followed on foot to the cemetery, where a very brief address and prayer closed the service. The same evening the funeral sermon was preached by the pastor from Acts xiii. 36, " For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his

fathers." The chapel was crowded with friends of all denominations, Episcopalian and Nonconformist. By earnest request the sermon then preached has been published. On the following Sunday his eldest son, the Rev. W. H. Payne, preached in the place so long filled by his father, from 1 Cor. xv. 55—57, "O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." And in the evening from "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter i. 11.

A Death-blow to the Liberation Society !

OUR readers will no doubt be surprised by the title of our article, but a few moments' reflection may perhaps convince them of its accuracy and justice. The failure of the Society hitherto to accomplish its main object, the remoteness of its success if success it can ever attain, the shameless character of its proposal, and the terrible chastisement inflicted upon it at the last general election—these are topics on which Church and Tory papers delight to dwell. They have not greatly disturbed us, because (among other reasons) "we are so used to them," and the same bold assertions have been made of many other movements which have left their mark on our political and ecclesiastical history—the predicted failure ending in a complete and magnificent triumph. The spirited policy resolved on at the Triennial Conference of the Liberation Society last year, the hearty response which the announcement of that policy has generally evoked, and the vigour with which it is being prosecuted, have certainly appeared to us to betoken a healthy and buoyant life, and to give an indication of "coming events" by no means discouraging to the friends of religious equality. But we have (it would seem) been "reckoning without our host." We knew not what forces were at work against us, nor what devices were being formed for our overthrow. Hidden from the eyes of men, a sturdy foe has been surveying the field and planning a new instrument of warfare. We are caught by cunning; we are over-matched in the use of some (at least) of our own weapons; the ground is taken from under our feet. The vociferous opposition of Church Defence Associations has not silenced us; the agitation for Church Reform as hitherto conducted

has not turned us aside from our prescribed path; Mr. Disraeli's "siding with the angels," and the ascendancy of a Conservative Government, with its love for paternal ecclesiastic legislation, have increased our assurance of ultimate success. But we knew not that more was behind, and we can only say with Wallenstein:—

"That were no strife where strength contends with strength;
It is not strength I fear—I fear no foe
Whom with my bodily eye I see and scan;
Who brave himself, inflames my courage too—
It is an unseen enemy I dread."

The unseen has, however, at length come forth, his plans have been disclosed, and (whether according to his intention or not we cannot say) divulged to the public. The *Manchester Examiner* of a recent date contains the prospectus of a "New scheme for maintaining the Union of Church and State," the details of which are gathered from a circular issued by a "Provisional Committee," which includes in its numbers "the names of several distinguished members of the Legislature." The proposals are not altogether novel in themselves, but the methods of realising them are certainly remarkable, and the great significance lies in the origin of the proposals, and in the distinguished sanction which they can henceforth claim. The circular is signed by "William Stanyer, Hon. Secretary," a clerical gentleman (we believe) to whose fertile brain "the National Education Union" owes its birth. Encouraged, probably, by the temporary success of that Society—a success which is largely due to the recreancy of many so-called Liberals to their liberal principles, and which will be unable to sustain itself in a healthier political atmosphere—encouraged by this success, Mr. Stanyer has set his heart on still greater measures, and putting forth bolder ventures.

The Committee begins by a declaration that "the safeguards for a continued national recognition of Christianity are enlarged, strengthened, and secured by well-devised measures of reform within the Church." We are not, however, told what is meant by "a national recognition of Christianity," though we must suppose it to be "the union of Church and State." Are we to understand, then, that our nation will be given over to spiritual ignorance and destitution, to infidelity and superstition, if that union be dissolved? Is there no means of the nation showing its fidelity to God but this? Are the Americans a Christless people? And after all the centuries of Christian teaching and experience to which we have been accustomed in England, is there not in "the Church" loyalty and zeal sufficient to maintain Christian institutions and bear witness for the King of Truth? A merely official recognition of Christianity is a poor compensation for the injustice and inequality which it involves, and is by no means indispensable to the Church's life and power. We hold, on the contrary, that it is hurtful to both.

We do not deny that "well devised measures of Church Reform" will ward off some of the side attacks of the Liberation Society, but

that is the utmost they can accomplish. They leave untouched the great principle of religious equality on which the Society is based, and if such reforms were as effectually carried out as their advocates can desire, the sectarian character of the Established Church would be unaltered—it would include, not the nation, but only a fraction of the nation, and national property would be employed in the service of a party. Apart from that, however, it must be remembered that these reforms were not thought of until it was seen that “the Church was in danger.” They have been suggested by the exigencies of defence rather than by the free and generous instincts of Christian activity. Moreover, is “the Church” so thoroughly united in itself as to be agreed upon these reforms? Will all parties consent to them? And will Parliament carry out the wishes of those who urge them?

Two measures of reform are, we are told, urgently demanded, viz., (1) The abolition of the traffic in Church livings; and (2) Parishioners to have the inalienable right of presentation. Exactly so. These matters have often been referred to as indicating “weak points” in the Church, and as causing notorious scandals. Mr. Bright laid his hand upon them in his recent speech at Birmingham, and met with unmeasured abuse and calumny in consequence. But this provisional Committee apparently subscribes to his trenchant indictment and allows that matters cannot remain as they are.

The main provisions upon which these measures of reform are based are the following:—I. A Board of Commissioners in each diocese, consisting of twenty-five members, the bishop being *ex officio* chairman. Twelve clerical commissioners are to be chosen at a synod of all the clergy in the diocese, and twelve lay commissioners at a conference of all the parishioners and wardens. This body is to transact the general executive work of the diocese as regards the temporalities of the Church; it is to appoint three trustees for Church property in each parish, but is to have no jurisdiction whatsoever in matters of doctrine. Doctrinal matters are wisely eschewed. Law courts are supreme there; and Mr. Stanyer probably sees no hope of reducing the prevailing confusion to order. The gravest abuses on this head must remain in *statu quo*. II. There is further to be a “Patronage Committee for each parish” of nine members, viz., the Bishop of the diocese as chairman, three members to be chosen by the *communicants* of the parish, the two churchwardens, and the three trustees nominated by the Diocesan Commissioners; and “upon the first vacancy of a living, the perpetual right of presentation shall fall to the respective parish Patronage Committee.” III. The third provision has reference to the payment of indemnity, *i.e.*, for the transfer of patronage from its present holders to the body to be created. It seems to be taken for granted that the patrons of Church livings are so loyal to the Church, and so disinterested in their motives, and that they will, moreover, have such thorough confidence in the parochial committees who are to supplant them, that they will gladly sacrifice themselves; or, if they are reluctant to do so, there is “the wisdom

of Parliament" to appeal to, for, of course, the patrons are simply trustees (so the basis of this programme implies) of national or parochial property, and bound to exercise their trust in the interests of the parishioners. We Liberationists have been somewhat vigorously reproached for proceeding on this assumption; but, after all, we find ourselves in honourable company. Sanction is given to our position even by the advocates of well-devised schemes of Church reform, who base their arguments, moreover, on the report of a Select Committee of the House of Lords. If the *parishioners* have the inalienable right of Church patronage, it can only be because they have the right to control the administration of "Church property." The property is, in other words, the parishioners', and they, *as a body*, have the power to say how it shall be used. It cannot fairly be appropriated by a section of them. It cannot be rightly used by one-half in a manner that the other half deems hurtful and unjust. Possibly it will be contended that this property must be used for the specific purposes for which it was given. But if so, the argument will certainly tell against its present administrators. We do not concede that it was given under the circumstances they frequently allege; but suppose we accept the position of the Bishop of Manchester, who said, at the re-opening of a church in his diocese a few weeks ago, that the Church of England was now maintained by endowments given ten or eleven centuries ago. Are these used for the specific purposes for which they were given?

To pass that by, however. "Every patron who *may feel justified in receiving it*" is to be compensated by "such an equitable sum as will represent the value of the advowson." This sum is to be secured by a first charge upon the income of the living, although it is anticipated that "the zeal and loyalty of the many sons and daughters of the Church" will obviate the imposition of any burden upon the living for its enfranchisement. The money due to private patrons, but refused by them, is to be paid over to the Diocesan Commissioners, the purchase-money of all livings in public patronage going to the same destination, to form a common fund for Church purposes. Nay, more than this: these Commissioners are to have handed over to them "the excess income of every benefice above the value of £500 per annum"! How gladly our rich and powerful rectors and vicars will welcome this idea! Their maximum salary £500 per annum! Whether the signs of their willingness to make the surrender are such as to encourage the hope, that with all their political influence they will gratefully accept it, we must leave Mr. Stanyer and our readers to judge. Out of the fund thus created the minimum income of all incumbents is to be £300 per annum. The minimum incomes of curates are to be as follows:—Curates of three years' standing, £150; above three years' and under seven, £200; above seven, £250. And to show that this is no chimerical scheme, it is added in words which certainly deserve remembrance—"It has been estimated that the Board of Diocesan Commissioners will ultimately have more than

sufficient funds for these purposes." We have not, however, reached the end of the matter yet. Provision IV. relates to bishops, canons, and other officials. Canons are to undertake, in addition to cathedral duty, "the superintendence of church education, home missions, preparation of candidates for the ministry, the official work of the Diocesan Commissioners, and the duties of Diocesan Secretary to the Bishop." They are also to be prohibited from holding a benefice or having charge of a parish. Neither are the bishops to come off "scot-free." On the next avoidance of a bishopric, "one-third of the income of the See shall be paid to the common fund of the Diocesan Commissioners" for the purposes aforementioned, &c. The Episcopate may, moreover, be extended without reducing the income of any bishop below £3,000 per annum. And if any bishop desires the services of a lay secretary, he must pay for him out of the revenues of his See; and "all the oppressive fees hitherto levied upon the clergy and parishes by bishops' secretaries, registrars, chancellors, or others, shall be abolished," the only compensation offered to the poor bishops being that their law expenses shall be paid for them—an offer that might develop a litigious disposition, even to the profoundest satisfaction of the law courts themselves!

The remaining provision in Mr. Stanyer's programme has reference to limitation of age and service in respect to benefices. No clergyman is to be appointed to any living unless he has served as curate for five years; nor shall any clergyman be appointed to a benefice who is over seventy years of age.

Such is an outline of the "well devised" scheme of Church Reform set forth under the auspices of the master-spirit of the National Education Union. Into the merits and defects of the scheme we cannot minutely enter, but it is certainly a noteworthy "sign of the times," and as such we have deemed it wise to call the attention of our readers to it at the earliest opportunity. It is one, among many indications, of the way in which our Episcopalian friends are bestirring themselves, and of the ground the majority of them will take in the future developments of the Church and State controversy. That a certain measure of importance attaches to the scheme may, we suppose, be inferred from the fact that the "Provisional Committee" has already secured the adherence of "several distinguished members of the Legislature," and still more from the fact that the prime mover in the matter is a champion of tried skill and high renown. He comes to his task with the laurels still fresh on his brow, and flushed with the joy of conquest. The task itself is doubtless of a more gigantic and formidable nature, nor are the ranks of his foemen so divided in relation to it as they unfortunately were in relation to the subject on which they have for a time, but only for a time, been defeated. The discussions in which we have been engaged for the last six or seven years have done much to enlighten the country, and we unhesitatingly avow our conviction that such a scheme as Mr. Stanyer here sends forth *never can be carried*. That it will meet with extensive and

"distinguished" support both from politicians and ecclesiastics, we do not doubt. But to expect the whole bench of bishops and the great bulk of "over-paid" incumbents to sanction it, except under the pressure of a stern necessity, is absurd. And even if it were carried into effect, other and graver matters would need reformation—matters about which the opinions of clergy and laity are hopelessly divided, and which could not be brought before Parliament or made the subject of legislation without stirring up a fiery contention which many years could not allay. Mr. Stanyer and his coadjutors overlook entirely the antagonistic forces which are at work in the Church of England, and which, aided by inevitable political events, must sooner or later lead to a disruption. These gentlemen do not, we suppose, deem it worth their while to take the Liberationists into account. They have no desire to confer with them, possibly because we cannot claim the honours and privileges of parishioners and citizens. Our opinions on Church Reform and the preservation of the Union of Church and State are unworthy of notice. Be it so. The fact will not greatly trouble us. Our course is marked out. We are in possession of a principle which we are determined to have embodied in the legislation of our country, and for the realisation of which we shall not cease to labour. It is a principle of truth and justice, its application will be as beneficial to the entire nation as to any single class, it has already received the sanction of the Parliament, and it demands, not the reform of the Church of England merely, but the severance of its connection with the State. Reforms are assuredly necessary, but Mr. Stanyer and his distinguished associates will also have to consider "What next?"

S.

Salvation, not mere Safety.

PERSONS are to be met with who, while professing to take their creed from the New Testament, seem to think of salvation under the simple conception of safety. "The plan of salvation," they tell you, "is the simplest and easiest thing in the world; you have only to believe in Christ, then you are safe, and there is nothing more to do but to go out and tell others only to believe." Why, this is enough to kindle the scorn of an angel! Safe; is that all you have been pardoned for? Believe and be safe; is that all you have to say to sinners? Do you degrade the glorious gospel into a mere proclamation of impunity? A *gospel* that makes unchanged sinners safe is no more conceivable than a *heaven* where unchanged sinners are safe; such a gospel would be a curse: such a heaven would be

a hell. Yet some nominally religious people, who would not confess to holding this theory, act as if they did. According to their own fancy, as if they stepped into something only external, they take their place in Christ, and then, charmed by the assurance of safety, sink into a trance of sweet content. Like a man taking his passage in a steamer, then, assured that all is right, going down to his berth, to sleep all the way between England and France, even so does the spiritual voyager use his religion as an opiate, and try to sleep all the way to heaven. No real Christian could do this; but occasionally even a real Christian may sink into a mood of selfish indolence, and so, before he is aware, get to care more for safety than for holiness. If so, he will lose the peaceful hours he once enjoyed, not to have the like again until he is brought once more into true sympathy with his Saviour. Jesus Christ came to save sinners, by making them both safe and sound; and we can have no heart's ease until we are as concerned to be sound as to be safe. Christ makes us safe that He may give us eternal holiness. Holiness is the health of the soul. Health is the highest life—so much sickness, so much death, so much soundness, so much life. Not safety, but *life* is the real salvation, and the safety is only worth having for the sake of the life everlasting that follows. But although we enter into the state of safety by faith that, once for all, passively receives Christ, and simply rests on His finished work for our justification, we can only continue to have the life that follows, and that Christ gives through the continuous influence of the Holy Ghost;—by faith that is constant, resolute, and energetic in its exercise. We are renewed every day—by faith every day. We must, through our conscious union with Christ, continue to use and exercise the life that He continually gives. Until we die we must use, without ceasing, faith, hope, charity, with every other grace and faculty of the new life; for all life grows and strengthens by exercise; but sickens and dwindles from disuse. Give way to indolence, care only to feel that you are safe, grow lax in the efforts and prayer by which you are “exercised into godliness,” and your life will be dull and slow. With the loss of spiritual power and sensitiveness, you will lose “the joy of living,” and you must retrace your steps before God will restore you “blessedness.”

C. STANFORD.

The Fac-simile of the First Edition of *Pilgrim's Progress*.

THE publication by Mr. Elliot Stock of the first edition of the *Pilgrim's Progress* in *fac-simile* is a fact of considerable interest in the literary world, and particularly so to those who like our readers have more than a common appreciation of the writings of the great allegorist. *Nathanael Ponder*, of the *Peacock*, in the *Poultry*, does not appear to have been by any means the most popular of the publishers of London in the seventeenth century. We have on our own book-shelves, volumes bearing the imprints of nearly a hundred theological booksellers who carried on business in the city during the memorable period between 1599 and 1700—*Christopher Meredith*, at the *Crane*; *Robert Dolman*, and after him *Samuel Gellibrand*, at the *Brasen Serpent*; *Philemon Stephens*, at the *Golden Lion*, and *Jonathan Robinson*, his successor, all in *St. Paul's Churchyard*; with *Brabazon Aylmer*, at the *Three Pigeons, Cornhill*; and *Thomas Parkhurst*, at the *Bible and Three Crowns, Cheapside*; all of them seem to have been more extensively patronised by the Puritan authors than *Nathanael Ponder*, whose privilege it was to be the first of the long train of bibliopoles who have multiplied the editions of the imperishable dream. *Ponder*, also published sixteen stanzas of Bunyan's, entitled, *A Caution to Stir up Watch against Sin*, a copy of which was sold with the *Stowe* treasures about thirty years since, bearing the curious inscription, "Bought by Narcissus Luttrell for one penny, 8th April, 1684." *A Treatise on the Fear of God*; *Questions about the Nature of the Seventh-day Sabbath*; *The Water of Life*; and *One Thing is Needful*, complete the list of *Ponder's* editions of Bunyan's works.

The first edition of "The Holy War" bears the imprint of *Dorman Newman at the King's Arms in the Poultry, and Benj. Alsop at the Angel and Bible, Poultry*, 1682. The first in order of Bunyan's books which can be certainly traced by the imprint is *Grace Abounding to the Chief of Sinners*. London: *George Larkin*, 1666. By a singular oversight in the second vol. of Mr. Offor's valuable collection of Bunyan's works, at page 215, *The Pharisee and Publican* is said to have been published in 1635, *i.e.*, when Bunyan was seven years old. A disastrous fire at Messrs. Sotheby's, some years since, involved the destruction of Mr. Offor's valuable library, containing many early editions of the writings of the glorious dreamer. Mr. Offor tells

* The *Pilgrim's Progress* as originally published by John Bunyan; being a Fac-simile Reproduction of the First Edition. London: Elliot Stock, 62, Paternoster Row, 1875.

us that the first edition of the Pilgrim was originally sold for a shilling, though how he ascertained the fact he does not inform his readers. What sum Mr. Holford's unique specimen would now realize at a sale by auction it is quite impossible to say. Its reproduction by Mr. Stock is a great boon, as we have the work just as it left the great artificer's hand, and are enabled to deduce from it not merely sentimental but practical conclusions. From this volume, compared with others of the period, we gather that many of the



criticisms upon Bunyan's orthography are made without due regard to the curiously unsettled canon of spelling in the seventeenth century. *Travail* and *travel* are continually interchanged by the most eminent of the Puritan divines. They would not, however, have allowed *drownded* and some other solecisms which Bunyan has, and the use of which we attribute, not to his ignorance, but to his desire to ingratiate the multitude by conformity to their colloquialisms. All who have much to do with press-work know that the compositor and reader of the printing-office have usually far more responsibility for the spelling than the author of a book. The only book in our own possession published by *Nathanael Ponder* near to the time of the appearance of the Pilgrim's

Progress is "*The Good of Early Obedience*," by Matthew Mead consisting of an enlargement of the two May-day sermons preached at Stepney by the learned author in 1681 and 1682. This bears Ponder's imprint for 1683, five years after the first issue of the Pilgrim's Progress. The type is almost identical with that used in the Allegory, although we miss the curious inverted old English *r*, which stands in the headline throughout Mr. Holford's book in the word "*Progress*," and which is common enough in black letter books of the previous century. Though there is a noticeable eccentricity

in Ponder's edition of Matthew Mead's book, for just as he uses the *æ* in *Progress* from a different fount to that used in *Pilgrim*, so the *æ* in *Mead* is in script form, thus, M *æ* AD, while that in MATTHEW is in Roman type. The complaints which we often read of bad type and wretched paper, as characterising the early editions of Bunyan's works, by no means apply to the interesting volume now before us. Nor are the illustrations, specimens of which we are permitted to reproduce on our pages such as would be considered of inferior character in 1678. They are



works of high art in comparison with those published in the following century, and well known to collectors as embellishing the London Bridge chap-books.

The suggestions that occasionally crop up to the effect that John Bunyan was not the author of the immortal Allegory are amongst the crudest and most unfounded of literary scepticisms. Scarcely less absurd are the hypotheses that Bunyan was indebted to some previous author for the groundwork of his unparalleled story. The pure fountain of sacred Scripture was the only spring from which he drew the refreshing draughts that both quench and quicken the thirst of him who reads. There is, however, well-grounded

suspicion that some of the treatises which have been attributed to Bunyan were the work of other hands.

Amongst others of the smaller works usually found in the collected Bunyan books, we are compelled to put a query against *Scriptural Poems*, printed for John Blare, at the Looking Glass, on London Bridge, 1701. For although it commended itself as genuine to the judgment of our late friend, Mr. Offer, we demur to his decision, and place it among the fabrications which were the subject of Ponder's *caveat*:—"This author having published many books which have gone off very well, there are certain ballad-sellers

about Newgate and on London Bridge who have put the two first letters of this author's name and his effigies to their rhymes and ridiculous books, suggesting to the world as if they were his. Now know that this author publisheth his name at large to all his books, and what you shall see otherwise he disowns." Thirteen years after Bunyan's death we fear that some of these unscrupulous ballad-mongers did not hesitate to place the author's entire name on some of their wares.

We hope to return to this subject in future pages of this *Magazine*.

Short Notes.

THE BURIAL BILL.—Mr. O. Morgan introduced his Burial Bill again into the House of Commons on Wednesday, the 21st April. The debate was characterized by a spirit of great moderation on the part of its supporters, while the languor of the opposition to it indicated the decay of prejudices. The speech of the evening was that of Mr. Bright, who, to borrow the emphatic language of the *Times*, "lifted the question completely above the level of a political or legal controversy, and placed it on the high ground of natural feeling and Christian charity. He spoke, not as a Dissenter, but as a man, and appealed not merely to the reason but to the hearts of his audience." A single example will show the high tone and the powerful eloquence which marked it: "If a member of my sect, or a Baptist, or Independent, or a Wesleyan, came to the graveyard, and if some God-fearing and good man there spoke some words of consolation, or on his knees offered up a prayer to God, is there one of you on this side or on that, or one of your clergymen, or any thoughtful and Christian man connected with your Church, who would dare in the sight of heaven to condemn it, or to interfere with it by force of law? Why, the proposition, as reduced to a simple case like that, is so monstrous and intolerable that I believe the time will come when men will never believe that such a thing could have been seriously discussed in the House of Commons." The most notable argument adduced against the Bill was that of Colonel Egerton Leigh, who said, "he could well conceive the confusion which would arise in a churchyard from a mob consisting of those who came to scoff, but did not remain to pray at the funeral of a Mormon elder, buried by elders and attended by

twenty or thirty women howling in consonance or dissonance." But the answer to this style of argument is simple and irrefragable. The freedom claimed by the Bill in England has long since been conceded to Ireland, and has been still longer enjoyed in Scotland, but no such indecent scene has ever been witnessed. The dread of a political and scandalous demonstration at the funeral of a deceased relative is altogether imaginative. The objections to the freedom which the Bill proposes do not come from the laity so much as from the clergy, and a stiff and starch clergyman would doubtless be as much shocked by the appearance of a Nonconformist minister conducting a service in the consecrated ground which he had been accustomed to consider his own exclusive possession, as the Pope has been overwhelmed by the sight of a Baptist chapel in the Holy City. The decision of the House was unexpected, and has given satisfaction to every liberal-minded man. It was well known that the whole weight of the Cabinet would be brought to bear against the Bill, and it was anticipated that in a House so radically Conservative, the majority against it would not fall short of a hundred, but in a full House of 482 members it did not exceed 14. This result may be taken as a proof of the growth of a spirit of liberality and charity in the Commons of England, and it gives us the assurance that the triumph of the principle embodied in the Bill is not only a mere question of time—the good sense which is the basis of the national character insures that in spite of ecclesiastical obstruction—but that the time is growing shorter and shorter.

THE CONVOCATION.—It will be remembered that during the last session Parliament established a new Ecclesiastical Court, with the view of abbreviating and cheapening the disposal of the questions which were tearing the Church of England to pieces. But the ancient rubrics which must form the basis of these decisions, were many of them antiquated and obsolete, and utterly unsuited to the circumstances of the nineteenth century, and there was, moreover, no church in which many of them were not habitually disused; but as none of them had been repealed, the new ecclesiastical judge would be under the necessity of enforcing them if an appeal were made to him. It was, therefore, determined to postpone the opening of the Court for six months, to enable the two Houses of Convocation to revise and amend them, and "letters of business" were granted by the Crown, to enable the Houses to accomplish this desirable object. Before they were prorogued last year they accordingly appointed two committees to report on the subject. Owing to the early occurrence of Easter, the sittings of Convocation did not commence this year before Tuesday, the 13th April. Two minor questions were treated of in the report of the Upper House, one to allow the parents of the infant to stand as sponsors, the other referring to a special service for the interment of children who happened to die without receiving the benefit of baptism; but the two questions of absorbing interest which engaged

the attention of the Houses related to the position of the celebrant at the Holy Communion—that is, whether it should be eastern or northern—and the vestments in which he should be apparelled when administering the sacrament. The earnestness with which the first question, more especially, was debated during the brief period allowed to the session seemed to show of what vital importance it was considered to the interests of religion in the Establishment. The Archbishop of Canterbury introduced the report of the committee of the Upper House, and stated that they had determined not to deal at all with the two rubrics of “grave importance,” and the question were summarily disposed of. The report of the Lower House stated that, with respect to the position of the celebrant, the rubric ought not lightly to be put aside, and that it could not even be disturbed at the present time without great peril to the Church; but it proposed to add an explanatory note to the rubric—first, declaring that the surplice with hood and stole or scarf was a sufficient vestment for the minister in celebrating the Holy Communion and in all ministrations, but giving him the option to use gown and hood in preaching; and, secondly, enacting that the other vestures named in the first prayer-book of Edward VI. should not be newly brought into use in any church other than in a cathedral or collegiate church without the consent of the Bishop. With regard to the eastern position, it has been the usage of clergymen of thorough loyalty to the English Church, and the northern position was quite consistent with the due recognition of the dignity and efficiency of the sacrament. But, bearing in mind that a time of feverish excitement was an exceedingly dangerous one for making changes in these rubrics, it proposed that they should not be interfered with; but it proposed to add a note sanctioning either position at the discretion of the minister, provided that, when so directed, he turn himself to the people; and further declaring that no sanction is intended to be given by this rubric to any doctrine other than is set forth elsewhere in the Prayer Book and Articles of the Church of England. The prevalent feeling in the Lower House on this subject may be gathered from the fact that, while Canon Gregory’s proposal that the diversity of usage as it regards the position of the celebrant be not interfered with was carried by 61 votes, the amendment that this House declines to sanction any diversity of usage regarding the position of the celebrant, pending the decision of the courts of law on the subject, there being three of these cases now before them, was supported only by 39. The High Church party has evidently a large majority over the Low Church in the Lower House of Convocation. Eventually the House, after many verbal alterations, resolved to adopt the following resolution:—“That this House, having regard to the fact of the existing widespread diversity of practice in reference to the position of the celebrant in the administration of the Holy Communion, is convinced that it will be most for the welfare of the Church that in cases where changes are made and disputes arise it be left to the Ordinary to determine which practice shall be adopted; and that by this declaration no sanction is

intended to be given to any doctrine other than that set forth in the Prayer Book and Articles of the Church of England ;" and the House then adjourned to the end of June.

Thus ended in four days this session of the Convocation. It received "letters of business" from the Crown to perform the important function of 'amending and modernizing the old and obsolete rubrics, and presenting them in a revised form to the Legislature to guide the new Ecclesiastical judge in his decisions, and to heal the distractions of the Church. It has separated without doing anything. The Upper House has determined not to deal with the rubrics. The Lower House has passed a resolution which is not of the least authority, and which, if it were of any force, leaves the cardinal question of the position undetermined. The new court is thus left without option but to enforce the entire body of antiquated rubrics with all their anomalies. The Convocation has indeed done worse than nothing ; for it has repeatedly declared during the course of the debates that in the present distracted condition of the Church, and during a period of feverish excitement any attempt to do anything would be most fatal to its interests, as if the ancient edifice were in so unsound a condition that the displacing of a single brick would bring the structure down to the ground. The question of the vestments and ornaments was scarcely touched upon ; the attention of the Convocation was absorbed in that of the position in which the celebrant should stand during the ministration of the sacrament, thus reminding us of the tenacity with which the Mahomedan clings to the practice of praying with his face to Mecca.

WE have it on very high authority that there are more churches in London with the altar facing the east than there are in Rome, and the Pope when celebrating the Holy Communion used a westward or northward position. The orientation of churches as of ministers is quite an English superstition.

BAPTIST PILGRIMAGE TO ROME.—Scarcely has the Pope recovered from the horror of seeing a Freemasons lodge established in Rome, than he is overwhelmed by a new scandal and a new profanation—the opening of a Baptist chapel in the Holy City, within the walls of which, five years ago, no service except the Romish was tolerated. The Baptist Mission was established in Rome soon after the temporal power of the Pope was extinguished, and he was confined to the Vatican and a garden, but was unable to obtain a suitable locality till Mr. Kempe of Rochdale purchased the house No. 35 in the Piazza San Lorenzo in Lucina and let it to the Mission at a nominal rent. On this spot a Baptist chapel has been erected capable of accommodating an audience of about 250. To assist at the opening of the chapel, eighty persons of the "Baptist persuasion," as the papers state, made their pilgrimage to Rome under the guidance of Messrs. Cook and Son,

and held the inauguration services on the 21st of March. The first service was, in Italian, and the sermon was preached by the pastor, the Rev. James Wall, after which addresses were given by three Italian gentlemen, one of whom was a member of the Chamber of Deputies, and also by the well-known Father Grassi; the communion was then administered. In the afternoon Dr. Underhill gave a discourse admirably suited to an occasion of such deep interest, in which he made a happy allusion to the residence and martyrdom of St. Paul, of whom it may not perhaps be presumptuous to say that he was one of the first Baptist missionaries in the Eternal City.

The English pilgrims visited the various memorials of antiquity, sacred and secular, with which Rome abounds; and, among other objects, the Santa Scala, believed by the Catholics to be the identical steps trodden by our Saviour in the Prætorium, although his prediction that there should not be left one stone on another was literally fulfilled. There they met with crowds of devotees ascending the staircase on their knees, to expiate the desecration of Rome by the erection of the chapel. As they gazed at the crowd, the Passionist fathers distributed among them a rude engraving with a double picture, the one representing the Virgin and child with this inscription, "Holy Mary, Empress of Grace, deliver Italy from the wilds of Protestantism;" and on the other, the head of our Saviour, traditionally said to have been painted by St. Luke, and over it, "Saviour of the world save us, and dissipate the councils of the impious." This visit to Rome has excited great interest in England, and has elicited articles in the leading journal, the *Daily News*, and the most influential of the provincial papers, which breathe a spirit of great friendliness, totally devoid of sectarianism. But the Churchmen of the Ritualistic school are more frantic in their anathemas than even the organs of the Papacy. One of them describes the event in such choice language as this:—"Protestantism is introducing its gospel, that is, secticism, into Rome with increasing vigour. The latest introduction is a Baptist Conventicle. The city where St. Paul once preached the good news is to be defiled with the cruel and impious announcement that the Saviour will not receive infants, and that for the most helpless of God's creatures there is no remedy for the curse of the fall. What have the priests been doing in Rome, through so many years of undisturbed possession, that God has at last visited it with such a plague." The *Manchester Examiner* says, "They"—the pilgrims—"have discovered an ancient baptistry, large enough to admit of the practice which they believe to be of primitive authority, and they will no doubt return with the conviction that their brethren in the faith had possession of the Capital of the Cæsars long before the Popes figured on the page of history." Most certainly, and long after also. They cannot have failed to notice in Rome a large octagonal baptistry for the immersion of the candidate. The magnificent baptisteries of Florence and Pisa, and in other Italian cities, give irrefragable evidence of the same practice, and prove that immersion is more ancient than sprinkling, and that the Ethiopian

eunuch was not the last who was "well and warily dipped," as the Church Service has it. It is to be hoped that the friends who have now returned from Rome will persuade the Denomination to vindicate the antiquity of its distinctive rite by adopting the old octagonal form of the baptistery.

THE FAMINE IN INDIA.—The Government of India have just published their final report of the famine of last year in Bengal and Behar, and we are enabled to form an estimate of the extent of the calamity by the magnitude of the efforts made to relieve it. As soon as the approach of the visitation became unequivocal the Governor-General girded up his loins to meet it, and instead of spending the summer and autumn, as usual, in the bracing climate of Simlah resolved to remain in Bengal to superintend operations. All the energies of Government were brought to invigorate this campaign against starvation. Every department of Government, civil and military, was called upon to strengthen the staff of officers in the districts. The Lieutenant-Governor, first Sir George Campbell and then Sir Richard Temple, was perpetually traversing the distressed districts, animating by his presence, and invigorating by his paramount authority, the efforts made to meet the crisis. Daily reports were made to Lord Northbrook, and every deficiency in the arrangements was promptly supplied. Temporary railways into the interior were laid with unexampled rapidity. Grain was imported by Government from the Punjab in the north, and Burmah in the south, where the harvests of the preceding year had been exceptionally abundant, the rate of conveyance by rail was lowered at the expense of Government to the extent of nearly half a million; and the native merchants were thus prompted to pour their stores into the famine-stricken districts. Public works were opened to afford employment to the starving, and to avoid giving any encouragement to pauperism. The quantity of grain purchased by Government amounted to 750,000 tons, and this supply constrained the native merchants to sell their stocks at a reasonable rate. Lord Salisbury felt it to be his imperative duty to save the starving multitudes at all costs, and Lord Northbrook was instructed, in making his arrangements, to consider the expenditure a secondary consideration. He felt that it was impossible to forecast the contingencies which might arise, or the character of the winter harvest, and determined that there should be an excess of supply rather than a deficiency; and it was according found after the relief operations were completed that there was a surplus of 100,000 tons. The voice of history will doubtless condone this transgression, whatever the present generation may say. The cost to Government of these operations has been £6,500,000, which, after all, is no very extravagant sum to be added, for the benevolent object of saving life to a debt of a hundred millions which has been incurred in the operations of war.

The circumstances connected with the late famine suggest considerations of no little importance. There are periodical famines on the continent of India of greater or less pressure, and it has been asserted by one school of political economists that the only mode of preventing them is to cover the country with a network of canals. The expense of such a system would throw the finances of India into a state of bankruptcy. But the operations connected with the famine have established the fact that the most effectual remedy for famines is the multiplication of railways. Before the occurrence of the famine the railway which traverses the Gangetic valley for 1,200 miles was happily completed, and it was employed night and day in bringing down grain from the Punjab in the north, and upwards from the port of Calcutta to the distressed districts. There never has been such a strain on the powers of a railway, except, perhaps, during the campaign of Sedan, but it was fully equal to the emergency, and the officers of Government have received the well-merited thanks of Government for their extraordinary exertions. But for the assistance of the rail all the resources of the Indian treasury and all the labours of Government would have been ineffectual to save several hundred thousand lives. If there had been the same facilities for the conveyance of food grains into Orissa when it was visited with the calamity of a famine in 1866 we should not have had to deplore the loss of three quarters of a million of lives, whereas in Bengal the whole number of authentic casualties from starvation during the last year's famine did not exceed twenty-two. Sufficient food is raised every year on the continent of India within the circle of the British dominions, to supply the wants of the entire population. When there is a failure of the crops in one district there is sure to be a surplus in another, and what is required on the occurrence of a famine is simply the means of rapid and cheap communication. This fact has been fully established by the operations of the last year, and the Government, instead of multiplying canals, is now bent on the construction of provincial railways in various directions which will at no distant period extend over 10,000 miles of rail. Indeed it may be said that the quantity of food raised in the four quarters of the globe is always sufficient to supply the wants of all the inhabitants, and that nothing is wanting to prevent starvation, but the means of communication which is now supplied to an increasing extent by electricity and steam.

Reviews.

THE UNCHANGING SAVIOUR, AND OTHER SERMONS. By the late Charles Vince, of Birmingham. London: Hodder and Stoughton. 1875.

A VOLUME of sermons by Mr. Vince would have given us unalloyed pleasure, but for the fact indicated by one little word on the title-page, the "late" Charles Vince. How difficult it is to realize that on earth "we shall see his face no more," and how sorely many of us will miss him. It is but two years since, as mission preacher, he delivered, at Bloomsbury Chapel, one of the sermons contained in this volume, and he then seemed in the fulness of his power, and probably never spoke with greater pathos and effect than he did on that occasion. Those who heard that sermon will remember it to their dying day. To know Mr. Vince, was to revere and love him. A wiser man we have rarely met, a gentler, truer-hearted, more sympathetic man never. His manly common sense, his broad and many-sided knowledge of human life, his genial disposition, "the mildness and sweet reasonableness" of his character made a lasting impression on all who came in contact with him, and only they who live in Birmingham know how much he is missed in the life of that great town. As a preacher, he had a place in the first rank, not indeed for originality of thought or remoteness of research, but for power to set every subject with which he dealt in a clear and memorable light, to make it glow with the warmth of human passion, to use it as a vehicle of solid instruction and lofty spiritual stimulus. He had the intuition of a seer rather than the argumentative force of a reasoner, and the truths which lay open to his vision he used as instruments for the formation in men of a Christlike character rather than as a theme of intellectual delectation. His sermons were always interesting, and, probably, no man has ever seen and shown more fully than he; the vast treasures of spiritual wealth enshrined in the historical books of Scripture. Mr. Spurgeon spoke of him, some years ago, as "a prince of illustrators," and the accuracy of the description was at once and universally recognized, and Mr. Dale, who knew him so intimately, and loved him so dearly, has shown how truly he realized the ideal of "a good minister of Jesus Christ."

The present volume appears under great disadvantages, as only a few of the sermons were revised by Mr. Vince, or left in a state in which he would himself have published them. It is impossible, by any selection of MSS., to convey an adequate idea of a ministry like his. The preacher was in every way greater than his sermons. But, at the same time, we are glad to have this memorial of his work. All the elements of our dear friends character are seen in it, and it will enable even those who did not personally know him to account for his vast influence both in Birmingham and throughout the country, and the stronghold which he had upon all classes of the community. The sermons on "The Unchanging Saviour," "God's Knowledge," the "True Test of Success," "The Disappointments of Life," and "God's Expulsion of Evil," are among the best, and we cannot read them without feeling their suggestive, strengthening, and enabling power. Mr. Vince was so widely known and beloved, that to commend his sermons seems almost an impertinence. But our testimony is borne in sincere and grateful appreciation of his great worth, and we can but express our hope that the volume will have a circulation commensurate with that worth.

THE EXPOSITOR. Edited by the Rev. Samuel Cox. Nos. II. and III. London: Hodder and Stoughton.

WE have already noticed the first number of the *Expositor* in terms of commendation, and are glad to find that the subsequent parts fully sustain the high

character which we ventured to ascribe to the work. Mr. Cox's own contributions are always subtle, ingenious, and suggestive. His papers on "The Ploughman and the Thresher," and from "Starlight to Sunlight," amply sustain his reputation as one of the ablest living expositors of Scripture. The latter of the two shows a remarkable freshness, both in conception and style. It is an exposition of 2 Peter i. 16-20, in which Mr. Cox contends that the apostle "aims to set forth four divers manners in which, at sundry times, the truth of God, or some faint preparatory adumbrations of that truth have been presented to the minds of men; first the *mythical* mode; then the *miraculous*; then the *prophetic*; and last of all the *spiritual* mode. While setting forth these modes of revelation, he also compares them one with another and estimates their several values, hinting that they are the successive steps of a single divine process, and that this process culminates in the inward revelation of Christ to the inward heart. Roughly put—put in the terms of a metaphor which the apostle himself employs, but does not carry through—we may say that the value of the *mythical* mode is as *star-light*; that of the *miraculous* mode as *meteor-light*; that of the *prophetic* mode as *lamp-light*, and that of the *spiritual* mode as *sun-light*." Dr. Monson's notes on Hebrews i. are good, but they would be improved if they were pruned of some of the references to the German commentators, in which they almost literally "bristle." Dr. Marcus Dods' essays on "St. Paul on going to Law," and "St. Paul on Marriage," are in every way admirable, as in most respects are those of Carpus on "The Sermon on the Mount." The paper by Canon Westcott (read at the Church Congress at Brighton in October last) is itself worth the price of the number in which it appears. The more we study the Canon's writings, the more deeply are we impressed with a sense of their exceptional worth. Their candour, their thoroughness, their patient attention to the minutest details are above all praise. This paper on "Critical Scepticism" is exceedingly able, especially in its vindication of the Johannine authorship of the fourth Gospel. If the expositor maintains the high standard which it has already reached, its success is assured, and it will occupy a place in which it need fear no rival.

DAVID, KING OF ISRAEL, HIS LIFE AND ITS LESSONS. By the Rev. W. M. Taylor, D.D., Minister of the Broadway Tabernacle, New York City. London: Sampson Low, Marston, Low, and Searle, 188, Fleet-street. 1875.

BY many of our readers, Mr. Taylor will be remembered as the able and accomplished minister of the United Presbyterian Church at Bootle, near Liverpool. Two or three years ago he accepted an invitation to the pastorate of the Broadway Tabernacle, New York, and he has already established his position as one of the most influential preachers of that great city. This work will amply sustain his reputation. It is a capital example of expository preaching, and goes far to account for the strong and powerful hold its author exercises on the minds of thoughtful men. The discourses throughout are wise and scholarly, embodying the results of patient and extensive research, earnest independent thought, and profound spiritual feeling. Mr. Taylor is perfectly familiar with all the great writers on the life and times of David, and this familiarity has stimulated and guided his own thought, and rendered his work in every sense abreast of the literature of the age. The subject, he tells us, has long had a fascination for him, and this is very evident from the ease and grace with which he discusses even its minutest details and its most recondite features. All the incidents of David's eventful life, all the aspects of his marvellous and complex character—his greatness and his folly, his successes and his failures, his glory and his shame are vividly portrayed, and the varied lessons indicated with fidelity and force. The manner in which the Psalms have been interwoven with the history deserves especial notice, as the chequered story of David's life thereby receives a great accession of light and its interest is greatly deepened. We repeat our conviction that if the pulpit is to retain its power over intelligent

men, if our churches are to be pure and vigorous in their life, if rationalistic criticisms is to be disarmed of its force, we must have more preaching of this expository class. Dr. Taylor is a man who unites in the happiest manner vigorous and scholarly instruction, with an earnest evangelical faith and fervours of spiritual feeling. His book has therefore our heartiest good wishes.

THE MORNING OF LIFE: A Treasury of Counsel, Information, and Entertainment for Young People. No. 1, January, 1875. Sunday School Union, 56, Old Bailey. Price One Penny.

KIND WORDS: A Magazine for Young People. 56, Old Bailey.

THE SUNDAY SCHOOL TEACHER. No. , New Series, January, 1875. Sunday School Union, 56, Old Bailey.

The first of these three periodicals is the first number of a new magazine for the young. The programme with which it starts, and this specimen number, promises a very useful publication, in which the grave and the gay will be judiciously mingled. *Kind Words* and the *Sunday School Teacher* are greatly improved since we last saw them. This notice is very late, but the three magazines did not reach us till nearly the end of March.

THE NEW EVANGELISTS, MOODY AND SANKEY. London: Ward, Lock, & Tyler, Paternoster Row. Price One Shilling.

As might be expected, the great popularity of our now celebrated American visitors has called forth a good many publications respecting them of a biographical kind. The one before us is, in all respects, the best we have seen.

SHOWERS OF BLESSING: A BOOK FOR THE TIMES. By W. Landels, D.D. London: Nisbet & Co., 21, Berners-street.

The subject of revivals is discussed in a concise, practical, and impressive manner by our friend in this seasonable little book. The subject is one with which Dr. Landels has long been familiar, and, in our opinion, he has never written more effectively or usefully than in this instance.

PRAYER: ITS REASONABLENESS AND EFFICACY. By Newman Hall, LL.B. London: Hamilton, Adams, and Co., 32, Paternoster Row. Price Fourpence.

If any of our readers have been troubled in mind by the philosophers and their objections to prayer, by all means let them resort to this little book. Mr. Hall could not have rendered better service to the Church of Christ than he has done by its publication. We hope soon to hear of its being circulated by myriads of copies.

THE PICTORIAL WORLD. AN ILLUSTRATED WEEKLY NEWSPAPER. Price Threepence. London: 63, Fleet Street.

PUBLISHED at half the cost of the high-priced illustrated papers, the enterprising conductors of this journal, not only continue to make it half as good as they, but often a half better. Many of the engravings are as vigorous in style, and as carefully executed, as anything published by the older papers. The letterpress is always amusing and full of useful information. The staff of writers employed includes some well-known experts.

Intelligence.

RECENT DEATHS.

DR. ROBERT K. BREWER.

Dr. Brewer was born at Norwich on April 23, 1813. He was the youngest of a highly-gifted family of four sons, all of whom have distinguished themselves in the literary world. In early life he devoted himself to the study of music, and entered at the Royal Academy of Music, where he obtained two gold medals; he was an intimate friend and associate of the late Sir Sterndale Bennett. At the age of twenty-one a serious illness brought him home, and a new era in his life commenced; the affliction was sanctified to him under the ministry, and especially the prayers of Dr. Brock. He gave himself to the Saviour, and was baptized on the 3rd of December, 1834, at St. Mary's Chapel, Norwich. In the year 1837 he felt an earnest desire to work for Christ, and talked to the late Dr. Binney in reference to it, who said, "Well, sir, we want young men of your education and talent; but you must count the cost." Soon after, he entered Stepney College, and was beloved by his tutors and fellow-students for his devoted life. Many of his fellow-students have referred to his walk with God. In 1841 he commenced his pastorate at Coleford, and after two years accepted an invitation from the church at Brighton, where he remained until September, 1846. In 1847 he removed to Leeds, where he laboured successively in South-parade and Great George-street Chapels. Not feeling able to sustain the work of the ministry and the demands of his large family without more support than the church was able to provide, he was compelled to retire from his much loved work to devote himself exclusively to his school at Boston Spa. But how he felt the change no one but himself knew, his heart being devoted to the work of the ministry. In 1873 God permitted him to resume his ministry, and in April of that year he accepted a call from the church at Shacklewell. He was brought to London, as he said, "not in his way, but in God's way," and he entered upon his Master's work with all his heart and soul. For some months he has been engaged in giving lectures at the East-end College to the students preparing for missionary labours, and gained their esteem and love. The summons came just after he had finished his Sabbath's work on March 21, his texts on that day being, "As Moses lifted up the serpent," &c., and in the evening, "Is thy heart right?" He had no appearance of weariness or exhaustion, but seemed to gather strength to deliver his Master's message, dwelling much in the evening on the joys of heaven. On reaching home, feeling very tired, he went straight to bed, and about midnight the pains which proved to be mortal commenced, upon which he remarked, "Oh, for a long, long rest!" The pain increasing, he begged his family to pray for patience, and said, "Not a single shaft can hit till the God of love sees fit." He afterwards repeated the hymn, "Jesus, Thy blood and righteousness," &c. His relatives will never forget the emphasis with which he repeated the verse: "*Bold shall I stand in that great day, For who ought to my charge shall lay!*" He prayed for all his absent children by name. In moments of consciousness he was firm on the Rock of Ages, and during his delirium he was continually preaching and addressing the students, and solemn utterances came from his dying lips. On the Friday afternoon he said he had seen glorious visions, but could not tell what they were. A brother minister coming to see him, he implored him to urge upon all that "*now is the accepted time—now is the day of salvation.*" He often said, "I could not bear it, but underneath are the everlasting arms." The day before his death he said he saw a ladder with ascending angels; his face brightened while he gazed, and then he pointed to a text only seen to his awakened vision. He said it had three meanings. Tears streamed down his eyes as he looked. We asked him

if he remembered it was Good Friday. He said, "Yes, a memorable day; how glorious to die on the day on which my Lord suffered!" About nine in the evening he said he wanted rest, and asked those by his bedside to sing "Sweet rest in heaven," in which he tried to join. These were his last conscious words. Then came the sleep of death, and after a few hours his spirit left his body without a sigh or struggle.

MR. W. HAINWORTH, HITCHIN.

Mr. Hainworth was born in the year 1792, and spent most of his childhood and youth in Devonshire. He was mercifully preserved from the degrading influences of vice, was a moral and upright youth, fond of poetry and other light literature, addicted to fishing and other country sports. But he was living without God, a mere formalist in religion. As he says, "I had learned my prayers, as I had learned my alphabet, and uttered them with about an equal share of devotion." In company with his parents he was wont to attend the Established Church; and it seems he was somewhat aroused to religious earnestness by the flippant way in which the clergyman treated the question of his preparation for the Episcopal rite of confirmation. He was led to feel that the matter of personal religion demanded more serious thought. But he was further impressed by the death of a younger brother, which event greatly distressed his parents, and, indirectly, led to his coming to Hitchin, now about 21 years of age. In relation to this period, he says, "I was fond of my own righteousness, and had no dread of future punishment; being unconscious of any crime, I did not think I deserved it." In Hitchin he began to attend the ministry of Mr. Sloper, at the Independent Chapel, under which he was gradually led to see the depravity of his heart, his inability to atone for his transgressions or vanquish sin, and his exposure to Divine wrath. After some spiritual conflict he was enabled to see and to acquiesce in God's way of saving sinners, through faith which is in Christ Jesus; and he obtained a good hope through grace, which he never altogether lost. He soon removed on account of business to Ongar, and subsequently to Malden; but he returned to Hitchin about 1822. For some time he attended the services conducted by the President and Students of the College in Wymondley; but on his marriage, in 1827, he became a regular worshipper with this Church. Yet, though a truly pious man he was very different from the humble mellow Christian we have known of late years. Self-reliant, of an imperious temper, and iron will, there was much for the spirit of God to do in him in order that "grace might reign," and that every thought might be brought into captivity to the obedience of Christ. Among the means employed to humble him, and to make him feel his dependence upon the divine blessing, were several incendiary fires on his farm in 1844. Mr. Broad, calling on him, asked in relation to these fires, "Well, Mr. Hainworth, shall I congratulate you, or shall I condole with you?" He might indeed have congratulated him, for those fires on his farm proved among the purifying fires to purge the dross from his heart. But not until the year 1866 did he make a personal profession of faith, by baptism and union with the Church, and from that time to his death he has been a most consistent, useful, and respected member. It was most refreshing to hear his prayers, most helpful to share his counsels. He was a tower of strength, and now that he has gone we know not where to look for his like again.

Mr. Hainworth was every way a remarkable man. He was blessed with a vigorous constitution and excellent health, which he cherished by constant early rising and other healthful habits. He was endowed with a mind of rare calibre, a retentive memory, a judgment that seldom erred, a courage that dared to brave all the consequences of his convictions, and a felicitous power of expressing his thoughts both by voice and pen, which gave ready currency to his opinions. He was diligent in his business; "whatsoever his hand found to do he did it with his might;" and, like Hezekiah, "in every work that he began in the service of the house of God, he did it with all his heart and prospered." For

several years he taught regularly in the Sunday School, and, until increasing infirmities prevented, he took an active interest in various religious and philanthropic societies, and in the great social questions that affect the well-being of our race, including all the leading topics of local and imperial politics. He was an uncompromising Nonconformist, an earnest Baptist (on which subject he published a pamphlet), but withal a lover of all good men. Of his domestic excellences this is scarcely the time to speak. Suffice it to say that the memory of his home life is cherished with love and reverence by those who knew him most intimately. But I would not pass over in silence the valuable influence exerted over him by his beloved wife; though, as she was called to her rest some years before I came to Hitchin, I cannot speak from personal acquaintance. But, in the words of one well able to judge, I am pleased to refer to her "as a lady of refinement and cultivation, whose gentle goodness and peace-loving disposition, exerted a salutary influence on the bolder and argumentative spirit of him she so ardently loved, and whose wise counsels often overruled his hasty decisions." Those who were privileged with his friendship valued it highly; many looked to him for advice, and delighted in his tender sympathy. He retained his vigour to an unusual age; but, during the last year or so, we have felt sad to see that his eye was growing dim, and his natural force abated. For several months he has been almost confined to his house; for several weeks to his bed. With many utterances of humility, faith, and hope; with many prayers of child-like simplicity, he has gradually faded away. Among his last words were, "He that liveth and believeth in Me shall never die;" and on Monday morning (March 15th) he passed quietly to his rest and to his reward, in his 83rd year. Thus he has come to his grave in a full age, like as a shock of corn cometh in his season.

Correspondence.

BAPTIST PRINCIPLES.

To the Editor of the BAPTIST MAGAZINE.

SIR,—I should like, if your space permits, to offer the following remarks on the authority for and the importance of Baptist principles, in reply to the letter appearing in your magazine for March.

No one denies that Christ enjoined baptism, and connected it with the acceptance of the truth and faith in Himself. It was not introduced by Him as a new rite, the form and practice of which were previously unknown. John had baptized before Christ's ministry began, and the disciples baptized during his ministry, although, as regards the extent and signification of the baptism performed by the disciples at this time, we know little.

Baptism, then, being enjoined by Christ as a rite already known, he gives no description of it. It was enjoined on those among whom the apostles should carry the Word, in connection with the acceptance of the Gospel and faith in Christ. Thus it was first practised, as we see from Acts ii. 38-41, viii. 12, 37, 38.

Thus far all is plain, and the point contended for by Baptists—namely, that baptism in the earliest period of the Christian Church was administered to men and women on a profession of faith—is one that few will question. But it may be asked, Were the subjects of baptism so authoritatively laid down in our Lord's injunction that no doubt can remain about them, and no circumstances warrant a departure from the practice as first instituted? This is the real question at issue between Baptists and Pædobaptists—the latter comprehending, ~~amongst others~~ Presbyterians, Congregationalists, Wesleyans, and others. The latter sometimes say, "We admit that baptism was at the very first

restricted, in practice at any rate, to men and women, and young persons who intelligently, and with all apparent sincerity of heart, received the Word; but, when you had established Christianity in the homes of men by the conversion of one or both parents, and those parents accepted and performed the duty of training their children and household in the fear of God according to the Christian revelation, new conditions had arisen. In children so trained you would look for and see a gradual acceptance and practice of Christian truth and precept; something would be wanting to difference such children from those of heathen parents, some means of marking them, from the first, as destined for the fold, the Church of Christ. Apply baptism to such in their earliest years, and bring them thus within the visible Church. Similarly, by a formal rite, were the children of the Jews—or at any rate the male sex among them (the representative half)—brought into the old covenant." That things might take this course is intelligible; that they did indeed take this course is asserted on the one side, and justified on the other.

Now, without entering into the controversy whether there are any valid evidences of things having taken this course in apostolic times, let us consider, as Scripture affords us help, the scope and signification of baptism, and thereby judge whether the extension of it to irresponsible children was a modification of our Lord's injunction, tending or not to obscure and pervert its signification.

Jesus, it has been observed, did not describe baptism. He enjoined a rite already known, giving it only a particular application to the reception of Himself and His truth by faith. As to the meaning of the word "baptism," scholars of all parties are, at the present day, tolerably well agreed that immersion in water, and *nothing else*, is meant. But, apart from this, we notice that men and women are said to have been baptized *into* (*eis*) rarely *in* (*en*) the name of Christ. This seems to mark that by baptism they "put on" Christ, as the Apostle Paul's phrase is—took upon themselves the profession of Christ; were looked upon by the Father as belonging to Christ, and were accepted because His name was upon them; were ready (thus having entered into His name) to emulate His example, as well as to bear reproach and shame for Him; they had passed from one condition of mind and heart in reference to Christ into another—they were "converted." All this is implied in the phrase "baptized *into* Christ," or "*into* His name." With this agrees the Apostle's statement, when urging that those who were freed from condemnation, and were enjoying God's favour through Jesus, were bound by a consideration of what they had been baptized unto to depart from evil, to yield themselves and their powers to God's service. He says:—"So many of us as were baptized into Jesus Christ were baptized into His death. Therefore, we are buried with Him by baptism into death: that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4). Paul clearly understood by baptism a profession of interest in Christ's atoning death, and of resolution to live to God's service through Him.

Now, if baptism is applied to unconscious and irresponsible infants, are these truths—the real things signified by baptism—likely to become obscured, and is another import likely to attach to the rite through the change in the application? Can we reply otherwise than in the affirmative? First, as Christianity spread and became established among any people, adult baptism would become rare, and infant baptism the rule; and, personal profession of repentance and faith being thus dissociated from the rite, the primary connection between the two would gradually drop out of sight. Secondly, the idea of death to sin and of life to righteousness, if it still remained connected with the rite as the thing signified, would be a thing to be realised in the future, after the rite. Is it very surprising that this vital change should come to be thought of as *resulting from* the rite? And this is what appears to have taken place. Hence, the introduction of a second rite—that of confirmation—to set forth, at a later period of life, the personal profession of repentance and faith in the Lord Jesus, and a resolution to walk in His ways. And hence, also, the origin of that awful per-

version of truth—namely, the attributing to the rite of baptism an efficacy in regenerating the soul of man.

Applied only to those who intelligently and sincerely received God's truth (upon their own profession, negatived by no apparent inconsistency of life), the rite would have answered its great Founder's intent. Modified by man to meet an apparent want, it speedily became perverted; and, at the present day, among those who do not believe in its regenerating efficacy, it is a rite little valued and readily set aside. Nay, so far has a false charity carried even some who retain the name of Baptists, that they pay it as little regard as those who apply it to infants, not perhaps sufficiently discerning that all truth hangs together, ritual and doctrinal, and that the neglect of the one portion weakens the defence of the other.

This subject is one which behoves Baptists still to keep "to the fore." Of them it is specially true that he who does not withstand has no standing-place.
S.

News of the Churches.

NEW CHAPELS OPENED.

Boscombe, Bournemouth, Rev. H. C. Leonard, M.A., March 23.
Finsbury Park, London, Rev. J. Wilson, March 26.

INVITATIONS ACCEPTED.

Bird, Rev. A. (Dalston, London), Oxford.
Caven, Rev. R. (Southampton), Leicester.
Chown, Rev. J. P. (Bradford, Yorkshire), Bloomsbury, London.
Cole, Rev. J. (Hay), Merthyr Tydvil.
Cooke, Rev. T. E. O. (Ipawich), York.
Davies, Rev. W. E. (London), Isleham.
Douglas, Rev. J. (Portadown), Newport, Mon.
Gathercole, Rev. T. G., Richmond-street, Islington.
Parsons, Rev. L. H. (Birmingham), Leicester.
Skemp, Rev. C. W. (Brierly Hill), Newcastle-on-Tyne.
Whitaker, Rev. J., Bourton-on-the-Water.

RECOGNITIONS.

Blisworth, Rev. W. J. Mills (Bristol Coll.), March 18.
Broomsgrove, Rev. E. T. Scammell, April 5.
Pontypool, Rev. G. Alway (Metropolitan Tabernacle College), April 1.
Preston, Rev. H. Dunn, March 26.
Whitchurch, Salop, Rev. W. C. Walters, March 16.

RESIGNATIONS.

Fielder, Rev. F., Earl's Barton.
Newton, Rev. F. H., Hartlepool.
Pope, Rev. J., North Shields.

DEATH.

Brewer, Rev. Dr., Shacklewell, London, March 27, aged 61.

THE
BAPTIST MAGAZINE.

JUNE, 1875.

The Lord Our Shepherd.

EXPOSITORY PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER.

I.—INTRODUCTORY.

“The Lord is my Shepherd: I shall not want.”—Ver. 1.

THERE is not, even in that book which has been called “The Eden of the Bible,” a sweeter psalm than this. Its words are very few: six short verses constitute the whole of it, and a child may easily commit it to memory; but the tenderness and depth of its utterances are unsurpassed, and its influence on the faith and affections of mankind is probably unrivalled. There is a restful music in it, which relieves the wearied heart of its sorrow, removes its depression, and fills it with the inspiration of hope. Its strains captivate the memory, and make it their joyous servant; so that, after they have been once heard, they can scarcely be forgotten. And whenever they are recalled, how they allay our doubts, assuage our griefs, and breathe into our souls the melody of peace! The darkness that had settled on our path is scattered, the languor which enervated our hearts is overcome, and the heavens above us appear radiant with light and beauty, and the earth around us reflects their glow.

THE PSALM A REMINISCENCE OF DAVID’S PASTORAL LIFE.

The authorship of the psalm is all but universally ascribed to David, the “Shepherd King” of Israel, but in what period of his life it was composed we are unable to say. Some have placed it in his

early years, while he yet kept his father's sheep in the fields of Bethlehem. But others, with more reason, conclude that it was the product of his later years, after he had been tried by various afflictions, and knew from experience what it was to pass through the realm of sorrow—"the valley of the shadow of death"—as well as to be opposed by formidable "enemies." There is, moreover, a variety and fulness of experience about it, a calm maturity of thought, a "quietness and confidence," which could scarcely have been attained by a youth of even the rarest genius and the most fervent piety. The psalm hints at instances of God's protection and guidance which only a long life could furnish, and we therefore incline to the opinion of those who attribute it to the closing years of David's life. It falls most appropriately to the time of Absalom's rebellion, and David's banishment from his throne, and his absence from the House of God.

But, while this psalm was not actually produced during the period of David's shepherd life, it was doubtless suggested by his recollections of it: As, in his after years, he reflected on the gentleness and grace of God, shown to him amid weariness, and toils, and perils, his mind reverted to the days in which he bore in his own hand a crook or a staff; to the green valleys and the running streams of Judæa; and perhaps, also, to a well-remembered feast "at the mouth of some deep and gloomy ravine," at which he and his companions had been filled with innocent and helpful mirth. And, as the past comes thus vividly to his mind, it offers to him the best and most expressive emblem of the care and love of God; and, with a heart overflowing with trustfulness, gratitude, and love, he breaks forth in these memorable and immortal strains: "The Lord is my Shepherd: I shall not want."

THE FREQUENCY OF THE PASTORAL IMAGE.

The imagery of the psalm is of frequent occurrence in Scripture. It was, *e.g.*, employed by the patriarch Jacob, when, on the eve of his death, he reviewed the events of his strange and eventful career, and spake of the "God who fed (or shepherded) him all the days of his life," "the mighty God of Jacob, from whence is the Shepherd, the Stone of Israel." "Give ear," we afterwards read, "O! Shepherd of Israel, Thou that leadest Joseph like a flock." It is predicted of the Messiah that "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." And the culmination of the image is found in the words of our Incarnate Lord Himself, as He came forth into the world to seek and to save the lost, to restore men from their wanderings, and to secure for them rest and shelter in the home and heart of God. In justification of all previous assertions, in fulfilment of ancient prophecy, and in response to the world's deepest needs, He said: "I am the good Shepherd; the good Shepherd giveth His life for the sheep. . . . I am the good Shepherd, and know My sheep, and am known of Mine."

THE PECULIAR RELATIONS OF AN ORIENTAL SHEPHERD AND HIS FLOCK.

The force of the figure is greatly enfeebled to us by the conditions of our Northern and Western life. In England, the office and occupation of a shepherd are very different from what they are in the East. Here, with our carefully-fenced fields, our abundant herbage, and an ample supply of water, and in a climate so much more moderate and uniform, the shepherd's duties are both fewer in number and attended with far less risk; and hence, if we are to appreciate the full significance of this psalm, we must endeavour to realise the associations which suggested it, or, at least, determined its peculiar form. The principal duties of the office in Palestine, and other Eastern nations, as detailed by competent authorities, may be easily enumerated. In the morning, the shepherd leads forth his flock to the pasturage, where, with the assistance of his dogs, he closely watches them. Should any of the sheep stray, he searches for them until he finds them, or convinces himself that further search is useless. It is his place to supply the sheep with water, either by filling their troughs, which are placed by the side of a well, or by leading them to a running stream. In the evening he takes them back to their fold, and, as they enter it, reckons up their number by passing them "under the rod," to be assured that none are missing; and throughout the night he (or one who relieves him of his duty, and takes it in turn) guards the entrance of the fold, so as to prevent the sheep from being killed or stolen. But this bare enumeration of the shepherd's duties conveys but a feeble and inadequate idea of his work. He is exposed to frequent hardship and danger, to risks arising from the rapid alternations of heat and of cold, from scanty supplies of food, and from the attacks of wild beasts and robbers. The sheep may at any moment, and quite suddenly, be destroyed, unless their shepherd bravely endangers himself to save them. "Every moment of his life," says Frederick Robertson, "is risk. Sometimes, for the sake of an armful of grass in the parched summer days, he must climb precipices almost perpendicular, and stand on a narrow ledge of rock where the wild goat will scarcely venture. Pitiless showers, driving snows, long hours of thirst—all this he must endure if the flock is to be kept at all." Thus Jacob, in referring to the long period of his servitude with Laban, says: "In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes." And the great dangers that David encountered, in conflict with the lion and the bear, are remembered by all. Hence the relation between the Eastern shepherd and his sheep is one of exquisite tenderness—a relation of personal affection, and not, as with us, of mere pecuniary interest. The dangers borne in common, the hardships endured, create a strong mutual attachment. The very animals "that nourish a blind life within the brain," have the pulses of their being stirred by the presence of their brave and generous defender, and cling to him with a pathetic trust. They

feel themselves bound to him by subtle and potent ties, and their attachment is cemented by a thousand associations of sympathy and endurance. It would seem as if they were conscious of a common life—as if there passed through them electric currents, which mysteriously weld them into one; the love of the strong, self-sacrificing guide and protector being flashed back in the trust and gratitude of the helpless flock. The shepherd knows his sheep and is known of them. They hear his voice and follow him.

And thus the word would have a meaning to the Psalmist, and to those who first heard it, which we find it difficult to comprehend. But if, in thought, we transplant ourselves to the East, and think of the shepherds with whom the Jews were familiar, we shall have before our minds the image of a Being who, while infinitely above us in the dignity and power of His nature, nevertheless thinks about each one of us with "special care," condescends to notice our varied and ever-recurring wants, for which also He provides an ample supply; who shields us, by the exceeding greatness of His power, from all harm, and who, as our Guide, will lead us through all the advancing stages and the strange vicissitudes of our life to the home of eternal rest and blessing. "The Lord is my Shepherd."

THE TEACHING OF THIS PSALM THE RESULT OF DAVID'S EXPERIENCE.

The testimony thus borne to the character of God receives a peculiar value from the fact that it is the result of David's personal experience, the response of his heart to the love wherewith God had loved him. God had previously revealed Himself to men by a direct disclosure of His character and will. He had given various promises for their guidance and comfort, and the Psalmist trusting therein had found "the word of the Lord sure." He here tells us, not what God had declared of Himself, but what he had known and proved Him to be. He has verified for himself in divers ways, and under the most crucial circumstances, the utterances of the Spirit of God and gives to them the confirmation of a loyal confidence and grateful love. Reflecting upon his life with its constant needs and its no less constant blessings, with its exposures to danger and its deliverances therefrom, and with its fearlessness of future evil, he can think of no more appropriate emblem of his condition than the sheep which in their helplessness had followed him as he led them: forth to pasture, and for which he had wrestled with a lion and a bear, as well probably as with the predatory hordes that haunted the mountain fastnesses of Judæa. His own life was rich in instruction. There was given to him another revelation of God than that which was found in the books of the law, a revelation which only he could fully read, and which in its own wonderful way lighted up and amplified the teaching of the earlier revelation, and enabled him to speak with the calm certainty of one whose clear vision has seen the great realities of our faith, and whose words are charged with the intensity of deep-rooted and overpowering conviction. He who would be familiarized with the truth of God,

who would have upon his mind the impress of its eternal beauty, and realise in his life its elevating and consolatory power, must not only be a diligent student of Scripture, but must carefully mark the teaching of the events around him, and listen to the still small voice which can be heard only in the silence and solitude of the soul. And then, though we may have neither the poet's heart or brain, "better far than both," we shall

"Be on earth a poem of God's making."

THE INTIMACY OF THE PSALMIST'S RELATION TO GOD.

Nor must we omit to notice the significance of the fact, simple as it may seem, that the Psalmist speaks of God as *his* Shepherd, rather than as the Shepherd of the world. There underlies his words the sense of an intimate personal relationship. "The Lord is *my* Shepherd," a phrase which is due not to the current forms of expression, or to a mere accident of speech, but to the absolute and unrestricted fellowship of the soul with God. The writer could not content himself with thinking of the relation in which God stood to the nation, or the people at large, but successfully realised his own relation to Him. Whatever God is to the world, He is in a sense to each and all of those who are in the world. His nature undergoes no change or modification when it is directed towards us and the exigencies of our condition. The wisdom, the power, the goodness with which He controls the affairs of the universe are in their measure available for our individual needs. And as the shepherd knows each sheep of the flock and calleth it by its name, so God knoweth each of us and gives Himself to us with the whole energy and affectionateness of His being. We are not suffered to lose ourselves indiscriminately in the seething mass of human life by which we are surrounded. Beyond the ken of an Omnipresent Spirit and the power of an Almighty Friend we cannot go. He is about *our* path and *our* bed, and the secret thoughts and desires and needs of all hearts are open to Him. We may be weak, obscure, despised, but He thinks of us with as special a care, and as devoted and minute a love as if we alone, in all the vast universe of men were dependent upon Him and claimed His gracious aid. "The Lord is *my* Shepherd." Very beautiful is Dr. Bonar's expansion of this thought:—

"Yes, for me, for me He careth, with a brother's tender care;
Yes, with me, with me He shareth every burden, every fear.
Yes, o'er me, o'er me He watcheth, ceaseless watcheth, night and day;
Yes, even me, even me He snatcheth from the perils of the way.
Yes, in me, in me He dwelleth, I in Him and He in me:
And my empty soul He filleth, here and through eternity."

HIS CONFIDENT EXPECTATION OF EVERY ESSENTIAL GOOD.

The Psalmist next expresses his assurance that because the Lord is his Shepherd, *he will not want*. The idea of an adequate provision for his needs is manifestly implied in the figure he employed. God could

not be our Shepherd without exerting His great and almighty power on our behalf, and conferring upon us all that will be for our good. As a man cannot be a teacher unless he imparts instruction, a guide unless he directs those who depend upon him, a benefactor unless he does good, neither can God be our Shepherd except as He encompasses us with His power and His grace, and thus enables us to say, "I shall not want."

He who has Jehovah, the possessor and controller of all things for his friend, can lack no true and abiding good. He inherits all things in God. As the streams which branch out into many different channels are all contained in the fountain from which they flow, so all earthly and created good abides in Him without whom it had not been; and when therefore He is ours, when He is our portion and inheritance, everything of which His name is the symbol is ours too. The wisdom, the strength and the love of God—all the attributes of His infinite nature, will co-operate for our well-being, and no blessing shall be withheld from us. Not, indeed, that God will grant us everything that we desire, or that He is pledged to secure for us every object we do not now possess. Many things are absent from us which we perhaps wish to acquire—wealth, luxuries, ease, and honours; but they are not indispensable either to our life, our happiness, or our salvation. We may attribute to them great value, and imagine that they would place us on a higher vantage ground; but we are by no means dependent upon them, our true life can be developed without them, they not unfrequently impair the purity and vigour of our character, and obstruct our vision of higher and more enduring realities. It might not, therefore, and under some circumstances it would not be the part of a true friend to grant them to us. Were God to fulfil all our desires, He might inflict on us irreparable harm, and the warning of the old history would be repeated in us, "He gave them their request, but sent leanness into their soul." Whatever we really need, God will confer upon us. Our temporal and spiritual necessities shall alike be met, and we may rest assured that nothing which can contribute to the harmony, the strength, and the perfection of our nature shall be withheld or denied.

THE ONLY VALID GROUND OF SUCH CONFIDENCE.

The ground of confidence specified in the text is the only one on which we can reasonably rest. It is because the Lord is our Shepherd that we shall not want,—not because of the exercise of our skill and prowess, or the clear and prudent forethought of our minds, or the accumulation of abundant wealth. These things have indeed an important place of their own, and wonderful are the results they have achieved. But apart from God they are nothing. It is to Him we are indebted for all that we are and have. It is He "who giveth us power to get wealth," and should He withhold His aid, our efforts would be utterly futile. Our right hand may lose its cunning, and our strength be despoiled. Disease may enervate our frame and our

buoyancy of heart depart. A thousand complications may baffle our calculations, and our wisest plans be brought to nought. And how often do we find it true that

"In vain our pent wills fret,
And would the world subdue ;
Limits we did not set
Condition all we do"

And even where success is attained no man apart from God can be said not to want. There are desires and capacities of his being which no earthly or finite good can satisfy, and which crave consciously or unconsciously for communion with God. For a time the fact may be ignored and men may live as in a dream. But from that dream they shall surely be awakened ; and when the world has lost its power to charm, or their hold on it must be relaxed ; when they can no longer retain the treasures which their skill and energy have collected, and in which they have placed their chief good ; when they can no longer take part in "the fretful stir unprofitable, and the fever of the world," they shall find that they have been walking in a vain show, that vexation of spirit is the only result of their toil, and instead of rejoicing in their riches, their increase of goods, and their need of nothing, they will discover that they are poor and miserable, and blind and naked—their true life utterly lost ! God alone is great. He is the only reality, and unless we are in Him and He is in us, we shall amid our failure, our remorse, and our shame, eternally "want." The voice of human reason, as it comes to us along centuries of human history, enforces with ever-growing power the words of God, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth : for in these things I delight, saith the Lord."

On Religious Equality.

A PAPER READ BEFORE THE MARGATE FREE CHURCH ASSOCIATION.

BY THE REV. J. DREW.

THE struggles of conscience against unsanctified human power would constitute one of the grandest, yet saddest, themes that could engage the pen of the historian. In the course of those struggles numbers, wealth, and influence have always been on the one side; and the obscure, the few, and the weak on the other. Yet it is astonishing to observe how it has fared with the battle. That the individual conscience had a right to exist at all was a concession which worldly authority did not yield without many a deadly conflict. The State, acting through the priesthood, was to have the universal conscience in its own keeping; and a man's religion was to come to him ready made by the Government under which he happened to live. The first step, therefore, that had to be won, was toleration for the conscience of each citizen. And I am not at all sure that this was not all that was demanded for a time. Certainly, as a party, the Puritans carried the demand no further, and, I am afraid, for the most part, only sought toleration for themselves. Even Locke himself, with all his love of liberty, pleaded for nothing more than this. Not that any man could have been satisfied with mere toleration. Would it not occur to them to ask, who is it that talks of tolerating our consciences? The civil magistrate? Who made him lord over these? How came we to be responsible to him? Our fellow-Christian, be he priest, or bishop, or pope? Whence has he derived his jurisdiction? Can he answer for us to the Great Judge? Or must we answer for ourselves? If the latter, how dare he come in between that Judge and us? He either tolerates us in the right, which it would be wicked in him not to do, or else in the wrong, which it would be equally wicked in him to do. The very pretence of toleration is founded on the assumption of an authority which God has never given to one man over the conscience of another. However, to wrest toleration from the grasp of tyranny was something. The next achievement in this struggle was liberty, such as we have it to-day. To be tolerated was not to be punished for your religion by fines, imprisonment, to say nothing of greater wrongs. To have the full rights of a free citizen of a free State was quite another matter. The parliamentary franchise, municipal honours, a seat in Parliament, and all the highest offices under Government were reserved for those who believed, or said they did, in the Prayer Book, wrote their names under the Thirty-nine Articles, and declared themselves to belong to the Church as by law established. Were not

Dissenters *tolerated*? and was not that enough? *No*, said the obstinate Dissenters; and they pronounced their "No" so emphatically and spoke so loud, that it was heard in the highest places of the land. The result was that the next step was gained, and a measure of liberty was won beyond all that our forefathers had ever ventured to anticipate. And was it not a gain worth striving for? And was it not worth all the heroism which some of the greatest heroes of our race threw into the strife? But it had to be struggled for, step by step in the face of mighty odds, through hatred, and opposition, and misrepresentation, and tears, and imprisonment, and scaffolds, and fire, and blood; the path of liberty being a very *via dolorosa* through many a weary and bitter age. At such a cost, we find ourselves in possession of a considerable measure of it to-day, and, by God's help, we will keep it, and hand it down as a blood-bought heritage to generations yet unborn.

Then surely you are satisfied now! Having passed through toleration to liberty, what more can you want? Our reply is, Liberty itself is not complete while the State puts a premium on the opinions of one portion of its citizens, and, in effect, inflicts a fine upon those of another. Complete liberty and denominational ascendancy can never exist together. While the civil power takes one party under its patronage, creates an exclusive position for them by its laws, and sustains and pampers them at the public expense, and ignores and snubs all other parties, he must have strange views of liberty who will affirm that, under such circumstances, all are alike free. Anyhow, it appears clear enough to us, that the only ground on which true Christian freedom can ever be content to rest, is that of that Perfect Religious Equality which has become the pressing claim of the age. And the time has arrived when our trumpet must give no uncertain sound on this point. Our rallying cry for the future is, Perfect Religious Equality for all men in every place; and this is a demand which is as sure to be conceded as any of those for which past generations strove.

But there are one or two questions which will naturally be asked on this subject, and a brief discussion of those questions will embrace what we want to say just now. What do we mean by Religious Equality? Why do we demand it? And how do we propose bringing it about?

First, *What we mean by it*.—Interested and prejudiced, not to say unscrupulous, defenders of things as they are, tell the world that we mean a kind of Socialism. They are very fond of calling us levellers; and they would make the old women and the very nursery-maids afraid to meet us in the streets. But we have a very brief answer to such charges. We are no more Socialists than Christ, and His Apostles, and the Primitive Church were Socialists; and as for leveling, we wish to level no distinctions, but such as never ought to have been set up. If men have erected barriers to shut themselves in, and to shut us and others out, then we confess our aim is, by all fair

lawful, and peaceful means to take those barriers down ; and that much rather to increase their freedom than to promote our own. But if their charge is intended to insinuate that our object is to deprive a fellow-citizen, or a fellow-Christian, of one single advantage to which his talents, or his legitimate efforts, or his piety entitles him, then we repudiate such an insinuation with abhorrence, and declare with emphasis and sincerity that we are advocates of no man's wrong.

The Equality we plead for is Religious Equality in its true and proper sense. It would leave all the lawful walks of life open to all men to walk in them, according to their genius or their opportunities, on towards whatever distinctions or rewards may offer themselves as the guerdon of an energetic and honourable career. And it is in order to this, amongst other things, that we ask for all citizens, whatever may be their religious opinions, an equal standing before the law. We contend that no man should suffer either in person, or estate, or prestige, or family, in consequence of the religious convictions which he may hold, or of the religious party to which he may belong. And, on the other hand, we contend that the civil government, existing as it does for the common good of all the citizens, and upheld as it is by the co-agency of all, has no right to erect a vantage-ground for a part of those citizens ; and then to fence it round, so as invidiously and wrongfully to separate them from each other. In our view the civil magistrate becomes a sectarian and a tyrant when he lends himself to the support of such distinctions ; and the best wish we can have for him is that he may have his eyes opened to see his mistake, and his heart changed so as to turn from the error of his ways. The Equality we advocate would include the equal legal standing of all Christian men, of all Christian ministers, and of all Christian churches. The distinctions we should be prepared to welcome and rejoice in, would be such as would arise from different degrees of mental endowment, different measures of Divine grace, and different displays of devotedness and energy in the service of God and of mankind, but with these distinctions we deny the right of the civil ruler in any way to interfere. That one church should be placed above all others, or one set of ministers above their brethren, by a mere fiat of the State, is in our view an injustice so flagrant that it never ought to have existed ; but that, seeing it does exist, should be swept away with as little delay as possible. The Equality for which we contend, so far from taking from any man one natural or religious right, or inflicting on him one natural or religious wrong, would take out of every man's hand the power to deprive of such right or to inflict such wrong on the meanest and feeblest of his fellow-citizens. To use the cant language of the day, it would at once be a levelling up and a levelling down. It would take from under the State Church the false platform by which she has got herself placed politically above her sister churches ; but it would raise her up to a higher moral and spiritual platform where she would stand on equal terms with them, and be indebted to her own real worth for any

superiority over them. All we should ask of the law is to keep a clear stage for all and to show no favour to any.

Secondly, *Why we demand it.*—On the ground of our own equal manhood. We do not find that the Creator has endowed one denomination more than another. He has not given the Churchman more brains, or a larger heart, or a handsomer person, or stronger muscles and sinews than the Dissenter. Nor has He made him more talented, nor more sensible, nor more clever. Neither has He distinguished him by greater gifts of grace. He is neither more spiritually minded, nor more earnest, nor more devout or godly. So far as sects and parties are concerned we find that God has placed His broad seal of Equality upon them all, favouring those most who honour Him most, and are the most concerned to do His will. If some sects show a greater number of distinguished and learned men than others it is because this principle of equality has been violated, and all have not been allowed the same advantages. The Law by its favouritism and endowments has given some men leisure, and offered them rewards which it has refused to throw freely open to all. Look at the universities, public schools, cathedrals, lucrative offices, bishoprics, and other fat livings in the Church of England, and say whether it be not so. Two heads, which God has made and furnished very much alike, will look very different after the one has gone through a long course of training at Oxford or Cambridge at the nation's expense, and the other has gone through the two years' curriculum at the Pastors' College, perhaps at the expense of Mr. Spurgeon. Now, we protest against the law blessing one man because he is an Episcopalian, and banning another because he is a Congregationalist. The great Creator of us all has made no such distinctions, and why should civil rulers make them?

On the ground of our equal citizenship. We are all Englishmen; born on the same free soil; breathing the same free air; subjects of the same Queen; answerable to the same laws; entitled, therefore, to the same advantages and privileges. By what right then does any man, or set of men, divide us invidiously from each other because we cannot all see eye to eye on every religious question? We act our part as loyal citizens; we obey the laws; we pay taxes; we help to send members to Parliament; we pray for the Queen and legislature; we glow with all the fire of patriotism; we suffer when our country suffers. By what right, then, on what principle of equity are we to be mulcted, or branded, or ignored, merely because we refuse to swallow a creed which we cannot believe, and to conform to a ritual which we regard as unscriptural, and to uphold a system which appears to us to be opposed to natural justice and the principles of Christianity? As long as we are Englishmen nothing is left to us but to struggle with our utmost energy in defence of a movement which seeks only to make the laws of England equally just and fair to all her citizens.

On the ground of our equal responsibility to the Universal Judge.

This question of religious equality is a great question of conscience. We are on low ground till we carry it up to that. Here is a sphere wherein all distinctions must cease, and all stand on the same footing. Each is responsible to God for his religious views and practices, and to God all will have to give their account. Into this tribunal no man, be he priest or king, has the shadow of a right to intrude. The humblest is equal to the loftiest here, the peasant on the same level as the monarch, the feeblest woman side by side with the proudest prelate that ever lived. In presence of the judgment seat of the Most High every distinction vanishes, and men and women of all creeds occupy the same place. It is as much an insult to God as it is an affront to me for my fellow sinner to step in here. Guilty like myself, sinful and fallible like myself, he has to seek mercy just as I have at the Judge's hands. On what pretence then can he presume to take judgment out of those hands so as to pass sentence on me? The Supreme Ruler has not abdicated His throne, or surrendered its functions to any earthly government, and till He does this I dare to say to any government, "Stand back! Place not your foot upon one inch of this ground. Here I am alone with my own conscience and my Judge. Take your own place, as I take mine, as a responsible agent in that Judge's presence."

On the ground of our equal standing in Christ. Here all is clear and plain. For has He not said, "One is your Master, even Christ, and ALL YE are brethren"? Has He not told us that there are to be no ambitious emulating rivalries among us? That he who would be greatest is to become least, and the servant of all, and the Christian Church in its entirety has but one Head, and that Head is Christ Himself, all the members constituting one body under Him. Whatever distinctions obtain amongst the different members of that body are not distinctions of superiority on the part of some and of inferiority on the part of others, for all are to act co-ordinately and together under the guiding and controlling authority of the One Head. He is the King in Zion, and He is the King of a free people, whom His truth and His grace have made free, and on whom he has laid the solemn obligation not to be entangled again with the yoke of bondage. Nay, He has raised all believers in Him up to a Divine sonship; constituting them children of God by faith in Himself. They were in bondage once, and had the spirit of slaves; but they are in bondage no longer; their chains are broken; their guilt is cancelled; they have been welcomed back to their Father's house and table; they have received the spirit of sons, God having sent forth the Spirit of His Son into their hearts, whereby they cry Abba, Father. And in this family there is no weak favouritism. All have the same access to God; all are equally dear to Him; His eye lights with equal benignity and love on them all, whether poor or rich, young or old, attached to this communion or to that. All children and heirs of the same Father in Heaven, who shall presume to claim immunity for some and not for others? It is in defence of our common birthright, therefore, as

sons and daughters of the Lord Almighty, that we contend for perfect Equality between all Christians.

On the ground of our solemn duty to the Church at large. As members of the great Christian commonwealth, we are placed under the most binding obligations to defend the just rights and liberties of the entire brotherhood. Were we, influenced by indifference, or indolence, or timidity, to surrender any of those rights and liberties for ourselves, we should be endangering their possession by others, and thus betraying the interests of a cause for which we ought to be ready to suffer to the last extremity. And in responding to so pressing an obligation, I am not only acting in the interest of those who think with me, but quite as much in the interest of those who oppose me, and count me as an enemy. The upholder of a wrong principle, the advocate of a wrong cause, the defender of a wrong system, is the very first to suffer through his own wrong-doing. The utmost injury he can inflict on me is but a trifle when compared to the injury which he inflicts on himself. True benevolence, brotherly charity, the love of Christ in the heart, all compel us to come to the rescue of our brethren who, while enjoying a monopoly of social and financial advantages because of their connection with the State, are really, as it seems to us, stultifying their own Christian standing, and going far towards nullifying the testimony which they ought to bear on behalf of their Master and ours. Had we no personal grievance to complain of, were our position all we could desire, yet we should owe it to that sacred spiritual household of which we form a part, not only to resist all aggression upon it from without, but to do all that lies in our power to preserve it from every influence that would injure or corrupt it from within.

On the ground of our responsibility towards the world itself. Why has Christ a church in the world at all? To betray Him, and misrepresent Him, and compromise His claims before worldly men? No, but fairly to represent Him to the world. The Church's life is to be Christ's life in the Church. Her breath is to be the breath of His Spirit. She is to be strong in His grace; rich in His favour; moved by His compassion; led on by His power from victory to victory. It is her duty, her privilege, and her glory to proclaim Him, and to endeavour to draw men to Him. Instead of going out to feast on the world's viands she is to go out to compel the world to come in, from its highways and hedges, to feed on the banquet which He has prepared. Instead of coveting the world's riches she is to invite the world to come and enrich herself with the imperishable treasures of His Kingdom. Instead of aspiring to worldly honours she is to endeavour to fire the world with a nobler ambition, and to persuade men to come and secure the honours which only God can give, and which He only gives to those who honour Him. But the Church can only be to the world what she was intended to be, or do in it that she was intended to do, by remaining true to herself and to that Lord whose servant she is. If she proves false here she does

not suffer alone but the world suffers with her. Should she allow a worldly spirit to confuse the clearness of her testimony, or worldly passions to blur the lustre of her beauty, or worldly discords to disturb the harmony of her music, or worldly influence to drag her down from the heights of her true elevation, the world cannot fail to be scandalised by her degeneracy and shocked and injured by her sin. Nothing has tended to neutralize the influence of the Church among thoughtful men of the world so much as those rivalries, jealousies, and strifes which have been imported into her through her connection with the civil power. Such men have seen Christian professors and ministers more zealous to promote personal and party ends than to save souls; more ambitious to climb to high ecclesiastical dignities than to honour Christ; more anxious to gain and exert unchristian power than to prevail with God in prayer for the blessings of His grace to be granted to themselves and others. Hence the Church has in too many instances ceased to be an agency by which the Spirit of God could work in human hearts, and that work has had to be done by men whom she has unchristianised, and represented and treated as unauthorised and excommunicate. Now, we want to see this state of things entirely altered, so that the professing Church, in all her branches, may become the free and consecrated organ by which her Lord can work for the world's enlightenment, renewal, and salvation.

Thirdly, *How we propose bringing it about.*—Let it be distinctly understood that, so far as State-bound Churches are concerned, we seek their *disenthralment*; so far as we ourselves are concerned we ask for no immunity that we are not prepared cordially to accord to them. The end we aim at, then, is a high moral and religious end; it would, therefore, be impossible for us to pursue that end by any other than moral and religious means. If this contest in which we are engaged be a battle we have no carnal weapons to employ in the fight. We are convinced that every battle won by such means leaves the enemy unconquered, and has to be fought over again at a greater disadvantage. Our opponents quite mistake us if they think we either seek to do them an injustice, or even to serve them by wrong means. In this struggle we hope never to forget the golden rule, to do to others as we would that they should do to us. If we have wrongs to redress, we have no resentments which would lead us to *avenge* them. If our fathers suffered, as thousands of them did, persecutions, imprisonments, and death at the hands of the dominant Church, we have no wish to exact reprisals from those who have no more the will than the power to inflict such sufferings on us. The greatest honour we can do to our fathers' memory will be to act, and, if that be appointed for us, to suffer in the same spirit in which they acted and suffered. Order, peace, rightful property have nothing to fear from us. Too patriotic to injure our country; too faithful to Christianity to injure our brethren; too loyal to Christ Himself to willingly dishonour His name,—we are engaged in a bloodless

conflict in which we can only desire that the true and the right may prevail. The full description of our plans and policy lies in a nutshell. Do you ask for our weapon? We disdain and eschew all weapons but the *Truth*. Do you demand our method? We spurn all expedients but *Argument*. Our present mission is one of Education. We do not say that all our fellow Christians are prepared for the liberty which we would give them, but we cannot shirk the duty of endeavouring to prepare them. In our view no unimportant point has been gained if we compel them to *think*. Meetings like this, tracts, and pamphlets, together with the daily and weekly press, are the appliances on which we shall very much rely, convinced as we are that the principles we hold only need the popular soil, together with light and air, to germinate and produce a glorious crop. As far as possible we will maintain the spirit of gentleness and kindness. If provoked to say harsh things we will seek grace to be sorry for them and not to say them again. We will not stoop to meet scurrility with scurrility, or to bandy abuse with any who may misrepresent us. We wish to hurry nothing, because we can afford to wait. The ages are with us. The future is on our side. As sure as our forefathers conquered toleration and liberty for us, so surely we, or our children, will perfect religious equality for all the generations to come. The sun of that day is not far below the horizon now. The star of that morning may be seen over every land—over France, and Germany, and Italy, and Spain itself. Before some of us are aware the full-beamed orb will be up, and our opponents will join with us in blessing God for the victory which made them free and redeemed them from the bondage which they loved all too well. Then will the cry of the One Free Church go up to her one Lord, in language like that of the immortal Milton: "Come forth out of Thy royal chamber, oh, Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take that unlimited sceptre which Thy Almighty Father hath bequeathed Thee, for the voice of Thy bride calls Thee, and all creatures sigh to be renewed."

Rest for the *Weary* and *Heavy Laden*.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—
Matt. xi. 28.

HERE first is,—

I. Rest from the burden of guilt.

Many know nothing of any such burden, not because they have no such thing, but because they live on in dead insensibility of conscience. That faculty has never been visited by compunction and sorrow for sin. They are persons living on good terms with themselves, thought well of by their neighbours, and, observing a respectable distance from unmannerly and outwardly immoral conduct, they know nothing of mental *unrest*.

But there are others who have been schooled from early age in the knowledge of the Holy Scriptures, whose acquaintance with the letter of the Word has so far reached their hearts as to remove, as it were, the incrustation that surrounded them, so that they cannot conceal the uneasiness which is felt in recollection of the awful denunciations of heart sins, of thought, and distance from God. Others of the same class are much deeper down in mental distress; they know what sin is, what it has done, to what it tends, consequently the degree of their enlightenment only serves to make them miserable. Memory is vivid in recollection of secret sins, and conscience has alarming fits in consequence; time brings no relief, nor books, nor religious observances. "The wrath of God that cometh on the children of disobedience" at length takes terrible hold of the heart; its terror then cannot be shaken off; the burden is unendurable, and life is wretched and spent without hope. The only *rest* that such a heart can accept must be by the removal—the clean and total removal of the burden of guilt that presses the sinner down to the earth. Helps, sympathy, palliatives, even a partial lightening of the crushing load; nothing, nothing that human kindness can do meets the case. But if it can be shown to the sinner how sin can be pardoned, how guilt can be removed, how God's favour can be obtained, and the distance between both parties can be not merely narrowed but annihilated; if an assured method could be pointed out whereby reconciliation would certainly be effected, and God, who had been provoked and prepared to punish, stood ready to embrace in the arms of affection the alienated one, obviously a true and faithful report of such an arrangement would bring along with the belief of it *Rest* indeed, mental rest, heart rest. Now this is just what the Gospel brings, just what Jesus offers: "I will give you rest in a free, full, immediate pardon of all sin through faith—*i.e.*, belief of the Divine testimony—a justifying righteousness to stand in before God; yea, a title to life—to happy,

holy, spiritual, everlasting life. And now Christ's "work of righteousness is *peace* and quietness and assurance for ever." "This is the rest wherewith He causeth the weary to rest, and this the refreshing"—

"Sweet as home to pilgrims weary,
Light to newly-opened eyes,
Or full springs to deserts dreary,
Is the *rest* the cross supplies."

II. The rest is from heart-consuming oppressive care.

Ten thousand cares molest the peace of mankind in every department. Family cares press on parents—as, how to bring up, how best to educate, how to train, how to provide sustenance. Then the afflictions that lie heavily, the crosses and perturbations that rugged, irritable, unmanageably self-willed tempers occasion; the removals, accidents, fatalities, and causes of uneasiness, unrest, perplexity, mourning and woe.

Again, the ordinary business of life is fruitful of briars and thorns: in buying and selling, in credit and accounts, in incompetent or careless, or unfaithful servants; disappointed expectations, the maliciousness of enemies, the deceitfulness of professed friends, the breaches of engagements, the uncertain and perplexing currents of trade, the contendings and bitternesses of politics, ungrateful returns, unanticipated losses, pain where pleasure was expected, and infidelity where trust was unbounded. Such are some of the endless sources of *unrest* that belong to heads of houses and men of business. But you are curious to know how religion itself can meet such cases, for you say they seem to you quite beyond the province of government and rule on christian rules and principles. That such things constitute the sum of most men's care, of most men's misery is certain; but how shall *rest* bless them? How, you ask, shall even Jesus Christ bring the coveted, the sweet repose which He holds out to all men in the text? The manner of the bestowment of *rest* in such cases is thus set forth: "Cast thy burden on the Lord." "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "Commit thy way unto the Lord, trust also in Him and He will bring it to pass." "Wait patiently for Him; fret not thyself because of him who prospereth in his way." "All things work together for good to them that love God, to them who are the called according to His purpose." It is clear, from this class of texts—and there are many scattered over the Scriptures—that, as faith in Christ brings salvation of the soul, even so, faith in the universal Government of Christ brings at once patience under cares, and good out of them. If Christians, in disregard of the Lord's directions, *will* take and bear their own cares and trials, of course they must "bear their *own* burden;" but this does not invalidate the word and counsel of their Lord. *Rest*, blessed repose, must follow, beyond all question, where souls are willing to take the Master at His word; otherwise, the cares of life from which He eases them must, as surely as heavy bodies fall by their specific gravity, descend

on our unbelieving hearts, crushing out at once the animal spirits, and extinguishing the joy of faith. "Surely," says one, "if ye will not believe, ye shall not be established." "But blessed is she that believed, for there shall be a performance of those things which were told her from the Lord." The most explicit directions in this matter are in Paul's Epistle to the Philippians: "Be careful for nothing; but in *everything*"—whether in domestic or commercial transactions—"by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God that passeth all understanding"—(the same as by Christ, in our text, "I will give you rest," for what is *peace* but *rest*?)—"shall keep your hearts and minds, your moral and intellectual powers, through Christ Jesus."

Be it remembered, all the while, that this doctrine gives no countenance to an *idle*—I say an idle—confidence in God, which says, I will do nought but look on, and leave all to Himself. Common sense teaches equally with revelation that the disposition of affairs must be attended to, first, to the best of our ability; *then*, that being done, the burden of *anxiety* is invited to be laid on Him whose government, from greatest to smallest, charges itself with the issue of our affairs. So Jacob, in view of meeting Esau as a foe, first disposed of his family and cattle, and then betook himself to prayer all night. Anxious parent, perplexed man of business, doubting traveller, dispose the order of your matters as best you may, but the heaviest end of your load lay upon the Master's own shoulders, who lovingly invites you to repose your weary head on His all-sufficiency. A third form of Christ's rest is—

III. Rest from fear.

Fear is one of the most dolorous passions; and the fear of death, of all others, the worst. We are naturally, through fear of death, subject to bondage. When, therefore, the Saviour bids us come to Him for *rest*, rest from this tormenting fear must be understood. When the infinite malignity of sin is apprehended, and the wrath to come is anticipated, and judgment succeeds to the death of the body, the natural mind becomes agitated to a terrible degree. All the consolations known to nature are utterly worthless. Friends may suggest the clemency of God, the harmlessness of the patient's life, or even the virtuous acts which He performed while actively engaged, or even the groundlessness of alarm, and that to put on a courageous spirit will suffice to meet the *shadowy* spectres that crowd upon the sight of the dying; but an awakened conscience speedily disposes of all such flimsy antidotes to the fear of death.

But let Jesus appear in His glory as Saviour and Judge, having offered Himself as *any* believing sinner's substitute; as having fulfilled all righteousness; made satisfaction for sin against God; and that the second death—the terrible affair in prospect—has been made away with by Him who has abolished it, and brought life and immortality to light; and that the proof and evidence of all this is in His resurrection from the dead and session at the right hand of the Majesty on

high; and, further still, that every soul of man believing and committing himself to this Saviour is assuredly justified from all things, and lives for ever. We say, this is *coming* to Christ; and this is entering into *rest*. No more terror of death and the grave, no more fear of the judgment-day, the soul rejoices in Christ Jesus, and has no confidence in the flesh; the sweet, serene repose which takes possession of the believer must be felt to be known or described, for, as Paul has it, it passeth understanding. It does not follow that there will be no more fear of encountering the pain of natural death; that there will be no more nervousness, neither any more shrinking from the separation from interesting scenes and the loved society of old and time-honoured associations, from which life here derived its richest enjoyment. No; all such things may happen in the dying chamber of the holiest who ever left the world, but there is *no sin* in any or all of these things. Natural constitution and the idiosyncracies of the constitution may explain such experiences, but they take nothing from the Gospel believed—nothing from the finished work trusted in; they can only be regarded as the morning clouds and fogs that have gathered around the gates of the east, which the rising sun will speedily dissipate. Only the *shadow* of death is in all this, but the Christian's peace and rest lie deep down in the soul, die under a cloud or not; all beyond is cloudless land, and his safe arrival there, in the blood and righteousness of Christ, is past conjecture. "He has entered into peace; he lives and walks in His uprightness for ever."

IV. Christ's rest here takes end in glory hereafter.

Rest from the burden of guilt is passed; rest from the tossing ocean of worldly cares and perplexities is over; rest from the fears of death is over; but all these end in the rest of glory. "Let us labour," says Paul, "to enter into *that rest*." They who have reached that happy shore are represented as clothed in perfect holiness, waving their peaceful tokens of victory, and singing the song of songs which none could learn but the redeemed from the earth.

But what a rest must that be! O, what a transition, from the bed where the afflicted saint watered his couch with his tears for long years of imprisonment, that seemed, as it were, drawn out to centuries. What a rest must that be to the Christian warrior from the battlefield, where death had counted his victims by thousands! What a rest must that be to the weary traveller, sore of foot and sick at heart, asking for a *hut* among wild men and beasts to lay him down to die, Livingstone-like, having battled the elements of burning heat, poisoned atmosphere, and the deadly marsh! What a transition to the missionary to be landed from the savage group of strange faces and tongues, meditating his destruction, as Williams, of Erromanga! Wondrous change to the man of business, suddenly escaped from the throng, and the conflict, the desks, the books, and the bankruptcies! Wondrous transition, from the sordid details of mammonism to the bliss of the upper sanctuary, the endless rest of glory—and all in the twinkling of an eye!

But O, thrice blessed rest, when the Church, chosen and picked out of many lands, shall have assembled around the throne. Think you that they rest from their labours—that they are an assemblage of do-nothings, now enjoying a dreamy existence of rare contemplation? Rest from earthly labours is their privilege, no doubt; but “they serve Him in His temple night and day;” “for no night” of refreshment by sleep is known any more. The high service of Heaven, in bodies light as air and swift as the wind, is performed without weariness or secession; for they are invested with immortality. They rest from wearisome, anxious, painful labours; but their rest is the sweetness of song, the acquisition of knowledge of God, His government and ways, the reciprocal interchange of endearing fellowship, and the execution of Heaven’s commissions, very likely in other worlds and among other orders of happy intelligences. They are kings yonder, not without a kingdom and a crown. They are priests yonder, and ever offer up themselves to God without spot or stain. Their royal priesthood is not like Aaron’s here, but, like Christ’s, after the order of Melchizedek! Such things we do not dream of. No; they are not the ravings of romance; no, but they are “the true sayings of God.” “Seek ye out of the book of the Lord, and read, not one of these shall fail.” Is it any wonder, then, that Paul should say, “Eye has not seen, nor ear heard, nor has it entered into the heart of man, what God hath laid up for them that love him”? To the twelve, did not our Lord say, “I appoint unto you a kingdom, as My Father hath appointed to Me, that ye may eat and drink in My kingdom, and sit on thrones, judging the twelve tribes of Israel”? Honours there are worn, without pride; splendour there, without envy; dignity there, without scorn; glorious “as the sun in the kingdom of the Father,” without eclipse, and time without end!

Upon the whole, is it not well spoken by the Apostle, “Let us labour to enter into that rest, lest any man fail and come short, as Israel did of the earthly rest, through unbelief”? Put all oars in the water; all the efforts of skill, and strength of grace; all the energies of the soul, and all the power of prayer; in truth, all the appliances within our reach, to “hold fast the beginning of our confidence in the eternal faithfulness of God, even to the end.” Think, O Christian brethren, what is the prize, and run, not uncertainly, as one who beateth the air. Think what mere baubles wealth and honour and long life are in this life, which is but the “bud of being”—the dim dawn, the vestibule of being, the brief passage leading to Home—sweet home! Let us mortify our evil passions—fight our way, as “good soldiers of Jesus Christ.” “Keep under our own bodies, and bring them into subjection, lest, having told others of the glory, or preached to others, we ourselves should be cast away.” “Brethren, the time is short; be ye faithful unto death, and receive the crown of life.” Beloved brethren, we ask you to say whether these things in prospect do not reprove our inconsistencies. Are not modern Christians, too, like the men of the world, who have their portion in this

life? When we look upon the ardour of our pursuit of money, and influence, and consideration, and long life, would a disinterested observer of human nature ever imagine that these people sincerely believe and expect the good things of eternal life of which they speak? O, yes, yes; the reproach is merited by thousands, whose worldliness is too obvious to be overlooked—too flagrant to be apologised for or denied. O, let us, from this day forward, labour to “set our affection on things above, not on things below.” To “SET;” that’s the word, mark ye: not an occasional nor a fugitive glance, and away; but a *steady, persistent, and intense* hold of the realities of our faith, all of them as objects sure and certain, and within a few days—even to the longest lives—of actual possession. Alas! for the mists that arise from this worldliness, obscuring the vision of faith. O, pray much and earnestly for “deliverance from this present world,” one of the leading objects which our Lord contemplated in dying for us. Consider, prayerfully, the text, “He gave Himself for us, to deliver us from this present world.” Ah, yes! to dissolve our enchained affections, that they might embrace Himself and His glory with a boundless vehemence of devout affection.

Yet I must return for another word with the careless and unsaved. You may learn, from what has been said, that weariness and painfulness must precede rest. The lethargy, the thoughtlessness, the profound slumber of the natural heart, must be broken up ere you can value Jesus Christ’s message of love. Ye are under the law—the fiery law; hear you not its curse? Cursed be he who continues not in *all* things written. See you not its blackness, its darkness, its tempest, and its terror-struck congregation? Ye are guilty as they were; ye are condemned as they were; ye are standing within sweep of its wrath, without one vestige of covering; the uplifted arm of Almighty vengeance is lifted above you, and, when it falls, where are ye? Yet there you are, self-confident, self-justifying, self-secure; the thread of life all—all there is between you and eternal death; let it snap, and where are ye? What shall you do? How can ye be saved? To what refuge will ye betake yourselves? If ye have never realised your position as standing within tide-mark, while the ocean is silently approaching to engulf you in its overwhelming depths of woe for ever, *now, O now*, believe the One who cannot lie; whose bosom is the seat of a boundless pity for the lost, and whose Incarnate Son has made provision for all who will take shelter from the wrath to come. Are you weary now? Have you now begun to wince under your insupportable burden of guilt? Take, now, the Saviour of the world at His word: “Come to me, I will give you rest.”

ALIIQUIS.

The Christian in his Business.

“**O**F what did he die?” asked Alexander, when some one told him of a friend’s death. “Of having nothing to do,” was the answer. “But,” replied the great conqueror, “that is enough to kill even a general.” A Christian must have something to do; he is to add to the wealth or skill or learning of the world. He has no discharge from this war during his earthly life. He may not be a drone in the human hive. Eden’s curse was not work, but “work in sorrow.” When the sorrow is taken out of one’s heart by the divine grace his work may be his joy, and in doing it he may best serve his God. When a certain New England merchant waited on his pastor to tell him of his earnest desire to engage in work more distinctively religious, the pastor heard him kindly. The merchant said, “My heart is so full of love to God and to man that I want to spend all my time in talking with men about these things.” “No,” said the pastor, “go back to your store, and be a Christian over your counter. Sell goods for Christ, and let it be seen that a man can be a Christian in trade.” Years afterwards the merchant rejoiced that he had followed the advice, and the pastor rejoiced also in a broad-hearted and open-handed brother in his Church, who was awake not only to home interests, but to those great enterprises of philanthropy and learning which are the honour of our age. The merchant is dead; but the great society, with a national reputation, and the college, sending forth yearly its class of trained young men, both of which received his noble benefactions, are still feeling the result of the wise advice of the pastor and the wise decision of the merchant.

A Christian *ought to be a success in life*. He is to strive earnestly to succeed in worldly things; he is to secure property if he can; he is to get fame if he can; he is to acquire learning if he can. In some way he ought to be a success. Not that worldly success is a final aim, but it is to be an aim. In it and through it one is to do good; and this success is to be legitimate. There are short cuts to wealth. There is the course taken by the man who says, “I will be rich any way;” and “any way” with him means the nearest way of wrong. If a man sets out to be wealthy, and is shrewd, he can generally do it in one of two methods. There is the short cut of fraud, of trickery of dishonesty, in which one is careful to cover all his tracks and keep just outside the clutches of the law. Such a man quickly distances the men whom he calls fogies. He succeeds; but the wealth slips quick, and with it goes his character, his manliness, his self-respect. The other way is longer round. It takes years to get over the course; but when a man has got there he has made an achievement, and he

knows that it is not through luck, but through work, with the blessing of God upon it. And in the horrible haste to be rich which has seized like a very epidemic on so many in our time, a man who can come up honestly, and, by integrity, win his way to a recognised success, is doing the world a vast service. For, in spite of hundreds of instances to the contrary, there is a sentiment abroad that all the shrewdness belongs to rascals, and that all success comes by devices and by tactics that are really different in nothing from wickedness. It is surprising to find how among the great middle classes of society—ranking now for a moment by one of the most common and worst ways of ranking, that of money—what a feeling is engendered towards the more wealthy. It is almost always taken for granted that a rich man who has made his money in trade has done so unjustly. But the feeling is all a mistake. No doubt men have become rich through fraud; but have not thousands become poor through fraud? Is not wrong-doing the cause of the large part of the poverty of the world? Shall we, therefore, call all poor men fraudulent? But that would be as unreasonable as to call all rich men dishonest. And yet, since the impression so widely prevails, one great need of our times is men who will enter into business, and go up and on to competency, and even to wealth, and do it with such evident Christian honesty as to confound the slander that wealth comes only by fraud as against the rich, and by oppression as against the poor.

As with success in securing wealth, so with other forms of thrift in life. A distinguished naturalist, asked why he had not secured more property, replied, "I have never had time to make money." It is, perhaps, nearer the truth to say, that there are men whose ambition is in another line—a line measured not by length of bank-book. There are men who, not despising money nor holding those who make it as especially worldly and unspiritual, have another standard. An honest fame is their ambition. Here, too, there are low demagogue tricks, base means of gaining place and power. But the positions of honour and trust have a legitimate attraction. And if one can take them, and honour God in them, and be as simple and prayerful and devoted in them as out of them, then one may be able to show the world that religion can grace any station, and that a servant of Christ can honour a position more than any position can honour him. The world wants *men that can be trusted*. It is in danger of losing faith in the power of human nature to withstand the corruptions that assail those who are in conspicuous places. It is in danger of thinking that piety is a very pretty thing for a child; a very excellent thing for people in poverty; for those who are so low down as to have no earthly comfort; for people on very wretched sick beds; for cripples; for the blind and palsied; and for all manner of unsuccessful souls. The world needs to see that piety is not only the best of consolations, but the most thrifty of all things; that it becomes a man anywhere; that it always makes him the more a man; that there is nothing

low-spirited and mean about it, but that everywhere it tends to honour and success.

It is needed, however, that we have some care as to the way in which we use that word *success*. There are souls to whom it is given to succeed only by failure. Their plans of wealth, honour, learning, have miscarried. They are poor and without name in the world. Are they, therefore, failures? By no means. Taking the earthly failure with the right spirit, and using it as moral capital, they have laid up far more treasure in heaven, and gained immortal honour on the books of God,—those books to be opened so soon.

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But we must not overlook the fact that there are open to every man, though the world may not call him rich, the broad avenues of benevolent enterprise. The truth is, that noble as is the gift of *some* who have wealth, the great mass of benevolent contributions in our land comes from the large middle class of the Christian community. They support mainly our churches; they make the larger contribution to missions; they feel quickest and respond noblest, in proportion to their ability, to the calls that come to us on almost every Sabbath, and on almost every other day as well. It is coming to be seen that *money has a moral value*: that there is a direct proportion between the wise expenditure of so many dollars and so much good done to men; that so much cash sends so many missionaries; builds so many churches or chapels; prints and distributes so many books; and brings, taking a given number of years together, about so much moral advance to the cause of Christ. The moral value of money is getting to be an estimated thing as well as its commercial worth; and no Christian is exempted from a share in this Christian commerce. Christian fellowship is simply a divine partnership unto this end. Let no man dream what he would do had he wealth. The poor man can exercise himself in benevolence as well as the rich. Every man may consecrate business gains—all of them—to God, and then take what part of them is needed for personal and for family wants. It is all God's property, and that only is to be spent on ourselves which He allows and will approve. The motto of the Redemptionists is, "All for Thee, O Lord;" and of the Jesuits, "For the greater glory of God." The final end is not "to make money" or "save money" or "lay by money," but to "use money for Christ." Business is not to be pursued as something distinct from "serving God." The pew and the counting-room are alike to be consecrated. When the Karen convert was presented, just before leaving America, with fifty dollars, some one asked him what articles he would buy. In broken English he replied, "This no me money; this Jesus Christ's money." Gain is not ours. It is His who gave the faculty, guided the judgment, kept firm the health, and blessed the endeavour. Above all, it belongs to Him who "bought us with a price."

In determining our duty when in business we are to make honest application of the three great "principles" which have been named elsewhere; namely, *pleasing Christ, doing the best for self, and doing good to others.*

What would the Master have done? How thrilling the thought! We can put Him, in imagination, in our place—in just our situation. We know that He has used the tools of honest work. He was reputed to be the "carpenter's son." And by being among us, one of us, and doing work in His earlier years, and by taking His part in the family toil, He honoured labour; so that it is no irreverence for the busiest toiler to ask what Christ would have done had our mission been laid on Him. Think of Him as by our side, nay, in our place. We may fill up the outline for ourselves. When we ask what, now and here, about our plans, will please Him, we see life anew. It is a very precious thing to translate His life into new forms,—to keep the spirit while we change the language into such a dialect that we shall be "epistles known and read of all men." There is much said in our day of *consecration*. It is held by many to touch mainly the *will-power*; and this power cannot, of course, be excepted. But by many the term is plainly used in the sense of zealous purpose. It is man's act. It is the forcing one's self up and on and into a proposed state. Is not Paul's word better when he says, "the love of Christ *constraineth us*"? that is, His love to us seizes upon us, takes us up, transports us out of ourselves, and so we are thinking, feeling, acting for Him. It is not merely a fervid emotion. It is not an ecstatic state at all. It is the calm putting of Christ's thought in place of ours. He was too much in earnest to be frenzied, fevered, boisterous. The water ran too deep and steady; it had too much volume and power to be noisy. He was in earnest. But it was not the earnestness that exhausts itself in words, to be followed presently by a reaction. Oh, what life was His! How steadily He kept the end in view! His "Father's business,"—how thoroughly it was done while mingling with men! When shall we see those who call themselves Christians forgetting to talk so much about "my business" and talking more about "my Father's business"? When shall we see them desirous above all things to finish the work God has given them to do?

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And in business, the principle elsewhere laid down, of *doing one's duty to one's self*, has room for daily application. In the world of trade you are touching and being touched. You meet hundreds of men, each of these persons having his peculiarity. There is a going out of self to each one. It is as if you were a hundred men to touch each of these hundred souls. You give and take. They add to your life and take from it; you get impressions from them as they from you; you build a segment from each of these lives into your own; you are the larger in some way for every human face you see, for every tone of human voice you hear, for every un-

veiled soul as its thought and feeling become known to you. What if some of these souls are evil? Then you have all the better chance to improve in that fine scorn and hate of all wrong which is the characteristic of the true gentleman, so that you make other men's vices contribute to your virtues. You can build the better for your knowledge of their mistakes. And in this self-building, this acquirement of character, is there not through business life an opportunity to see and know men of very rich and lovely disposition,—persons whom it is worth our while to be like? How many virtues, not ours now, can we see as we meet men face to face and deal with them in the commerce of daily life! Unless we are sadly inflated with an absurd self-importance we shall see many a model grace in others that we sadly lack ourselves. And when there comes the temptation to try some trick of trade, to get some unfair advantage, to do the plausible wrong, “just once and no more,” there will be help for resistance, not only in the thought of the faulty stone which we have seen others put into their edifice for their shame, but we shall also be helped by the remembrance that every well-hewn and well-placed block will add to the beauty and the strength of the structure we are building. For we are not rearing our structure where few can see it, but where men are building side by side, and where we are taking models daily from their work as well as they from ours.

And so there comes in also that other principle of *regard for others*, elsewhere named. In business we touch them. For their good as well as for our own we are under the appointment of life. “In making money” the *man* we deal with is the largest consideration. What does he get of good, of right, of truth, of happiness from us? What mark are we leaving on him; and, in these circumstances what avenues of usefulness open themselves before us? What opportunities for letting him into a better knowledge of what Christianity really is? He may have been unfortunate in the specimens of Christianity that he has met. They may have awakened his prejudice. He is illogically saying “they are all like that,” or “there is no reality in religion.” Just as illogically will he be likely to say good things of all Christians; that Christianity is certainly true, if he sees your consistent walk as a Christian in your business life. He may draw strange inferences from conduct; but, knowing that he will draw them, we are to give him no just occasion to draw the inference against the truth. And there are fair-minded men who ought, indeed, to read the Bible, but who do not; they read instead the lives of Christians. It would be better if they would take the written Word; but they insist on the narrower line of reading the Christian life they see. But on that narrow line they will deal fairly. Should we object? Did not the Lord lay down the rule, “By their fruits ye shall know them”? And it is too late in the day of the world's progress to doubt the relation between cause and result. That which makes men better, men say is good; that which does not they say is either impotent or evil. In business life

men are seen without their gloves ; they have thrown off the Sunday dress and the society manners ; they are most truly themselves ; we get nearest the core ; we touch them vitally, and they feel us as a power when we are Christians in common life and amid the scenes of trade.

But in and through all his business the Christian is also to maintain the spiritual outlook. He must keep the *spiritual mind* on the farm, at the shop, or the store, or the office. How ? By looking on his business as God's appointment. That old English word "calling" is a good word. It carries in it the idea that each man is divinely appointed to a certain form of business ; he has "a call" to it. Many a man would pray earnestly about what to do in life, if he had the faintest idea that he were "called to the ministry." But when it is a choice between becoming a merchant or a mechanic, between being a mason or a carpenter, he esteems it a matter too trivial for prayer, and leaves it to any "opening" to decide what he will do. And yet a man's whole success in life may depend on his decision. No ; a man's business is his *calling*. He is adapted to it ; takes to it ; presses it ; serves God in it ; and feels, if he feels rightly, that he is as really called to it as any minister to his pulpit or missionary to his foreign field. What if, in another field, somebody, no more shrewd than he, has made more money ? One's own business that one has learned to know, the practice of which is one's joy, one's "calling," the man feels is better for him than anything else. And there is such a thing as spiritual guidance. God, if sought, will guide one's taste and judgment and show him in what position he can do the most good. And when one's work is found, a man can put his own personality into it. It is *his* business because of *God's* wish and will. God works with him and he with God. There is worship in his work.

And a man is to use things temporal so that they shall *remind* him of things spiritual. What a fund of imagery there is in these outward things ! Think of how Jesus used them. No recondite and learned comparisons from far-off scenes and dimly-known history ; no studied figures ; but all common things, such as men met in their daily toil, He used for spiritual teaching. And thus every thing had not only its common but its religious meaning to Him. The bread men ate, the wheat from which it was made, the good soil on which it grew, the sowing and the reaping, and the gathering into the barns,—all these things, which are only *things* to an unspiritual man, were full of rich spiritual imagery to Christ, and they should be to every Christian. The water we drink and with which we lave our bodies ; the clothing we wear ; the iron, the wood, the very hay and stubble we see ; the outlook on morning mist or evening cloud, the sunny or the lowery day, every object that touches any bodily sense, is suggestive of spiritual things. * And thus the plea that worldly things of necessity shut out heavenly things, is so far from being true that, if it were not for the one, we could say very little of the other. These are the alphabet, the vowels, and consonants that, rightly used, translate

higher thoughts into language which render spiritual utterances clear and intelligent.

And there must also be seen in worldly things the irradiation, the shining through of the great verities of the spiritual world. Those are the sure, substantial things. These only endure for a time, and they get their meaning almost wholly from what of the higher, broader, spiritual world there is seen in and through them. Seen alone, they are of little worth; they perish with the using. The things that are seen are temporal; the things that are not seen are eternal. The object-glass in a telescope is, indeed, a study; it is worth our careful notice; it is skilfully ground and placed with greatest care in the long dark tube. Nobody may call it worthless. But, after all, who thinks very much about *it* when looking *through* it at the bright stars that bespatter the firmamental blue? The glass is for bringing the far-off star "near at hand." This world is never well used except as men see it in the light of another. Spiritual things are near, real, potent. They overlap those of time. They shine through them and give them meaning. Used alone these temporal things are never to be; used apart from the great spiritual facts of redemption, of probation under the gospel, of eternal consequences, these temporal things are harmful; used apart from the duties of the Christian life they are a mistake and a mischief: they may be for the soul's undoing. But used as God's Word would have us do, used so that a man is "not slothful in business," but is "fervent in spirit, serving the Lord," it is not only possible for a man to be a Christian in trade, but to use trade so as to "lay up treasure in heaven." And so our earthly and heavenly life is one in spirit, and death is no break. So one lives right on and into heaven. So one lights up the shining way of the Christian life, and leaves for a moment the door ajar as he enters the further glory.

This is the kind of broad-minded, stout-hearted piety the Church needs and the world needs. It is the style and type of religion that best declare the Master's glory; it has the stamp of His hand upon it.

Vainly had the pupils of a celebrated teacher attempted to copy a certain picture. Into it the master had introduced a feature of drawing and colouring that was peculiarly his own. They brought their pictures one after the other, a new picture each day for inspection, and the class declared them to be failures. Only one remained to be shown on the following morning. It was the work of the dullest, but yet of the most industrious and faithful, pupil in the class. He had dreaded the ordeal. The painting had been hung the evening before in the exhibition-room, and a curtain thrown over it as usual. During the night, all alone, the master had lifted for a moment the curtain. He had drawn *one line*,—no more; given one touch and left it. Assembled in the morning with the others, the painstaking student was prepared to hear the laughter of the class. But when the veil was lifted, amazed at the sight, their eyes fixed on the one line, they cried

out, "*The master, the master!*" None but he could have drawn that line. It will be our highest glory, if, after striving to be "Christians in the world," on that great day when the veil is lifted, men shall see the task completed, and shout their praise as they behold the crowning work of the Master.—*The Christian in the World*, by Rev. D. W. Faunce.

Short Notes.

THE ATHANASIAN CREED, of which the Archbishop of Canterbury, two centuries ago, wished the Church of England fairly rid, and which the head of the Church, George III., never would pronounce, closing the book when it came to be read, continues to be a prolific source of discord and disquietude. The revision of the rubric was entrusted last year to Convocation in the hope that some arrangement would be made during the session held in April last, either for disposing of its most objectionable clauses, or leaving the use of it optional with each congregation; but the Convocation separated without touching this, which may be truly called, gunpowder subject. And whereas there are at present some churches in which the clergyman positively refuses to read it, the new ecclesiastical court which will be inaugurated in July will be under the necessity of enforcing the universal use of it, if the question should come before it. The Synod of the Disestablished Church of Ireland has been for some time engaged in a revision of the Prayer-book, and this creed has been the subject of angry and pugnacious discussion, and still threatens to destroy its harmony. The Synod has just separated for the year, and the only change actually resolved upon has reference to this creed, which is to remain in the formularies of the Prayer-book in all its integrity, while the damnatory clauses are to be omitted when it is read. This singular compromise was supported by 115 clergymen in opposition to 31, and by an overwhelming preponderance of lay members. The advocates of the creed were thus enabled to rebuke their opponents with the inconsistency of being ashamed to read in public that which they had incorporated with the service of the Church; but practically it testified to the extreme aversion which was felt in the Irish Church to this creed. Of the twelve prelates, eight were opposed to the unrevised use of it, but four—the two Archbishops and the Bishops of Derry and Down—objected to the omission of a single word of the text. The most vehement of the opponents was Arch-

bishop Trench, who declared repeatedly that the Synod, in the course it was pursuing, was undoing the Reformation, and intimated that if it gave effect to what he considered the "mutilation of the creed," he should refuse to accept the new Prayer-book. At the close of the meeting before the Synod adjourned for the year, he renewed his protest, and asserted that the Synod was preparing pit-falls innumerable and ambushes from which unexpected enemies would arise. It required, he said, experts in the grandest of all sciences—the science of divinity—to interpret old theological statements and to trace new theological statements, but they had them not. They could count their theologians on the fingers of one hand. This was not considered complimentary to the divines of the Irish Church, not a few of whom are men of high reputation; and Professor Jellet reminded his Grace that the Prayer-book had not been written for theologians, but for the edification of the people, and that if it could be said with truth that its language was not intelligible except to accomplished theologians, it would be the heaviest condemnation that could be passed on the book.

We would remark that the Apostles' and the Nicene Creed are simply creeds. The Athanasian is not only a creed, but also a communion, and what the Synod has done is to separate the two parts. It contains, moreover, some declarations which are mystical and incomprehensible, and one that is controverted by millions who profess Christianity; and it requires all who pronounce it to declare, in the presence of God, that no one who believes that the Holy Spirit proceeded only from the Father—and this includes the whole of the Greek Church—can be saved. This, at all events, is only a question of orthodoxy; and we are not to believe that God will punish want of orthodoxy with eternal damnation. It is lamentable to perceive with what inflexibility great and gifted men cling to this creed, and apparently prize it far above the simple scriptural declarations of Christian faith contained in the two other creeds, which ought to be sufficient for all believers. Dr. Pusey, in a letter to Archdeacon Lee, says that "the bugbear which frightens people, and hinders their looking at the end of these changes in the face, is the dread of schism; as if this dishonest and faith-destroying Prayer-book were not itself schismatic, and the instrument of schism!" He has contributed £50 to the erection of a church in Dublin, on the two conditions that some guarantee be provided for the continuous use of the old unaltered Prayer-book, and that the officiating minister shall formally repudiate communion with any body which shall adopt this "deformed Prayer-book." Canon Liddon, who contributes £100 to the church, likewise requires a guarantee for the continuous use of the old Prayer-book, and directs that if the Archbishop of Dublin should acquiesce in the decision of the Irish Synod (so to term a mixed conference of clergymen and laymen) to omit the warning clauses of the Athanasian Creed, the church shall be withdrawn from his Grace's jurisdiction. If, on the other hand, the evil spirit of

Puritanism and unbelief should eventually leave the Irish Church, as we must still hope and pray, the new building and foundation might be a useful addition to her resources.

THE FREE CHURCH OF ENGLAND.—One of the most interesting movements of the present day is the rise and development of the Free Church of England, although it has attracted comparatively little public attention. It arose out of the spread of Ritualism and Romanism in the Church which was considered the bulwark of Protestantism, but the ministers of which had begun "to reject and to anathematize the principles of Protestantism as being that of a heresy with its forms, its sects, and its denominations," to designate it as a "pest," an "ulcerous cancer," and to revile the venerable Reformers as "a set of miscreants and utterly unredeemed villains." To check this determination to undo the Reformation in the present constitution, and with the present formularies of the Established Church, appeared hopeless; and some of those who valued the Church of England for its Protestant character resolved to establish a separate communion, which should be one in essential articles of faith with it, and in the use of the national liturgy, but purged of its Roman compromises, freed from priestly despotism, and independent of State control. The movement may be said to have originated with the Rev. J. Shore, an ordained and evangelical minister of the Church of England, who had been worried by the Bishop of Exeter, and who, in December, 1844, opened the first Free Church of England at Ilfracombe, using a liturgical service, and keeping close to church forms and usages. He had, as he supposed, separated from the Established Church according to the forms of law, and in March, 1849, took the services at the Countess of Huntingdon's Chapel in Spa Fields; but as he descended from the pulpit, two officers of the Ecclesiastical Court arrested him at the suit of the Bishop of Exeter, as having violated the existing law. This truculent proceeding created a feeling of intense excitement, and an enthusiastic meeting of several thousands was held at Exeter Hall, at which it was declared that, by God's help, "there should be a church in which the Bishops would not be able to play such pranks." The Rev. Mr. Thoresby, who, though belonging to the Countess of Huntingdon's connexion, was a thorough Churchman, engaged with untiring zeal and devotion in the organisation of the Free Church, and laboured day and night till he had completed the framework of its ecclesiastical polity. Various efforts were made to amalgamate the Countess of Huntingdon's communion with it; but its peculiar organisation, the character of its title deeds, and more especially its personal appellation, prevented obstacles to union. At length, at a conference held at Spa Fields in June, 1863, the constitution of the Free Church was inaugurated by a resolution that it is desirable that,

from the present time, any new churches shall be known as the Free Church of England, holding the doctrines and governed by the laws, regulations, and declarations embodied in a deed roll, which was registered in the Court of Chancery on the 31st of August, 1863.

From a little volume, by Mr. Merryweather, on "The Free Church of England; its History, Doctrines, and Ecclesiastical Policy," we gather that the Free Church repudiates State pay and State control. It retains the chief features of the Church of England, but revised, modified, and amplified, so as to embrace all the advantages of Episcopacy, Presbyterianism, and Congregationalism. It adheres to the regimen of episcopacy, but rejects the doctrine of apostolical succession and the dogma of Divine right. It recognises only two orders—presbyters and deacons. The bishop is the presbyter, chosen by his fellow-presbyters and by the deacons, annually assembled in Convocation, to have the oversight, for the common good of all the congregations within a given district or diocese; and out of the bishops one is chosen as primus to preside over the Convocation. The Presbyterian element in the constitution of the Church is to be seen in the authority exercised in the district or diocesan meetings, and in the assembly of the whole presbytery and lay representatives assembled in Convocation, which is the ultimate governing body. The Congregational element appears in the provision that each congregation manages its own affairs. The laity choose their own minister, but the exercise of the elective function is left much to each congregation; and it may be modified to suit circumstances. He may be elected by the communicants, or by the seat-holders, or by the heads of families. But no minister can be chosen, or even invited, except temporarily, whose character and ability have not been previously approved at a district or diocesan meeting, or by the council acting for the Convocation. While, however, the congregation elects, the actual nomination rests with the Convocation; though, except for very weighty reasons, it ratifies the choice which has been made. In the Established Church the Convocation is a broad farce, and it is difficult to imagine how the members in the Upper or Lower House can with comfort look one another in the face when they meet in the Jerusalem Chamber; we cannot, therefore, wonder that their sittings are made as brief as possible. There are 202 members, of whom 132 are official, the remaining 70 being the representatives of 13,000 beneficed clergy, while the 5,000 curates are not represented at all. Not a single layman has a voice, but this is effectually counterpoised by the humiliating fact that no resolution of the Houses is of the slightest authority unless it receives the sanction of the laymen in the House of Commons, who seem to take a malicious pleasure in reminding the country, every now and then, that it is they who are omnipotent, and the Convocation which is powerless. In the Free Church, the Convocation is what it professes to be—a deliberative and representative assembly. All bishops have a seat in it, as being elected by their fellow-presbyters; all presbyters or clergy have seats, as being elected by their congre-

gations; and all wardens, deacons, and sidesmen, as the elected of their fellow-laymen. The laity greatly preponderate. Convocation is the ultimate Court of Appeal in all ecclesiastical matters, and its acts are binding on the whole Church. It takes cognizance of questions of discipline, and in all points of doctrine and faith, and it has power under its deed poll to expel any member from the body who shall be proved to maintain doctrines contrary to the Thirty-nine Articles and the Rubric of the Free Church, or who may be guilty of immoral conduct, or refuse to conform to the usages of the Church. It admits the validity of ordination by other properly constituted ecclesiastical bodies, and receives ministers who have been already ordained into its ministry without re-ordination. In the form of ordination it repudiates the awful and all but sacrilegious terms, "Receive ye the Holy Ghost for the office and work of a priest in the Church of God. Whosoever sins thou dost forgive, they are forgiven: whosoever sins thou dost retain, they are retained," and substitutes for it the words; "Mayest thou receive the Holy Ghost for the office and work of a minister in the Church of God now committed to thee by the imposition of our hands." It protests against the power of the keys as assumed by the Church of England in the office for the visitation of the sick. On the doctrine of baptismal regeneration it takes a most decided stand, and has expelled from its Prayer-book every passage which could be interpreted to countenance it. There are no vows, no sponsors, no signs of the cross, no predication of the effect of baptism. The infant is dedicated to God, surrounded with the atmosphere of prayer, and received into the visible Church. The Free Church uses a revised Liturgy, revised Articles of Religion, and a revised Book of Common Prayer, from which everything which savours of the real presence, baptismal regeneration, priesthood, and absolution, has been so carefully eliminated that, according to the organ of Ritualism, "it is emphatically a Protestantized Prayer-book."

The latest notice we have of the progress of this movement does not extend beyond April, 1873. It is repudiated with scorn by the High Church and Sacerdotal party, and treated with the same hostility which the Ultramontanes manifest toward the Old Catholics. As a rule, the Evangelical clergy have regarded it with jealous reserve, even where they have not exhibited a bitter and uncharitable opposition to it. Its rejection of all connection with the State, to which the Low Church is wedded, will sufficiently account for this feeling: but the spread of Ritualism, which has now adopted every ceremony and dogma rejected by the Reformers—with the exception of the supremacy of the Pope—has led to the declaration, signed by fifty beneficed clergy, which expresses a strong desire that the most friendly relationship and Christian unity should be cultivated between the Free Church and the Evangelical clergy of the Establishment. The movement appears to be steadily progressing, and the prospects before it are highly encouraging.

SALE OF INTOXICATING LIQUORS ON SUNDAY IN IRELAND.—On the 5th of May, Mr. R. Smyth, the Member for the county of Londonderry, moved the second reading of his Bill for extending to the whole of Sunday the Act now in operation which restricts the Sale of Intoxicating Liquors in Ireland to a portion of the day. The debate was interesting, as it served to exhibit the different state of feeling in England, Scotland, and Ireland on this subject. In England beer is king; and so completely is the country under the domination of the great confederation of licensed victuallers, that any attempt to introduce a Bill like the present would raise a storm such as Parliament would be unable to withstand. In Scotland, Forbes Mackenzie's Act, which closes all public-houses on Sunday, has been in full operation for twenty years, and any attempt to re-open them would create a constitutional revolt. In Ireland, the adoption of such a measure has long been coveted, and the strength of public opinion in its favour has been unequivocally manifested by petitions to Parliament, by public meetings, and by open and above board agitation. The memorial to the Prime Minister has been signed by 1,413 magistrates, 1,119 Episcopalian clergymen, 864 Roman Catholic priests and dignitaries, 342 Presbyterians, and 209 other ministers, by 744 physicians and surgeons, 1,994 members of Boards of Guardians, 596 town councillors, and 50,000 women. Altogether, there have been 1,000 petitions with 200,000 signatures. No public measure has ever been supported by a greater concurrence of public opinion. It has been still more emphatically backed by practical movements. In the county of Wexford, the feeling for this reform is universal, and through the combined influence of the Catholic and Protestant clergy, the whole of the public-houses have been voluntarily closed on Sundays; moreover, under the exemplary stimulus of Roman Catholic bishops, the public-houses have been closed throughout three dioceses. When the measure was introduced by Mr. Mackenzie, it was treated by the House as a purely Scottish Act, and passed in deference to Scottish opinion; and Mr. Gladstone argued, with great force, that "this was also one of those measures as to which imperial interest did not call for uniform legislation, and on which the people of the three kingdoms were, in equity, fairly entitled to have an opinion for themselves, and that it was not less impolitic than unjust to interfere with a great phalanx of English votes to prevent this concession to the wishes of Ireland."

The Bill was opposed on the part of Government by Sir Hicks Beach, but not with the ability he has displayed since he became Secretary for Ireland. He had evidently a weak case in hand. He said that the Sunday-Closing Act had not lessened drunkenness in Scotland, and that, if the consumption of liquor had decreased, it was chiefly due to the increase of the duty. To the argument that people of every class and creed in Ireland were united in wishing for the Act, he said that the mass of the people failed to appreciate laws, especially those of a social character, till they were actually

passed and imposed, and that the working classes had little apprehension that this measure would ever become law; that a law for restricting the hours during which public-houses should be kept open on Sunday in London in 1854 gave rise to tumult and was repealed the next year. But he cut the ground from under him by the remark that if those who were in favour of the Bill were to ask that Sunday-closing should be tried in the country districts their proposition would deserve the careful consideration of the House; but as it proposed Sunday-closing for the large towns, where it could not be safely or properly carried out, the Government must give it their opposition. Mr. Gladstone took up this phase of the question with irresistible force, and said that if Ireland were a country consisting chiefly of large towns this would be an intelligible ground of objection, but it was a country in which nine-tenths of the people lived outside the large towns, and if the scope of the Bill was reasonable, as far as nine-tenths of the inhabitants were concerned, the most consistent course would have been to support the second reading and then have raised the question of the large towns in Committee. Mr. Lewis, member for Derry, said that the town did not ask for that exception from the Bill which the Government had suggested. He had not received a single request to oppose it, but had presented large petitions in favour of it. He was one of twenty Conservative members sent from Ulster to support Government, and eighteen out of the number had voted for the principle of the Bill, and the other two were absent. Mr. Wheelhouse, the champion of the publicans, notwithstanding the impatience of the House, talked the Bill out, and it is lost for the present year, but the Ministry cannot fail to find out their mistake before the next Session comes round.

GERMANY AND ROME.—The struggle between Germany and the Vatican has now resolved itself into an internecine war. The Pope has declared the laws of Germany null and void, and is most vigorously employing his ecclesiastical organization throughout Europe to break up the peace and unity of the new empire. The Government has taken up the gauntlet in earnest, and is pursuing the most stringent measures to demolish this ultramontane influence in Germany. Two most decisive blows have been struck within the last three weeks at the Papal interests. By the one, the Old Catholics, whom the Pope abhors, if possible, more than he does the Protestants, are permitted, when they have formed themselves into a community in any parish to hold their services in any Church, and to take a share of the Church lands and funds. The second Bill abolishes convents and monasteries, with the exception of those devoted to public instruction, which have four years of grace to provide for the establishment of secular institutions. The Government cannot, it is said, allow children to be educated by monks and

nuns, who teach them that the laws of the Pope are equally binding with those of the State, and of more authority when they clash.

In the debate on the dissolution of the convents on the 7th of May, the Minister of Public Instruction unfolded to the Assembly the implacable hostility to Prussia, as a Protestant state, which the Ultramontanes have manifested for the last quarter of a century. "You all," he said, "know Herr von Buss, the eminent member of the Carlsruhe Legislative Assembly, who held a leading position in the German Ultramontane party for more than a generation. In 1851, after Prussia had yielded to Austria in the unity question, he thus addressed a Catholic meeting at Baden:—'The pacific issue of the Austro-Prussian difficulty is a great blow to the Catholic church. If our great Radetzky had pushed his army to Berlin, the chief town of Protestantism would have fallen, and the Pope have been restored to authority in the Prussian capital, whence he might have brought all Protestants back to the bosom of the Catholic church. In endeavouring to defeat Prussia, our primary intention was to force Protestantism to submit to the Pope. While Protestantism exists, be assured we shall never succeed in reviving the Roman Catholic empire of the German nation. The Holy Roman empire of the German nation must be re-established, and all the Hungarians, Poles, Croats, Slovaks, and Slovenians of Austria, must be included in it. Such an empire, containing seventy millions of inhabitants, with the Hapsburg dynasty on the throne, will protect the triple crown of the Pope, and again make the Pontifical chair the supreme legislator of Europe. This time the Prince Schwartzemberg, the Austrian Premier, had not the resolution to carry out his great idea. But the Church never rests on her oars, and with her powerful machinery indefatigably at work, we shall yet compass our end, and destroy Prussia and Protestantism together. We shall organise a network of Catholic societies in the Protestant provinces of Prussia, and, strengthening the action of these societies by as many new monasteries as we can establish, we shall deprive the House of Hohenzollern of their Catholic possessions, so disgracefully united to the Brandenburg marshes, and render that dynasty innocuous.' The programme laid down in that speech," said the minister, "has been too fully carried out. In less than thirty years, monks and nuns have increased from 1,200 to 8,000, and their influence in the elementary schools, in which they have been permitted to teach, has been notorious."

This quotation from one of the highest Papal authorities, shows that for twenty-five years the destruction of Prussian influence in Europe has been the ardent and uninterrupted policy of the Roman *curia*. The efforts to accomplish this object have been redoubled since Prussia rose to its present elevation of power. The measures which Prince Bismarck is now pursuing doubtless appear harsh, if not despotic, but Germany clearly perceives that they have been adopted in self-defence. It was the Pope who began the war while Prussia was endeavouring to maintain the most pacific and friendly

relations with him, and the cause of these hostilities was the position which she occupied in Europe, as the champion of Protestantism and civilization. The object of the Vatican, with its syllabus and its encyclical, backed by its dogma of infallibility, is the extinction of all civil and religious, all social and intellectual freedom, as well as the establishment of a spiritual and irresistible despotism, and it is upon this battlefield that the two rival powers are now waging the war.

Reviews.

ON THE HISTORY OF EVANGELICAL CHRISTIANITY. By S. R. PATTISON.
London: Hodder & Stoughton, 27, Paternoster Row. 1875.

MR. PATTISON has laid us under fresh obligations by another of the works which his diligent pen has contributed for our instruction. The object of the compilation is one both of interest and of deep importance at a period when not only are the fundamental doctrines of Christian truth assailed, but Christianity itself is repudiated. It is to maintain and to illustrate the proposition that during the last nineteen centuries, and amidst all the deviations from Gospel doctrine, the belief that the forgiveness of sin and eternal blessing are obtained through the vicarious sacrifice of our Saviour has never been extinct. Notwithstanding the changes of religious opinion, the essential doctrine of the Atonement, however smothered by the conceits or the interests of men, has manifested a vitality which establishes its Heavenly origin. Even in the darkest ages of superstition this Divine truth has been constantly budding forth and challenging the supreme homage of men; and wherever it has been maintained it has been held with the same tenacity and affection as it was in the days of the Apostles. The pure stream of Christian doctrine, however attenuated, may be clearly discerned through the floods of error; and this fact will be fully demonstrated to those who may follow Mr. Pattison in his attempt to trace it through the current of Christian history.

The doctrine of the Atonement and of vicarious sacrifice is clearly visible in the remains of the Apostolic Fathers, and notwithstanding some doubtful expositions, formed the real basis of the system of the Primitive Church, as Mr. Pattison has shown by quotations from Polycarp, Justin, Irenæus, Tertullian, Clement and others. In the third and fourth centuries this doctrine was vindicated by Athanasius, Gregory of Nazianzen, Chrysostom, and the great St. Augustine, as the citations from their works will show. During the six centuries of darkness from the Fathers to the Schoolmen, the light of this Divine truth though obscured was not extinguished, and it gleams in the writings of some of the most renowned theologians of the age. Even Gregory the Great, "the constructor of the Roman Sacramentarian liturgy, the completer of the substitutionary worship which shut out the gospel," held true views concerning the method of God's forgiveness, as Mr. Pattison has shown by a long quotation from his works and by a reference to his sublime hymn, *Veni Creator Spiritus*. The eleventh and two following centuries, notwithstanding the gloom in which the system of Rome, enforced by ruthless persecution, involved society, the evangelical doctrine of the Gospel was maintained with great clearness and decision by some of the most illustrious men

whose names adorn the page of history, and those who are not familiar with the religious annals of that period and who have therefore been led to conclude that the darkness was universal, will be rather surprised to find that Mr. Pattison has been able to illustrate this fact by so many examples.

The thirteenth and fourteenth centuries are comparatively barren, and may be aptly delineated in the words of Dr. Shedd, culled in this work: "We trace the onward flow of the doctrine of vicarious satisfaction from its Biblical fountain through these centuries, sometimes visible in a broad and gleaming current and sometimes running like a subterraneous river, silent and unseen, in the hearts and minds of a smaller number, chosen by Providence to keep alive the Apostolic faith and to preserve unbroken the line of the invisible and true Church, even though the external continuity were interrupted and broken." The author then introduces us to Wicliffe, and Thomas à Kempis, and Wessel, and other champions of the doctrine of the Atonement, and thus furnishes a conclusive answer to Dr. Newman's question, "Are there any traces of Lutheranism before Luther?" Recurring to the continuity of the doctrine, he meets the inquiry, "If the true theory of the Atonement was published to the world in all ages of Christianity, where was the necessity for the Reformation?" by stating that "it was needed not so much for the establishment of a new doctrine as for its restoration to a place of authority and power in the hearts and minds of men." It was a new era of Christian truth ushered in by the heroic action of the great reformers on the Continent and in England, who appealed to the Scriptures which had been withheld from society by the dominance of Rome, and was diffused through Europe by the opportune discovery of the art of printing. Within thirty years after the first press had been set up no less than ninety-one editions of it were published, for the most part in Italy. Even there the doctrine was not without its influence in the Councils of the Vatican, as the following extract will show. The 7th Chapter of the Decrees of the Council of Trent, passed the 13th January, 1547, containing the final deliverance of the Roman Church concerning the grounds of a sinner's justification, states: "The causes of justification are these—the *final* cause, the glory of God and of Christ, and of life eternal; the *efficient* cause, the merciful God who fully cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, which is the earnest of our inheritance; the *meritorious* cause, His well-beloved and only-begotten Son, Jesus Christ, our Lord, who through His great love wherewith He loved us, even when we were enemies, merited justification for us by His most holy suffering on the Cross, and made satisfaction for us to God the Father."

THE ATONEMENT. The Congregational Union Lecture for 1875. By R. W. DALE, M.A., Birmingham. London: Hodder & Stoughton. 1875.

THE present series of Congregational Lectures, of which this is the third, has already proved its great utility, and seems likely to furnish us with some of our most valuable contributions to Biblical Science and Theological Literature. Mr. Dale's work on the Atonement is in every respect timely. The subject, both on speculative and practical grounds is transcendently important; it is the most vital point of our Christian faith; and our views on it affect our entire conception of God and His relation to the world. There is no Christian doctrine which has been more keenly discussed and more sternly opposed, and for many years past there has been, even in some of our Evangelical Churches, a deplorable unsettledness of belief in regard to it. This unsettledness is largely due to the influence of such teachers as Maurice, Robertson, Bushnell and Young, all of whom have written on the subject in a style of singular fascination and power but with an equally conspicuous partiality, and in many instances with a vague mysticism which renders everything uncertain and establishes nothing. The existing conditions of theological and ecclesiastical life are not only favourable to a re-investigation of this great theme, but render it imperatively necessary; and Mr. Dale is eminently qualified for the task. Until his lectures appeared, our ablest defence of

the Evangelical doctrine of the Atonement was, without question, the treatise of Dr. Crawford—a treatise that cannot be too highly commended, and an acquaintance with which is almost indispensable to every theological student. Mr. Dale approaches the subject from another side and by another method, but he has produced a book which, while not superseding Dr. Crawford's, is less scholastic in its form and spirit; and shows a finer appreciation of the various elements of truth contained in the theories of the men we have named. There is no work in our language which will appeal more powerfully to that large class of intelligent but non-professional readers who are interested in the bold and reverent discussion of theological truth.

Mr. Dale maintains that the Death of Christ is the objective ground on which we receive the remission of our sins, and after he has established that fact, he endeavours to unfold the principles on which the fact is based. We quite agree with his opinion, that to be without a theory of the Atonement is in reality impossible, and that we cannot, in fidelity either to the truth or to our own interests, decline to form a theory of it. If "to speculate is perilous, not to speculate may be more perilous still."

The first lecture is introductory; the next six are devoted to the establishment of the fact of the Atonement, and the remaining three discuss the theory. The method pursued in the lectures is admirable, and is far more effective than any mere collection of "proof-texts" could be. The doctrine underlies many passages which yield no direct testimony in its favour, it determines the form and structure of many an argument, it explains some of the misconceptions of apostolic teaching, and gives force and coherence to the entire Scriptures. We cannot follow Mr. Dale in detail as he examines in relation to this fact the history and the teaching of our Lord, and the testimony of the chief apostles; but after a second perusal of the lectures we unhesitatingly avow our conviction that the argument is complete. We call special attention to what is said on the silence of our Lord as to the Jewish doctrine of sacrifice (p. 84 *et seq.*), on the dependence of the testimony of the Apostles on the actual teaching of Christ (p. 104-8), and on the special testimony of St. James (p. 172-190). The section dealing with this last point is a piece of the finest and most conclusive reasoning with which we are acquainted. Not less remarkable is the review of the history of the doctrine in the seventh lecture, in which Mr. Dale effectually refutes the position that the idea of an objective Atonement was invented in order to complete the symmetry or satisfy the exigencies of a theological system. The Idea exists independently of theologians, and their various theories are but an attempt to find a place for it. The possibility of the remission of sins is ably vindicated against such writers as Young and Bushnell and their theory of "self-acting" necessary laws with which there can be no interference. The efficacy of Christ's death is traced (1) to the original relation existing between Him and the Eternal Law of Righteousness of which Sin is the transgression; and (2) to the original relation existing between Him and the race whose sins needed remission. The Eternal Law of righteousness declares that sin deserves to be punished. With this law His will of God is identified, so that the one is inseparable from the other. Hence "if God does not assert the principle that sin deserves punishment by punishing it, He must assert that principle in some other way. Some Divine act is required which shall have all the moral worth and significance of the act by which the penalties of sin would have been inflicted on the sinner,"—and the Atonement of Christ is the fulfilment of this necessity. Mr. Dale's treatment of the second point, the relation of Christ to the human race, takes us into less familiar provinces of truth, which, however, we must more frequently traverse, and in which the Church will yet reap many a golden harvest. Only by the method Mr. Dale has adopted in his last lecture can the deficient elements of Mr. Maurice's theology be supplied and its erroneous features eliminated. There is no part of the volume which has given us keener delight, and we regret that our space is so far exhausted that for the present we cannot dwell at greater length on this noble exposition of one of the most luminous and inspiring truths in the whole circle of Divine Revelation.

We sincerely congratulate the Committee of the Congregational Union on the marked success of their re-established Lectures, and to Mr. Dale we express our gratitude for this invaluable addition to our theological literature. It is a thoughtful, learned, and sympathetic defence of the central truth of our Christian faith, the result of earnest, independent, and laborious investigation, the utterance of a cultured, honest, and reverent mind, altogether a magnificent work. In view of the exigencies created by modern theological speculation this is pre-eminently the book which students should make their own.

CHURCH ESTABLISHMENTS, CONSIDERED; Especially in reference to the Church of England. By the late RICHARD INGHAM, D.D. London: Elliot Stock; and Sheffield: D. T. Ingham, South-street. 1875 (pp. 544).

THE lamented author of this was a singularly laborious and conscientious student. Very few men have been so well or so widely read, and very few have used their reading to greater advantage. Though not exactly an original, he was certainly a vigorous thinker and possessed the faculty of arranging his thoughts on the most comprehensive themes in a lucid and orderly form. We have long valued his two "Handbooks on Baptism," books which have laid our denomination under greater obligations than have as yet been generally recognised; and now we have an equally useful work on the subject of Church Establishments. In the admirable preface furnished by Dr. Green of Rawdon College, we are told that the subject engaged the author's anxious consideration for many years, and of this there is abundant proof. We are glad to have the subject discussed on its *religious* side. Its political aspects are no doubt important, and must often be brought into prominence; but as Christian men we desire mainly to know and obey the will of our Lord, to aim at the realisation of His idea of the Church, and to do the part which He has assigned to us as His witnesses. The book will prove of immense service to those who are interested in the great ecclesiastical controversy of the day, and will furnish them with adequate information on almost every point in dispute—the nature, membership, and government of the Christian Church; the unscripturalness, the injustice, and the unreasonableness of State Churches; the weakness of the Church of England in reference to its law of membership, its doctrinal compromises and contradictions, its subserviency to the Parliament, the election of its chief officers, its impotent attempts at discipline, its use of national property, &c. The objections to disestablishment, and the pleas by which Churchmen seek to avert it are subjected to a searching and trenchant investigation, and the whole matter is handled with a thoroughness, a logical conclusiveness and power that leave little to be desired. We have no difficulty in endorsing Dr. Green's assertion that "the futility of the last and most desperate resort of the defenders of State-Churches, the theory of 'comprehension,' has never been more amply and happily shewn." The value of Dr. Ingham's own dissertation is greatly enhanced by its immense catena of quotations from the writings of Churchmen confirmatory of his position. There is not a single point in his argument which is not illustrated and strengthened by the admissions of Episcopalian authorities, who are thus condemned out of their own mouth. We give the work the heartiest commendation in our power.

THE TEMPERANCE REFORMATION, and Its Claims on the Christian Church. By Rev. JAMES SMITH, M.A., Tarlands, London: Hodder & Stoughton. 1875.

"IN the autumn of 1872, two gentlemen who were anxious that the attention of the Christian Church should be called more fully to the evils of Intemperance, and the duty of Christians in regard thereto, with a view to induce the Church to take its proper position in respect to the question, instructed the publishers of this volume to offer a prize of 250 guineas for the best and 150 guineas for the

second best essay upon "the above subject. The adjudicators were the Dean of Canterbury, Professor Calderwood of Edinburgh, and Professor Olver of Battersea. This essay obtained the first prize. It contains a vast amount of information, arranged so as to admit of easy reference; it adduces indubitable evidence of facts which ought to be far more earnestly considered than they are, and it presents appeals to Christian men to which few of our readers can be indifferent. Mr. Smith writes of course as a teetotalter, but he is invariably candid and respectful towards non-abstainers, and seeks to convince them of the superiority of his position by calm and weighty arguments. He believes that the assistance of the Christian Church is indispensable, and thinks that assistance can only be adequately given in efforts to secure the passing of restrictive laws and in total abstinence. We do not think his argument on this latter point decisive, but we are quite convinced that the evils of intemperance do not receive from professed Christians half the attention they demand, and that the free and unguarded use of intoxicating liquors in which many Christians indulge is decidedly reprehensible. The medical aspect of the question is important, and the testimony adduced serves to refute the common impression as to the high medicinal virtue of stimulants. The evils of the drinking system are so prodigious, and so inimical to the interests of morality and religion; the call to suppress them is so loud, that we sympathise with every effort to lessen them, and on this ground earnestly commend this work to the attention of our readers. It is, we think, the best book which has yet appeared on the subject, and it ought to be read by all whose duty it is to aid the progress of the Kingdom of Christ and advance the temporal and spiritual welfare of men. The Essay reached us too late for a more lengthened notice this month, but we gladly give it our hearty commendation.

A COMMENTARY ON THE GOSPEL OF ST. LUKE. By F. GODET, Doctor and Professor of Theology, Neuchatel. In two Vols. Translated from the Second French Edition by E. W. Shadlers, B.A. Edinburgh: T. & T. Clark. 1875.

PROFESSOR GODET is well known to English theologians by his invaluable commentary on the Gospel of John, to which his work on Luke is published as a complement. His contribution to Johannine literature is allowed to be one of the most important which has appeared for many years, and of its real worth the testimony of the great German exegete Dr. Meyer is conclusive—"To an immense erudition, to a living piety, Godet unites a profound feeling of reality; there is in all cases a vivifying breath, an ardent love for the Saviour, which helps the disciple to comprehend the work, the acts, the words of his Divine Master." The opinion thus expressed of the work on John is amply sustained by the companion volumes on Luke. We have gone carefully through the greater part of the commentary, and have been deeply impressed by the thoroughness with which Godet sets aside the assumptions of the Tübingen school, and not less so by the remarkable manner in which he unfolds the inner meaning of our Lord's words and acts. His extensive learning, his fine historical imagination, his logical acumen and his manifest reverence render the study of his work a source of the keenest intellectual and spiritual delight. He has the power of presenting the results of his laborious investigations in a singularly lucid and memorable form; and readers of culture interested in the questions at stake will be disposed (as Godet has aimed that they should be) to read this book rather than consult it. It will be found equally helpful and suggestive for the exposition of scripture. What would we give if we could see the intelligent young men in our congregations grounded in such a work as this! A class for its study would be incalculably useful. Some of Godet's unfoldings of the Evangelical narratives are perfect gems of exposition—e.g., "The washing of Christ's feet by the woman who was a sinner," the Lord's Prayer, and the parables of Luke xv. So again the short dissertations on Our Lord's baptism, on His temptation, His resurrection and ascension, strike us as remarkably suggestive, as does the whole of

the critical essay on the characteristics, the authorship, and the sources of Luke's gospel and its relation to the other narratives. The commentary altogether is one for which we feel grateful, as a counteractive not less to the negative rationalistic criticism than to the false æstheticism and the morbid dread of dogmatic Christianity which are now so widely current. Godet approached the study of his subject with two assumptions only, that the authors of the gospels were men of good sense and good faith, and he has prosecuted it as calmly and as dispassionately as any inquirer could. The results at which he has arrived will stand the test of the most thorough criticism.

PASTORAL THEOLOGY. A Treatise on the Office and Duties of the Christian Pastor. By the late **PATRICK FAIRBAIRN, D.D.** With a Biographical Sketch of the Author by **REV. JAMES DODDS.** Edinburgh: T. & T. Clark.

THIS work is intended as in some sort a supplement to Dr. Fairbairn's excellent "Commentary on the Pastoral Epistles," published a little more than a year ago. It contains the substance of a course of lectures delivered in successive years to the students of the Free Church College in Glasgow, and although it is a posthumous publication it was very carefully prepared for the press. In fact we do not know any book which bears more evident traces of mature thought, sound judgment, and accuracy and neatness of style. Dr. Fairbairn's views of the ministerial office are such as command, with one or two points of exception, our heartiest assent. He has a clear scriptural conception of its manifold and complicated duties, and of the lofty qualifications, both intellectual and spiritual, required for their fulfilment. He is equally removed from the ultra and one-sided democracy which nullifies the office, and from the priestcraft which invests it with a false and semi-magical authority. We have been greatly profited by the perusal of his wise and weighty words, and though we cannot say that they have given us any specifically new ideas of the pastorate, they have certainly deepened our knowledge, confirmed our principles, and stimulated our zeal. Every matter of importance connected with the ministry of the Gospel is discussed with more or less fulness: sermons, their preparation and delivery; supplementary methods of instruction, Bible Classes, &c.; pastoral visitation; public prayer and other devotional exercises; the administration of discipline, and cognate subjects. Although the Presbyterian polity differs in several respects from our own, this work might be almost unreservedly used in our Colleges as a text book. We know no other of equal worth, and both to our students and ministers we very strongly commend it. It will render them invaluable help. The biographical sketch of the lamented author imparts an additional interest to the volume. Mr. Dodds has written it in a most admirable manner.

SPORTS THAT KILL. By **T. D. WITT TALMAGE.** London: R. D. Dickinson, 27, Farringdon-street. 1875.

MR. TALMAGE tells us that the aim with which he first preached, and now publishes these discourses is "to save people from the theatre as it now is, from bad books and newspapers, from strong drink, from ruinous extravagance, and from an impure life," an aim with which every right-minded man must sincerely sympathize. That the author has a keen perception of the evils he denounces, that he supports his position by telling and trenchant arguments, and that he makes powerful appeals to the conscience is everywhere evident. But the effect of his sermons is, to our thinking, weakened by an overstrained style. If he were a little more natural and less "dashing," we believe he would accomplish far worthier results. His aim, however, is so good, his message so opportune, and the dangers of which he warns men are so potent, that it is with the greatest reluctance we refer to these blemishes.

THE LAW OF HISTORY. Being a Supplement to and Complement of "The Divine Footsteps in Human History." By DANIEL REID. Edinburgh: William Blackwood & Sons. 1874.

NOT having an acquaintance with the work which this is intended to complete, we are unable to speak of it as a whole. It belongs to a class of books in which we frankly confess our interest is limited. Mr. Reid writes with great ingenuity, with considerable knowledge both of Scripture and of human history, and those who seek to know "times and seasons" will read his work with avidity.

THE ORIGIN AND NATURE OF BAPTISM; or, Is there any Warrant in Scripture for the Water Baptism of Centuries Past and of the Present Day? By LIONEL DAWSON BYRON, B.A. London: Simpkin, Marshall and Co. 1875.

THE purport of Mr. Byron's pamphlet is fully explained by the interrogatory form of his title-page. When we first took it into our hands, we thought it might require a lengthened notice and discussion; but having read it through, we certainly think it would be a superfluous task to attempt any refutation of it. We can see absolutely nothing in the pamphlet which should have induced the author to publish it. He is evidently a sincere man, but there is no other ground on which his essay can be commended.

THE MARTYR GRAVES OF SCOTLAND. By the Rev. J. H. Thomson, Eaglesham. Edinburgh: Johnstone, Hunter, & Co.

MR. THOMSON is another "Old Mortality"; he has gone about lovingly visiting the tombs of the Covenanters, and in this volume chisels a little deeper the

"Monumentum aere perennius."

His work, however, is by no means limited to a mere preservation of names and localities: it abounds in biographical and other descriptive material. Far away in our colonial settlements, this book is sure to find a welcome, and at home all will be the better for its perusal. Firmness of conviction and steadfastness to principle are lessons much needed in these days, and they are forcibly taught and brilliantly illustrated by the graves of those who gave up all for Christ.

REVISION OF THE SCRIPTURES. By H. C. Fox, LL.B. London: Hodder and Stoughton, Paternoster-row.

THE author informs his readers that this was originally a Lecture delivered to the Young Men's Christian Association at Plymouth. It is a happy circumstance that it was not consigned to the oblivion which is the fate of spoken Lectures, for it contains a very convincing representation of the necessity for the labours of the learned committees now employed upon the work, and also details the regulations under which their work is carried on.

THE PREACHERS' COMMENTARY. THE BOOK OF JOSHUA. By the Rev. F. G. Marchant, Wandsworth. London: R. D. Dickinson, Farringdon Street.

THE first four chapters of the book of Joshua form the subject of this number of the Preacher's Commentary. Each chapter is made the subject of critical notes derived from the best commentaries. Each paragraph is treated under the

head of Main Homiletics, and the verses are made the subject of suggestive comments. The intention of the work is to furnish assistance in preparation for the pulpit, and we think that Mr. Marchant has commenced the important labour he has undertaken in a promising manner. His reading is evidently considerable, and he possesses great power of analysis while he carefully avoids anything like forced and unwarranted accommodations foreign to the scope of the sacred text.

THE MOORFIELDS PREACHER. Being some account of the Life and Labours of George Whitfield. London: S. W. Partridge & Co., Paternoster Row.

THERE are a good many excellent memoirs of Whitfield about in the world, but there cannot be too many, especially if as carefully edited and elegantly printed as this.

ALL THE WORLD OVER. A monthly Magazine, edited by Edwin Hodder. London: Thomas Cook & Son, Ludgate Circus. No. 1, March, 1875. Price Sixpence.

"TRAVEL, Incident, Legend, Research," is the motto of this new traveller, who started, "personally conducted" by Mr. Edwin Hodder, on the 1st of March. He is a very well-informed and agreeable companion, and we doubt not that he will make many friends.

THE CHRISTIAN IN THE WORLD. By the Rev. D. W. Faunce. London: Hodder and Stoughton, 27, Paternoster Row.

THIS is a very practical treatise on the maintenance of the Christian character in secular life. Having obtained considerable popularity in the United States, it is republished here for the benefit of British Christians. It has reminded us much of the style of the late revered John Angell James in its copiousness of illustration, directness of appeal, and devoutness of aim. We heartily commend it to the attention of our readers. It is one of the best importations from the American press that we have seen for many a day. We have given an extract in this number of the MAGAZINE which fairly represents the purpose and method of this valuable little book.

THE LAY PREACHER. A Miscellany of Helps for the Study, Pulpit, Platform, and School. Numbers 13 to 17. London: Elliot Stock, 62, Paternoster Row.

CERTAINLY if any class of ministers may claim the help of others in preparation for their public labours, they are entitled to it who add to the constant claims of secular business the momentous work of preaching the Gospel. We have many such brethren greatly to be honoured for their self-denial and their indefatigable industry, and not a few for the excellence of their pulpit work. The outlines contained in this periodical are suggestive, and its contents will be found useful by the class it specially addresses.

MABEL'S FAITH. By the Author of "Dora Hamilton."
 THE FOREST CROSSING. Life in the Canadian Backwoods.
 ANOTHER'S BURDEN. A Tale of the Yorkshire Colliery District.
 LISA BAILLIE'S JOURNAL. By the Author of "Hungering and Thirsting."
 SEED AND FRUIT; OR YOUNG PEOPLE WHO HAVE BECOME FAMOUS.
 THE YOUNG BOTANIST. By the Author of "Flowers and their Teachings."
 ISAAC GOULD, THE WAGGONER. A Story of Past Days.
 GUY BEAUCHAMP'S VICTORY. London: Religious Tract Society.

ALL these recent publications of the Tract Society are charming little books for the benefit of little people. We recommend them without hesitation to those of our readers who wish to enrich the bookshelves of the nursery or the school library.

PAMPHLETS, PERIODICALS, &c.

THE AMERICAN PULPIT OF THE DAY. Part I.
 SIX LECTURES ON Questions Indicative of Character. By Rev. W. HARRIS.
 THE PREACHER'S (HOMILETIC) COMMENTARY. Parts I.—III.
 DICKINSON'S THEOLOGICAL QUARTERLY. Part II.

THESE works are published by Mr. Dickinson of Farringdon-street, and will prove of great service to such preachers as care for homiletical literature. The "American Sermons" are decidedly good, and the "Theological Quarterly" contains a number of very valuable essays, &c., from American and German authors. It is a capital publication.

Texts and Thoughts.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."—PSALMS lxxiii. 25.

"The eagle, a princely bird of piercing sight, a swift and lofty flight, mounts upwards, setting light by the things that are below, never condescending to any of those inferior things but when necessity compels, not when superfluity doth allure; such an eagle was Zaccheus, that left his extortion; Matthew, his toll-gathering; Peter his all; such as used this world as if they used it not, where-with to supply their necessary wants, and no further. O happy change! when they leave all for Him that is worth more than all; though riches increase, yet they set not their hearts upon them; though their estates be changed, yet they are not changed; their desire is not to be rich unto this world, but unto God; their bodies are below, but their hearts are above; their lives here, but their conversation is in heaven."

SPENCER.

"Being in an agony, He prayed more earnestly."—LUKE xxii. 44.

"He that would know what sin is, let him behold Christ sweating in the garden; and there he may see, as in a glass, that it is not a thing to be made light of. He could bear as much as another, surely. He bears up Heaven and earth, and all that is therein, and never shrinks at it. All the weight thereof never occasioned Him one drop of sweat, but when sin came to be charged upon

Him then He shrunk indeed. O that this might be our inference from it! Then by God's grace we shall take heed how we make a mock of sin. Sin is an edge-tool, and it is ill jesting with it. Fools make a mock of sin. Shall that make us merry that made Christ sad, make us laugh that made Him *sweat*?"

PHILIP HENRY.

"How wilt thou do in the swelling of Jordan?"—JEREMIAH xii. 8.

Faint not, O Christian! the way may be long,
And the path for thy feet may seem toilsome and weary;
Courage, and faint not; be faithful and strong,
Though days may be dark, and though nights may be dreary.
Onward! though mists rise on every hand;
Upward! though sin weigh thee down like a burden;
For if thou should'st faint in the still peaceful land,
"How wilt thou do in the swelling of Jordan?"

Faint not, O Christian; the night is far spent,
And the day will soon dawn in its fulness of beauty;
Let the light find thee with steps heavenward bent,
Toiling along the rough pathway of duty!
What though temptations are thronging the road!
Has not Christ died thy transgressions to pardon?
And if thou should'st wander away from thy God,
"How wilt thou do in the swelling of Jordan?"

Faint not, O Christian! though thick on thy path
Affliction pours down its most pitiless showers;
Thy Father is speaking in love, not in wrath,
And thy griefs will yet scatter thy pathway like flowers!
Courage then, Christian! be of good cheer,
Christ is thy Guardian and Heaven is thy guerdon!
For if on this earth thou should'st falter and fear,
"How wilt thou do in the swelling of Jordan?" W. LEIGHTON.

Intelligence.

RECENT DEATHS.

REV. JOHN WATTS.

The Rev. John Watts was born at Cheltenham in 1810, and he died at Derby March 2, 1875. His early life was passed surrounded by the sacred influences of a Christian home. He was led to decision for Christ through the preaching of the Rev. Isaiah Birt, and soon after, when only eighteen years of age, he entered the College at Bristol, then under the presidency of the Rev. T. Crisp. On the completion of his college course, he became the pastor of the Church at Ebenezer Chapel, Southsea. Within four years he removed to Maze Pond, London, where he remained about two years. After an interval, during part of which he preached at Maidstone, he settled at Coventry as assistant minister, and subsequently as

co-pastor with the Rev. F. Franklin, at Cow-lane Chapel in that city. He left Coventry in 1849. Soon after he went to Rothessay, as pastor of the church there, where he spent three or four years. From that time until his death, with longer or shorter intervals of rest, he preached in various places but without a pastoral charge.

Mr. Watts was endowed with superior powers of mind. In no ordinary measure he combined accuracy with great breadth of thought. He possessed so much of imagination as rendered luminous every subject he discussed, and a memory stored with the fruits of much reading. Whether in preaching or in conversation, he lifted all questions on which he touched into the higher regions of thought and emotion; and he left on the minds of those who knew him well the impression of a man of keen sympathies and noble aims, and of much communion with God. That he was not better known in our churches was due, in part at least, to a nervous organisation which rendered change, with seclusion and rest, indispensable to him, and which accounted in like degree for the short time during which he retained the pastorate in any one place. His most intimate friends lamented that with abilities so rare he should have been oppressed with such a weight of bodily infirmities, but He who knows best had so ordained.

His power as a preacher could be fully estimated only by those whose privilege it was to sit and listen to him continuously. His manner in the pulpit was singular at its best, often it was repellant to unreflecting hearers. But there was a grasp of truth, a clear expository force, and an affluence of expression which rivetted the attention and satisfied both mind and heart of those who lovingly accepted him as their teacher. His work as a pastor was only intermittent. His ill health, together with his love of reading, made him a recluse, but his visits to the sick and dying were characterised by great tenderness, and many of his people in their last moments bore testimony to the faithfulness and efficiency of his ministry. He seldom appeared on public platforms, but when he spoke, as he did occasionally on important national questions, his speeches were of the first order. Those who heard him during the Anti-Corn Law agitation have never forgotten it, nor his short but able lecture on the Anti-State Church question. His memory and his preaching are cherished in the hearts of many where he was longest and most intimately known; not by one class of hearers only, but by educated and illiterate alike, and many who knew him in the early years of his ministry were devoted to him to the end.

The writer was honoured by his friendship during the whole of Mr. Watts's stay at Coventry. He well remembers the tall form of the preacher as he passed from the vestry to the pulpit, and with what curious gestures he went through the service. But he also remembers the prayer, so reverent, so elevating; and the sermon, so lucid, so vivid, so rich in biblical exposition, so full of evangelical truth, as he led his hearers to the Cross and thence heavenwards! Nor is his kind and hearty friendship less cherished in the writer's remembrance; for in the social circle and in many a walk round Coventry, the wise counsel and generous encouragement of the older friend gave a direction to the opinion and confirmed the purpose of the younger, just entering on his own career; and this brief review of a life now closed is written with a grateful recollection of his fast receding and with a hope of reunion at no distant date in "The Father's House."

SAMUEL HARRIS BOOTH.

Correspondence.

DENOMINATIONAL STATISTICS.

To the Editor of the BAPTIST MAGAZINE.

MY DEAR SIR,—I missed the English mail last time, and so lost the opportunity of correcting a statistical error in the *MAGAZINE* for March. Perhaps, however, it is not too late. In the "Short Notes" for March the following statement occurs:—"In British North America the return gives us for Ontario, Quebec, Nova Scotia, New Brunswick, and Prince Edward Island, 317 churches and 31,858 members."

Your Correspondent professes to derive his information from the Handbook; but he has strangely mixed and confounded the numbers. I will give you a return from our own reports.

BRITISH NORTH AMERICA.

Province.	Churches.	Members.
Ontario and Quebec	343	21,059
Nova Scotia	171	19,905
New Brunswick	138	10,828
Prince Edward Island	14	960
Total	666	52,752

This gives us 20,000 more than your correspondent has reported.

Upwards of 3,000 were added by Baptism last year in the Maritime Provinces, and more than 1,500 in Ontario and Quebec.

Our Educational Institutions are flourishing in all these provinces.

J. M. CRAMP.

Wolfville, Nova Scotia.
May 3, 1875.

News of the Churches.

INVITATIONS ACCEPTED.

Armstrong, Rev. W. K., Tunbridge Wells.
Chamberlain, Rev. J. R. (Bath), Ryde.
Dyer, Rev. W. J. (Met. Tab. Coll.), High Wycombe.
Eames, Rev. J. T. (Forton, Hants.), Bridport.

RECOGNITIONS.

Boscombe, Bournemouth, Rev. H. C. Leonard, M.A., April 20th.
Liverpool, Fabius Chapel, Rev. W. E. Lynn, April 27th.
Long Crendon, Rev. J. Lea, May 10th.
Presteign, Rev. S. Watkins, April 19th.

RESIGNATIONS.

Ibberson, Rev. W. H., Bradford, Yorkshire,
Owen, Rev. W., Narberth.
Patterson, Rev. J. H., Truro.

DEATH.

Macdonald, Rev. Thomas, Beaufort, Brecon, April 18th, aged 56.

THE

BAPTIST MAGAZINE.

JULY, 1875.

Sparley Church.

BY AN OLD COUNTRY MINISTER.

I.

SPARLEY is not to be found in any map of England. At least *my* Sparley is not, I am sure. It is one of those places which the modern railway system has doomed to decay, and possible extinction. In the old coaching days it was a place of some importance. It was on the high road between the metropolis and the great provincial town of Bullhampton. A dozen or more coaches passed through it daily, most of them stopping to change horses and allow thirsty travellers to refresh themselves at the bar of the Crown and Sceptre or the Cross Keys; now and then one made an hour's stay to enable those of the passengers who were curious in such matters to visit the church and the old abbey of St. Wilbrice; all of which was duly encouraged and appreciated by the Sparley tradesmen, as being "good for trade." I do not think, however, that Sparley ever had much commercial importance. It owed its prosperity, such as it was, chiefly to its convenient position as a posting town. But the constant clatter of hoofs, the cracking of whips, the winding of guards' bugles, the fussy activity of ostlers, the shouts of the inevitable knot of loafers as some favourite team drove up, and the good-humoured chaff of the "outsides," gave the place an appearance of life which, if not very profitable, was very imposing.

But times have changed. The last of the "highflyers" has been turned into firewood years ago, and Sparley's occupation is gone. The Great London and South-Northern Railway has not only absorbed the traffic, but turned it into new channels. The miserable little hamlet of Slopperton has suddenly sprung into a large and thriving

town, with a Local Board, a free library, a weekly newspaper, a debating society, and a Good Templars' lodge; while Sparley, left high and dry, is fast shrinking into a second-rate village. But what it has lost in business importance, it has gained in dignity. At all events its inhabitants think so, and surely they are the best judges. What a comfort, when the world forgets us, is the consciousness of unappreciated worth! To retire into the dignity of solitude and silence, and feel what an irreparable loss the world sustains by its neglect of our wisdom, and how the old globe must be "wobbling" in its orbit for want of our governing skill! I do not think anything could convince the Sparlecotes that the country is not "going to the dogs" for want of Sparley. They are getting poorer every day, but they just fold themselves up in the calm assurance of neglected excellence, and make pride a refuge from poverty. Sparley despises Slopperton. The penniless heir of fifteen generations turns up his nose at the wealthy parvenu who never had a grandfather. Sparley "society" is, of course, aristocratic and exclusive, talks much of "the old country families," looks doubtfully at all new things, is courteously distant to strangers, has profound reverence for our "ancient nobility" and "our glorious constitution," and votes with the Conservatives.

Sparley clings to its old municipal institutions—the faded remnants of a departed glory—because they give it a status to which priggish upstart-places of the Slopperton order must knock under. It has a mayor and corporation, a watch committee, sub-watch committee, baths and buildings' committee, sanitary inspector, and town clerk. Once a year it has a subscription ball in the town hall at which all the neighbouring nobility and gentry are expected to be present. It has an annual fair, too, in the first week of June, properly regulated by duly authorised bye-laws, which, however, is more remarkable now for the number of show-men, acrobats, cheap-Jacks, and gingerbread venders that enliven its proceedings than for the amount of legitimate business transacted.

In short, Sparley is altogether a most respectable, dignified, and unexceptionable town; a little faded, perhaps, but without the slightest suspicion of newness;—thread-bare, hungry, and poor, may be, but uncontaminated by Brummagem methods of money-making; like a lord who has outlived his fortune but not his pride, and can better endure starvation than to be suspected of a connection with "trade." So it retains its respectability, and increases in stupidity from year to year, promising to be soon, if it is not already, the sleepest place in the three kingdoms.

There has been a Baptist Church in Sparley for more than a hundred years; but though it has enjoyed considerable prosperity, especially during the first half-century of its existence, it has never become thoroughly compacted. I do not mean that it has quarrelled, but simply been querulous; nothing like a "split" has ever occurred. I do not think it has had vigour enough for that—but there has always been a rankling grievance of one kind or other to keep discontent

alive and the members at variance. It would be difficult to tell what is really the matter. An undiscovered and undiscoverable "screw is loose" somewhere, probably a very small one, but the result is that the machinery does not work smoothly. It almost seems as if some disturbing element had been introduced into its original constitution which could not be eradicated.

Of course things have not improved with the declining fortunes of the town. Liberality is more straitened. There is much talk about "the burdensome expenses," and about its "falling heavily on a few." Worst of all, the distinction of class is more decidedly marked than in the olden time: those who are at the top of the tree, and can afford to resent the turn which things have taken, feel but little sympathy with those who, being at the bottom, would not object to profit by the world's new movements. Each party is mistrusted and suspected by the other,—the one of willingness to degrade the town by admitting a flood of vulgar novelties, the other of being willing to starve the poor in order to keep up their own pride. When, about five years ago, the Rev. Herbert Lackland became the pastor, he soon found that it would tax his skill to the utmost to prevent the smouldering discontent from bursting into flame.

To understand the difficulties of the Sparley Church, we must go back about twenty years, to the time when the Rev. Granville Claremont became the pastor. At that time the Church had suffered great reverses. Many of its members had left the neighbourhood; a few of the wealthier, fearing the extra demands that would be made upon them to carry on the cause, had betaken themselves to the parish church; also a new Congregational Chapel had recently been opened, with an attractive ministry, and a large number of the Baptist congregation had joined the newer movement. Altogether the result was that the Baptist Chapel, which used to be crowded, was now not more than a quarter filled. To support a pastor was simply impossible, and not the least of Mr. Claremont's recommendations was that he had an independent income, and could do without a stipend. He was a man in middle life, had been engaged in business, by which he was supposed to have accumulated a fortune, and to have retired into the country with the laudable desire to spend the rest of his life in doing good. This, at least, was the report which he allowed to circulate, and decidedly encouraged. He was an able preacher of the shallow order, fluent, vivacious, and "sound;" but with all he was pompous, dogmatical, and possessed of unbounded self-confidence: his pretentiousness and assumption of superiority were really something extraordinary. His preaching drew large congregations, the chapel was once more filled, baptisms became frequent, and many were added to the Church. His famous "apocalyptic lectures," delivered on consecutive Sunday evenings during two winters, displayed stores of learning and powers of graphic description which utterly amazed those who knew nothing of Elliott's "*Horae Apocalypticae*," and had never heard of Dr. Cumming. His two great discourses on

"The Drying-up of the River Euphrates" and the "Great Battle of Armageddon," delivered just after the fall of Sebastopol, were twice repeated to overflowing congregations.

Unhappily, Mr. Claremont had tastes and habits utterly inconsistent with his profession, and which, with thoughtful people, tended to counteract whatever of good was done by his preaching. He was fond of "fast" life. He kept the best horse, the best dogs, and was the best shot in the parish. Monday morning commonly saw him in sporting attire, a short pipe in his mouth, a couple of dogs at his heels, and a gun on his shoulder. He was the boon companion of all the sporting characters in the neighbourhood, from whom, however, he had often to endure an amount of contemptuous banter on his unprofessional conduct which would have forced a more sensitive and self-respecting man to pause in his career. i

As may be assumed, there were not wanting godly men whose hearts were pained by courses so out of keeping with the ministerial character, but they kept their thoughts to themselves; for Mr. Claremont, they well knew, would brook no interference with his freedom of action, and his popularity (due quite as much to his wealth, his *bonhomie*, and his open-handed liberality, as to his pulpit eloquence or pastoral efficiency) secured him a following which it was hopeless to resist. He was very emphatic in his denunciation of "Puritanical squeamishness," and ostentatious in his parade of "liberality." It was his favourite doctrine that all things were lawful, and mostly expedient too; that Christianity was perfectly compatible with what "pietistic dyspeptics" called "worldliness"; that New Testament injunctions against conformity to the world have no force to us whose "world" is not heathen but Christian, and to whom, therefore, worldly conformity is nothing more than accordance with the Christian common sense of the nation. He was fond of quoting Hood's "Ode to Rae Wilson," and of ridiculing those who pled for consistency, as people

" . . . who think they're pious
When they're only bilious."

Necessarily with such a pastor in charge, the spiritual tone of the church was anything but high, and the discipline anything but strict. Members were admitted in haste, without much inquiry, and offenders were left undisturbed. A minister who was systematically loose himself could not afford to be very stringent in his treatment of others.

At length it began to be whispered about that the minister did not always return from his frequent excursions in such a state of sobriety as becometh his profession. It was even rumoured that on one occasion, after losing heavily by a wager as to the issue of a general election, he had been carried home in a condition of helpless intoxication. Nothing, however, could be proved, or those who could prove anything declined to speak, so matters continued much as before. Meantime signs were numerous that his popularity as a preacher was

fast waning. The congregation visibly fell away, the membership of the church, after remaining for a long time stationary, steadily decreased; while the more earnest and spiritually-minded of the people, who had long been obliged to endure in silence evils they could not cure, began to exert more influence, and found their opinions treated with unwonted respect.

Mr. Claremont had been at Sparley about eight years when two of the members of the church fell into grievous sin, and the public scandal was such that common decency seemed to demand that the church should not entirely overlook the case; accordingly one of the members mentioned it at a church meeting. The pastor ruled the matter out of order; but instead of arranging for it to come in due form before the church through its officers, he entered a fiery protest against the attempted invasion of the pastoral prerogative, denounced all tattlers, busybodies, and hypocrites, and wound up by declaring that so long as he was there no one should be permitted to turn the Church of Christ into a Popish Inquisition. It was soon evident, however, that the feeling of the meeting was against him, which so exasperated him that he threatened at once to dissolve it, declared his intention to advise the accused to withdraw from the church as a protest against its intolerance, and concluded a long and angry speech by the declaration that very few of the members were sufficiently clean-handed to take anybody else to task! Such an imputation, even if true, would have been indiscreet and reprehensible in any man, but in a man of Mr. Claremont's character it was madness. It was a challenge from one who had everything to lose and nothing to gain by a contest, and it would have been passing strange if no one had responded to it. Stung to rashness by the taunt, however, one of the members blurted out, "Your own hands are not over clean, sir, if all's true that's said." If a bombshell had suddenly fallen in the midst of the assembly the consternation could hardly have been greater. The more timid at once retired from the meeting in alarm. Happily the man who had spoken was one of the poorest members of the church, a man who had nothing to make him formidable except his spotless character. Still the remark could not be entirely ignored, and the minister rose in his place to reply. Assuming his most dignified attitude and speaking with a calm deliberateness, which he was probably far from feeling, he said, "So! there is a wish to fight *me*, is there? Well, so be it then; but I give those who wish it fair warning that they are likely to get seriously hurt. I'm not a man to be trifled with. I have been aware for a long time back that some people, who cannot bear to hear the truth plainly told and their sins honestly rebuked, have been trying to damage my character by malicious insinuations and stabs in the dark. I'm very patient, but there is a point at which forbearance ceases to be a virtue, and I think it is about reached. It is not easy to rouse me, but if once I am roused my enemies will regret it to the day of their death. As for the very gentlemanly remark of the person who has just spoken, I

hurl it back with the contempt it merits. Coming from such a quarter it would be an insult to one's dignity to notice it. The poor fellow knows no better. His ignorance and vulgarity protect him. But I shall not be so lenient in the future. There is protection for character in our country, and whoever dares to slander me must answer it to the law of the land. I beg to state now that this meeting is dissolved, and that there will be no more church meetings till members have learnt to conduct themselves like gentlemen."

But matters could not be thus summarily settled. The ice was broken. People took courage to talk freely from the thought that it was all out at last; and what had hitherto been uttered in whispers began to be spoken openly. At the same time, the incidents of the church meeting, soon the common property of the Sparley gossips, gave freshness and new life to the rumours which had been previously in circulation. Nor had Mr. Claremont's sarcastic and defiant speech produced the effect he intended; rather it had roused the *esprit de corps* of the church and united all the members in resistance of his high-handed proceedings: those who had thus far stood by his side resented an imputation which seemed to charge them with wilfully maligning him, and those whom his conduct had long disgusted were resolved to use the opportunity now furnished of removing him from the pastorate. Thus he found himself the centre of a scandal which he could neither suppress nor escape, and surrounded by difficulties in his church which threatened to close at once his career as a minister. He had been foolhardy in braving an accusation which he had no means of repelling, and provoking a challenge which he dare not accept. He had capped his folly by a reckless, blustering speech which alienated his best friends; now he was compelled in solitude to eat the bitter fruit of his own doings. He tried to carry it off with a stout heart and a defiant attitude; he stormed, and vapoured, and threatened, but to most people the care with which he avoided inquiry was the strongest proof that the current scandals were true.

Several months had passed over when it was reported that he had been largely exceeding his income, and colour was given to the report by the fact that he sold off his horse and dogs, and began to stay a great deal at home. At last the fatal fact could no longer be concealed; his creditors became clamorous, and in the end he was made bankrupt. For some time he endeavoured to keep his place as pastor of the church, and even put in a claim for arrears of salary from the time of his settlement. But his power was gone. His bluster no longer awed. The members of the church rose in rebellion and demanded his removal from office. A hundred pounds were collected and presented to him on his signing a resignation in which he relinquished all claim upon the church and all pretensions to its pastorate. The religious world outside of Sparley only knew what the religious newspapers announced the following week, that "The Baptist Church and congregation at Sparley had presented the Rev.

unville Claremont, on his retirement from the pastorate, with a

purse of a hundred pounds, in appreciation of his long and useful services."

But the evil effects of Mr. Claremont's ministry did not end with his removal from office. He had been sowing tares and the crop had to be harvested. Besides that neglect of discipline, with its resultant encouragement of vice, which was the natural consequence of his own reprehensible conduct, there were many members of the church, especially among the younger men, who had thoroughly imbibed his latitudinarian doctrines. They were not sorry to have so high an authority for the indulgence of questionable tastes, and they availed themselves to the full of the licence thus gained. It would have been difficult for many of them to say in what a religious life consisted, or why they, rather than a thousand others, were members of a Christian church. But there they were, to be the standing difficulty, for years to come, of whatever earnest-minded and godly man should become their pastor.

But in fact the moral tone of the whole church was fearfully low. In other days it had been celebrated for the purity of its fellowship and the spirituality of its life, now, except in its ecclesiastical observances, there was little to distinguish it from any association of respectable worldlings. Those who saw in the removal of Mr. Claremont hopeful signs of reviving spiritual life in the church, entirely misunderstood the impulse under which the members had acted. There was more of indignation for the scandal he had caused than for the sin he had committed; more anxiety about respectability than purity. A dense mass of worldliness and indifference, guarded by a *cheval-de-frise* of loose opinions, remained to resist whatever attempts a future pastor might make to promote practical godliness.

The Lord Our Shepherd.

EXPOSITORY AND PRACTICAL PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER:

II.—REST AND RESTORATION.

"He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul." Verses 2, 3.

THE imagery of this Psalm requires, as we have already seen, to be interpreted by the light of Oriental customs and conditions of life. The relation between a shepherd and his flock is in the East characterized by strong mutual attachment and tender personal affection. The shepherd's life is a constant exposure to danger. He has to undergo risks arising from the rapid alternations of heat and cold, from frequent scarcity of food, as well as from the attacks of wild beasts and herds of robbers. And the self-sacrifice endured on their behalf begets in the dumb creatures dependent upon him a trustfulness, an affection, and a willingness to follow his guidance which are singularly beautiful and impressive. The Psalmist could not, therefore, have employed a more appropriate and instructive figure to set forth the tenderness and fidelity of God towards the weak and helpless children of men. The Lord our Shepherd watches our lives with the minutest care, provides generously for all our needs, and ever goes before us in the way wherein we should walk.

The first verse of the Psalm contains the thesis of the whole. Because Jehovah is our Shepherd, we shall not want. The verses that follow are an amplification of this idea and illustrate it in detail, specifying the sources of our need and the manner in which God ensures for them a supply. In the fifth verse, the metaphor is changed, and the idea of the Psalm is illustrated under another figure. Instead of the Shepherd guiding his flock, we have a host entertaining his guests with princely munificence, protecting them from the attacks of their enemies, and securing for them, after they leave his table, a safe and prosperous journey. We shall see, as we proceed, that this change of metaphor increases the beauty of the Psalm, adds to it new elements of power, and gives it a completeness which it would not otherwise possess.

The words we are now to consider show us God our Shepherd (1) leading us to the pastures of refreshment and rest, and (2) reviving our languid life and restoring us, after our wanderings, to His fold.

I. GOD OUR SHEPHERD LEADING US INTO REST.

"He maketh me to lie down in green pastures; He leadeth me beside the still waters." Of course the imagery of the green pastures suggests the idea of the feeding of the sheep—the sustenance of their lives by appropriate and sufficient food. But that is neither the exclusive nor the principal idea of the words. The green pastures afford for the wearied sheep a place in which they may lie down at their ease, and enjoy rest and refreshment amid the coolness of the fresh and tender grass, and under the shade of some tall and richly covered tree. It is not only that the flock is kept from starvation and death, but that it is also led forth out of the dry and sultry desert where the rays of the burning sun wither up all traces of vegetation, and the hot sand blisters the traveller's feet, and languor creeps over the frame, and all activity is torture, and a man longs in utter exhaustion of spirit to fling himself beneath the shadow of a rock or to lie down on the bank of a cool and full-fed stream where he can be shielded from the enervating and oppressive heat, and restored to animation by an invigorating breeze. The green pastures are as "an oasis in the desert;" the sheep repair to them and eat and drink, the greenness of the meadows is refreshing to the eye, moisture suffuses the air, and the shadowy places in which they lie down afford them, even in the sultriest days, a pleasant harbour of rest.

The picture is completed by the mention of the still waters along which the flock is also led. The Psalmist's idea in this phrase is not that of a pool of water or water in which there is absolute stillness, and in which no ripple or sound is heard, but rather that of a gently flowing stream by the side of which the flock may lie down quietly and undisturbed. The words have been rendered, "To waters of rest or refreshment, He leadeth me," "waters where the weary find a most pleasant resting-place," so that the quietness is in the flock reclining on the banks of the stream rather than in the stream itself. Still waters become stagnant, and if, therefore, the epithet describes them, it is in contrast to the foaming cataracts, the rapid mountain torrents, the wildly rushing streams which sheep could not approach without danger, and which would carry them away as with a flood. But it is better, I think, to take the other interpretation. In any case there is brought before our minds a picture of idyllic grace and beauty, a description of human life under the guidance of God, which for its touches of exquisite loveliness, its chastened colouring, the lustrous purity of its light and the soberness of its shade, no genius of painter could transfer to canvas and no poet match in song.

And the image, so clear and beautiful in itself, is singularly forcible and suggestive in relation to our inner life. Is not *the background* of the picture true to the facts which we everywhere witness around us, and the needs and aspirations we have felt within us? How much there is in life to remind us of the long tracts of desert sand, the fierce and scorching rays of the sun, the lassitude and *ennui* of

worn out and wearied hearts ! How few there are who know what it is to be free from the pressure of eager and unfulfilled desires, who feel no discordance between their condition without and the mind within, who are impelled by no restless strivings and ambitions, or who continually enjoy a sense of peace and contentment ? We speak not now of the suffering which comes to men from the accusations of an outraged conscience or from the dread experience of remorse, but of the far commoner feelings which arise either from the aimlessness or the misdirected efforts of life ; from our reachings after an unattained and seemingly unattainable good, our want of inward harmony, our lack of an object commensurate with the greatness of our moral and spiritual powers and capable of filling us with a pure and abiding joy. Not only in respect to our ideal of character, but no less in respect to our realization of peace, " That type of Perfect in our mind, in Nature nowhere can we find." We place our delight in earthly things, by dint of hard labour we acquire them, and our very possession, besides being precarious and transitory, is attended with disappointment, and breeds new and more fruitless longings. Success in these matters, when the heart does not rest in God, inflames the desires which it cannot gratify. The appetite is whetted with indulgence and becomes more and more difficult to appease. We are troubled with various weaknesses and sorrows, torn asunder by manifold distractions, made the sport of conflicting emotions, disquieted in the present and apprehensive with fears for the future. " The world is dreary and we are weary " is a confession which has been wrung from the lips, not only of jaded Epicureans and worn out debauchees, not only from the poor and the oppressed, but from men on whom the earthly gifts of Providence have been showered with lavish hand ; whose homes, like palaces, have been adorned with the costliest treasures of painting and sculpture, whose eyes have continually rested on the varied forms of the beautiful in nature and in art, whose ears have listened to the sweetest strains of music and of song, and who, as they roamed through their gardens of pleasure, or reclined on their couches of ease, amid luxuries that knew no limit, have felt how utterly stale and unprofitable was their life. Notwithstanding the boasted advances of our modern civilization, and the unparalleled development of our material resources, there are hundreds of men to-day who feel that neither in the pursuits of business, nor in the rounds of pleasure, nor in the luring paths of ambition does the world give them anything worth living for, and their experience is an all but continuous sigh for a greater good than earth can bestow. Worldliness and sin in all their forms are morally destructive, and their devotees, when awakened to the realities of their state and unreconciled to God, have felt that

" Death and life they hated equally,
And nothing saw for their despair
But dreadful time, dreadful eternity,
No comfort anywhere."

Such is the background of the picture. But now we see the Good Shepherd stepping forth, and calling out of that monotony and weariness and want His own sheep (and they are all His own who will follow Him), that He may lead them to the green pastures, and beside the still waters, and so give them both nourishment and rest. Without attempting to push the details of the imagery to excess, we may, I think, assert that the green pastures and still waters find their counterpart in the truths and doctrines of Scripture, in the ordinances of the Gospel, and the means of grace established for our sustenance and growth. These, as revealed and sanctified by the Holy Spirit, are the channels through which the peace and benediction of God are imparted to us. By their means God brings us into communion with Himself, unveiling to us, for our contemplation and delight, the perfections of His character, shedding abroad in our hearts the fulness of His love, and inspiring us with holy thoughts and affections, that so we may become "partakers of His nature," and enter into His rest. For permanent comfort and strength we are dependent upon the revelations of the Divine Word, which declare to us the character of God, and His relationship to the world, and enable us to realise, as in the light of God, our own character and our relationship to that great spiritual kingdom of which He is the Head—the unseen and eternal. And, as spiritual things are spiritually discerned, the truths of Scripture, to become fruitful to us, must be applied to our hearts by the power of the Holy Spirit. It is, however, of the result rather than of the process of which David speaks here—the heart to heart contact with God, the living experience of His all-sufficiency to the soul. God Himself is the source of our satisfaction and peace. It is only when we can lay hold of His hand, and feel (if I may so speak) the beating of His heart; it is only when we know ourselves to be directed in our life's course by an unerring wisdom, and to be encompassed by an unfailing power; when our hearts, "ceasing from self," can stay themselves upon Him, and find in their obedience to His will the great purpose, and in their consciousness of His approval the great reward of their life; when, moreover, we can look forward to complete assimilation to, and eternal fellowship with, Him in heaven—it is only then that we can realise the expressive image of the text, and "lie down in the green pastures and beside the still waters." To these resting-places, however, God leads us even on earth. "We who have believed *do* enter into rest." Our path is not always over long stretches of sand, nor do we always travel on the hard and dusty road. Wearied though we sometimes are "with the march of life," there are "wayside wells" of whose crystal waters we may drink and quench our thirst; there are green avenues where the hot dust does not reach us, and fields which are clothed with verdure. The peace of God is an inward and spiritual experience, dependent upon no outward conditions, restricted to no special class, not necessarily possessed by any, and assuredly denied to none. The external surroundings of our lot may be hard and trying, but God is greater than they; and by har-

monising the mind with His will, by purifying and ennobling the affections, by fixing our hearts upon Himself as our supreme good, He enables us to conquer the world (which is seemingly against us), to subordinate to our gain the forces we cannot evade, and to anticipate, in the consciousness of immortal power, the glorification of our souls in Him. To acquire rest by a mere readjustment of our outward lot is impossible. We cannot quell the eagerness of desire by an increase of ease, nor remove anxiety by a vaster accumulation of wealth; nor are there any combinations of circumstance that can form an impregnable fortress, behind which we can escape "the ills that flesh is heir to." The life without is, in its power to bless, but a reflex of the life within; and it matters not by what fair and beautiful scenes we are surrounded, we shall dwell in dreariness and gloom, unless "from the soul itself there issues forth a light, a glory, a fair luminous cloud enveloping the earth." But let that light shine forth, and the darkness shall be as the noonday, and the desert shall rejoice and blossom as the rose. It is thus, brethren, that God leads His people into rest. Our circumstances may or may not remain the same, but we ourselves are changed. We receive the light, the life, and the power of God, and the deepest peace enters the heart of the brave warrior amid the din and confusion of life's stern battle; and the victim of earthly poverty is enriched by treasures of priceless worth; and from the lips of wan and wasted sufferers are heard the sweet accents of thankfulness and praise; and they who have been pierced by the coldness, and scorn, and misapprehensions of men are cheered by a holier sympathy, and sustained by a more triumphant power. Nor is there any condition on earth in which God does not give to men the joy of His presence, and enable them to pursue their pilgrimage, to execute their mission, and to endure their trials "all radiant with the glory and the calm of having looked upon the face of God."

We have next to consider—

II. GOD OUR SHEPHERD REVIVING OUR LAQUID LIFE, AND RESTORING US TO HIS FOLD.

"He restoreth my soul." The restoration spoken of is, I believe, twofold, implying in the first place the quickening and invigoration of the soul in seasons of depression and exhaustion. Notwithstanding the green pastures and still waters by which it is surrounded, a sheep may languish from internal weakness and disorder, and may need the application of medicinal restoratives. So, in like manner, the soul may suffer from its inherent liabilities to weakness and weariness and mistrust of God, and from its inability to rest calmly and in good faith upon the precious promises of His Word. Its life may be enfeebled, its energy may be impaired, its tone be reduced, and the days of its prosperity apparently ended. Yet, in times of this nature, He who has throughout sustained us will act as a good

physician, and restore us to health and vigour. But the main feature of the restoration is of another kind, and implies the wandering of the sheep from the pasture and the fold. There are times when the sheep are apt to neglect the shepherd's care, to separate themselves from the rest of the flock, and go beyond the reach of their protector's eye. Sometimes they are attracted by the illusive hope of finding richer foliage than their own pastures furnish; at other times they are seized with a spirit of discontent, and yet again they are led astray by sheer wantonness and caprice. The frequent proneness of sheep to leave their fold is proverbial, as also is their helplessness. They have no instinct which can lead them to recover their way; they have no power of self-defence; and in these respects they are an emblem of ourselves in our relation to God. "All we, like sheep, have gone astray, we have turned every one to his own way." David himself—notwithstanding his knowledge of God's great love, and the love that he felt in return—sadly wandered from His side. His heart became the seat of guilty and tumultuous passions; the lower and less worthy elements of his nature clamoured for indulgence; he longed for pleasures which he could not have enjoyed in the presence of his great Shepherd, and he therefore turned aside from the green pastures to his own dark and unhallowed way. But, even in the midst of his transgression, he was not forgotten or left to himself. His soul was restored.

Thank God there has been revealed to us a love which is not measured by our merits, and which our needs cannot exhaust; a love which bears with us tenderly and patiently in the midst of all unfaithfulness; a love stronger than death—many waters cannot quench it. In our wildest and most distant wanderings the eye of God wistfully follows our course, nor will He suffer our disloyalty and ingratitude to baffle His purposes of mercy, or sunder the ties that bind us to Him.

It is mentioned as the mark of false shepherds that "the diseased have they not strengthened, neither have they healed that which was sick, neither have they bound up that which was broken, neither have they brought again that which was driven away, neither have they sought that which was lost." Not such is He with whom we have to do. "For thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Yes, God is mindful of each separate sheep, and "leaveth the ninety-and-nine in the wilderness, and goeth after that which is lost until He find it." He loves us with an everlasting love, and, whatever we may be or do, "He abideth faithful, He cannot deny Himself." The same power that first turned us from the

error of our ways has reclaimed many of us, when afterwards we have turned aside and broken the vows which bound us to Him. It may be by sending into the soul a sense of desolation, and showing it the vanity of all earthly good ; it may be by arousing the conscience from its torpor, so that our nature heaves under the sense of its guilt ; it may be by recollections of brighter and happier days, or by the thought of the grief we have inflicted on our Father's heart. But, in some way or other, the entreaty of Divine love is brought home to us : " Return, ye backsliding children, and I will heal your backslidings." And then our restoration begins. The fitful glare of the meteor which beguiled our steps soon vanishes from our sight ; the fruits that seemed so luscious pall upon our taste, and the flowers that wore gorgeous beauty wither as soon as they are plucked. The soul apart from God is left alone in an isolation that oppresses and torments it ; the cisterns from which it would quench its thirst are broken and empty ; the food with which it would appease its hunger cannot stay its cravings, and the path into which it was allured for the sake of pleasure is hard and rugged, and must be trodden (if at all) with aching heart and bleeding feet. The very hunger and thirst that we feel, the need and the longing that we have for God, are bonds which hold us to Him ; signs of a life—wounded and fainting—which may yet be revived by the breath of His Spirit. Through our very pain God can still speak to us, and His invitation, which falls upon the ear like strains of sweet but long-forgotten music, and tells of a calmer, happier land, quickens our resolution to return. The soul is restored to harmony with itself, its rest is regained, and, with a gratitude chastened by contrition and strengthened by hope, we give ourselves anew unto Him from whom we should never have departed. " Behold, we come unto Thee, for Thou art the Lord our God."

Oh, to grace how great a debtor
Daily I'm constrained to be !
Let that grace, Lord, like a fetter
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it ;
Prone to leave the God I love ;
Here's my heart, O ! take and seal it,
Seal it from Thy courts above.

The Mercy Seat.

"And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark. And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims. And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof."—Exod. xxxvii. 1-10.

- I. **A** THRONE or mercy-seat implies three things:—
1. The existence of transgressors of the divine law.
 2. The clemency of the Sovereign Lord God Almighty.
 3. The channel of its bestowment.

There could be no mercy-seat among a thoroughly loyal and sinless population. There might be beauty, and grandeur, and majesty, commanding reverence, order, obedience and adoration, but mercy could have no place among intelligent beings who never sinned. Immaculate beings could not understand what the exercise of mercy meant so far as they were concerned. But here stands among sinful men an institution proclaiming revolt, rebellion, and consequent punishment, associated with a symbol that at once bespoke the wondering admiration of a miserable and sin-ruined people. Of course, it published also the clemency of the Sovereign. He might be a holy and righteous and inflexible Judge; He might be ever so august and awful and terrible a being without mercy, but God's very seat or throne sets forth the high and illustrious attribute of sweet mercy as *His* distinguishing attribute.

And what words are these! "There is mercy with God that He may be feared, and plenteous redemption that He may be sought unto"? So He passed by Moses proclaiming His own great and ineffable name, "the Lord, the Lord God *merciful* and gracious, forgiving iniquity, transgression and sin, yet by no means clearing the guilty." Hear it, hear it, sinful men! that you have to do with a God not only having an inveterate hatred of sin and a will to punish it, but with a God "rich in mercy and ready to forgive;" under certain circumstances and conditions, who can bless and save the condemned, yet preserve untainted His holiness, yea, in a manner infinitely honourable to His government and crown. Had He been inflexible or inexorable, where had we been? Been! with the devil

and his angels under chains of darkness, and still wrath to come, wrath to come, ever with devouring fire, without hope or end. But although He is a consuming fire to fallen angels, He has in adorable sovereignty planted in our midst a seat, a throne, consecrated to the administration of mercy meeting with truth; righteousness and peace embracing, and constituting our God the beauty of all beauty, the most glorious and lovable Being of all beings in the universe: But by or through what medium flows the stream of divine munificence to the guilty? Is it naked, arbitrary will without cause? No, it comes to us through a propitiation. The mercy-seat is called the *propitiatory*, and why so? Because upon it was sprinkled by the High Priest the blood of atonement, and without which was no remission. *Only* from the mercy-seat pardoning mercy could come, and it could come thence *only* because the propitiatory blood was there. Wonderful and glorious arrangement is here: see what is underneath the mercy-seat of the God of Israel. The golden ark is there containing the law whose sentence is death to the transgressor, certain death, without so much as one ray of hope or one exception to the falling of the curse, "cursed is every one who continueth not in all things written therein." But the sprinkled mercy-seat covers it, "for mercy rejoiceth over judgment." That law, under which the whole human race lay in hopeless bondage, was the heart of the Old Testament dispensation, and it was in the heart of the sinners' surety as well. "Thy law is within my heart," viz., to honour it by my obedience, and to satisfy its lofty demands by drinking up and exhausting its malediction. And who can help expressing admiration of the scheme of redemption? whose mind but Jehovah's could have originated a way of honourable escape for a sinner condemned by a righteous constitution, and lying every instant within sweep of the glittering sword which justice draws and truth has sworn to plunge into the guilty heart? The position of the mercy-seat, directly over the golden depository of the stern law, is beyond expression exquisitely wise and beautiful. There was in all this a parable or picture of the "mystery hid from ages and generations" awaiting "the fulness of time" when the pictorial should give place to the glorious reality which had been locked up in the infinite mind from everlasting. The sacredness of law, the incorruptibility of its administration, and how its fiery wrath could be rendered harmless to a believer in Jesus Christ, yet that *same* law and that *same* lawgiver become the double object of a pure and loving affection, and constitute the future happy life of the saving one,—we say the wisdom, love, and grace of the gospel plan of mercy tower high above "the wisdom of the wise, and bring to nothing the understanding of the prudent." Its grandeur transports *us* with joy, while it surrounds the Deity himself with a glory far transcending what the riches of nature can ever furnish. The typical mercy-seat was of pure gold, the most valued of earth's riches, therefore representing "*the man* more precious than gold," by and through whose mediation salvation of the guilty becomes a

possible thing. So it stands in the apostle's mind: "God was in Christ reconciling the world to Himself, not imputing to them their trespasses." The royal propitiatory seat represents the incarnate Saviour. He, the God Man, is the party by and through whom the propitiation is effected, whereon mercy accompanied with justice, truth, and holiness, can in perfect consistency dispense blessings to penitent and believing sinners. Christ, in *His person* and blood, stood up in Israel's sanctuary of old in solemn emblematical figure, but *now* He stands in the immediate presence of God for us, and "able to save to the uttermost all who come to God by Him."

II. Certain appendages of this mystic throne also claim our attention. Cherubim of gold, of one piece with the mercy-seat, and representing those living ones that surround the eternal throne, stood out on either end of the mercy-seat,—their intelligent faces toward each other, and in the attitude of gazing on the transactions taking place there, while their expanded wings were covering the mercy-seat.

This was a most expressive and deeply affecting part of the picture. It certainly represented a higher order of beings than ours taking an interest in the great transactions going forward between heaven and earth, especially in the matter of the atonement set forth in the figurative emblem of it once a year, when Aaron, with profound solemnity, passed through the veil, stood with blood of atonement before the throne, expiating by prayer and presentation the guilt of the people, who at the same moment were worshipfully employed outside waiting the High Priest's egress to bless the congregation.

The attitude of the cherubim cannot be mistaken—it is worshipful and contemplative in a high degree; it shows us the interest which heaven takes in the affairs of earth, and how absorbing to the highest order of sinless intelligences is the redemptive work of their great Lord. This idea finds confirmation in Peter's Epistle, "which things the angels desire to look into." Similar thoughts are in Paul's Epistles, "made known to principalities and powers in heavenly places by the Church, the manifold wisdom of God." And note in all this what a set-off you have against the "infidel" creed, that if there be an Almighty and Omnipresent Ruler in the universe, we are too insignificant to be noticed by such a Being, and that if there are any such orders of beings existing in regions beyond, they must be far too great and too busy to have their higher powers turned upon this insignificant world of ours. Why, are not spiritual and winged beings represented and wrought into the curtains of the tabernacle, and carved in gold and precious woodwork of the temple as well, and can there be any doubt what all these figures mean? Do they belong to the chimeras of pagan peoples who had their imaginary deities distributed over the different departments of nature? Not at all. The cherubic and angelic representations of *divine revelation* give us all-satisfying evidence of the existence of myriads of spiritual peoples beyond the starry heavens; and not only so, but—and that is

the point I wish to bring out—that the salvation of man through the Redemption by the Blood of Atonement is a subject of their devout and joyous study. Such facts may well blunt the edge of infidel and scornful remarks on Christ's Gospel as if it were a matter altogether below the notice even of modern thought. Do other worlds then bow down to the study of *our* history? Is the fall of man by the tempter and his recovery to more than pristine blessedness by the incarnation of God's equal Son deemed to be worthy of celestial interest and investigation? What then shall be said or thought of those diminutive understandings which prefer to muddle in sordid dust, and conceive of the history of redemption as a matter that must wait their convenience, if indeed it may not guiltlessly be ignored! What are the arts and sciences, indeed, with all the human applause and glorification which swell around their admirers? Why, a thousand or two of years of 365 days measure their brief duration, while the Incarnation and its succeeding effects are destined for immortality. The Old Testament system, with all its gorgeousness of ritualism, conceived and fabricated by divine wisdom itself, was but a narrow platform whereon was planted a miniature of an exhibition of that on which Heaven's councils had been exercising themselves from an eternity past; the New Testament has brought out into clear and open day a fuller development of Jehovah's plan of mercy for the lost; but it is only when the incompleted work has been removed from the scaffolding, and the old structure proceeded with along the course of unnumbered ages, that its proper dimensions and true grandeur will be in some good degree apprehended. Greatness, true greatness is only in Christianity, so it will be demonstrated by-and-by; but, alas, conviction will be wrought too late when this world is in a blaze, and God and angels have come to wrap it up in a winding-sheet of flame and commit it to its tomb.

First—What blessed tidings do I bring to you all this day! It is no more a figurative mercy-seat that we unveil to the sinner, and only to be approached in a tabernacle or temple made with hands in a given locality: no, the mercy-seat is on high, it is accessible from pole to pole, and not by one man only bearing on his front in gold "Holiness to the Lord," but by every man for himself, and every woman for herself, and every child whose felt wants can drive him there. The Lord Jesus Christ is there, always there, never out of the way when a needy soul would find Him. It is conditioned, however, that guilt should pain the conscience of the petitioner; that repentance should wring the heart; that there should be no cloaking, nor dissembling, nor concealment; that there should be no thanking God or yourself that you are not as other sinners; no division attempted between what you think you can do to help yourself and what Christ may be willing to do for you—for He is no half-deliverer; you must let Him have the merit of lifting you clean out of the slough or you shall ask and cry in vain, justifying and saving you in perfection or not at all. Come then to the mercy-seat, a guilty, helpless, and perishing sinner,

and with no trembling hand held out to Christ, but grasping *His* with a confidence that cannot be shaken off. *Then* "if your sins were as scarlet and crimson they shall be white as snow." *Then* your "faith shall be counted for righteousness." "The righteousness of God by Him," saith an Apostle. *Then*, you are justified from all things, have peace with God, and rejoice in hope of the glory of God. *Then* you are an adopted child, crying "Abba, Father." *Then* you are a jewel for Christ's coronet of love, howbeit, to be fitted to be planted there by-and-by and to shine there, by much polishing in afflictions and trials of many sorts. But these you have to pass through, however painful to flesh and blood, so far from doing harm to your better part, shall do you immense good. "I have chosen thee in the furnace of affliction." But the worst that may overtake you, you shall think little of, when you know what the mercy-seat has done for your eternity, how it has thrown off your intolerable load and set you on the right road to the City of God. "Bonds and afflictions" waited for that dearest of men, Paul the Apostle, but, says he, "none of these things move me," "a crown of righteousness is before me, and all who love Jesus Christ's appearing."

Secondly—Beloved, let us be exhorted to ply and to try our interest at the throne of grace, for the grace we need and without which we can neither win a battle with the enemy, nor crucify a single lust, nor speed us on the way homeward, nor finish our course with joy. Scripture, you know, speaks of "grace for grace," which must mean one measure after another instead of a competency all at once—one supply of spiritual assistance by the Holy One after another. Quite right, for that will keep us coming and going between our own emptiness and our Lord's fulness. We would all like to have a bank in ourselves to draw upon at pleasure, but then we should get to be as proud as the devil; and so we *must* be kept on short allowance, that we may go the oftener to the richest bank in all creation, Jesus Christ's fulness. Yea, saith the Word, "out of His fulness and grace for grace." Do not let us be strangers, my brethren, where Christ likes best to meet us. "Seek the Lord and His strength, seek His face evermore."

His door is ever open; do not suspect that He will begin to think you troublesome. Your very constancy and importunity please Him well.

Thirdly—Are there any who frequent not the mercy-seat? What! a dependent being without acknowledging his Preserver! A sinner without confession! a condemned man ready any day, any hour, to be led out to execution without craving an intercessor, without uttering a cry for mercy! O prayerless man, O prayerless woman, what dreadful infatuation has laid hold upon you that you cannot do that which even a brute does which cries piteously when fearful of being held in the fangs of an enemy! A weak, helpless, unprotected mortal, hastening to meet the Destroyer unprepared, unshielded, undefended, yet fears not, trembles not, believes not, thinks not!

Ye who know the way to the mercy-seat, bend low before it and cry for such as cry not for themselves. Ye cannot save them ; no, but ye know who can. Ye know Him who can arrest the most stupid, make to think the most thoughtless, can alarm the fears of the most carnally secure : He whose heart weeps over the wilful, pities the self-destroyed, and who all day long stands with open arms and invites the wanderers to refuge and rest. Pray for them ; who cannot, will not, pray for themselves ? Who knows but that He may think on these that are far from God and without hope, and that, taking them by the hand in answer to your prayer, He may melt to contrition while He speaks, "*Seek the Lord while He may be found, call upon Him while He is near.*"

ALIIQUIS.

The Preacher's Private Prayer.

BY C. H. SPURGEON.

OF course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office which he has undertaken. "It would be wholly monstrous," says Bernard, "for a man to be highest in office and lowest in soul ; first in station and last in life." Over all his other relationships the pre-eminence of the pastor's responsibility casts a halo, and if true to his Master, he becomes distinguished for his prayerfulness in them all. As a citizen, his country has the advantage of his intercession ; as a neighbour those under his shadow are remembered in supplication. He prays as a husband and as a father ; he strives to make his family devotions a model for his flock : and if the fire on the altar of God should burn low anywhere else, it is well tended in the house of the Lord's chosen servant—for he takes care that the morning and evening sacrifice shall sanctify his dwelling. But there are some of his prayers which concern his office, and of those our plan is these lectures leads us to speak most. He offers peculiar supplications *as a minister*, and he draws near to God in this respect, over and above all his approaches in his other relationships.

I take it that as a minister *he is always praying*. Whenever his mind turns to his work, whether he is in it or out of it, he ejaculates a petition, sending up his holy desires as well-directed arrows to the skies. He is not always in the act of prayer, but he lives in the spirit of it. If his heart be in his work, he cannot eat or drink, or take recreation, or go to his bed, or rise in the morning, without evermore feeling a fervency of desire, a weight of anxiety, and a simplicity of dependence upon God ; thus, in one form or other he continues in

prayer. If there be any man under heaven, who is compelled to carry out the precept—"Pray without ceasing," surely it is the Christian minister. He has peculiar temptations, special trials, singular difficulties, and remarkable duties; he has to deal with God in awful relationships, and with men in mysterious interests; he therefore needs much more grace than common men, and as he knows this, he is led constantly to cry to the strong for strength, and say, "I will lift up mine eyes unto the hills, from whence cometh my help." Alleine once wrote to a dear friend, "Though I am apt to be unsettled and quickly set off the hinges, yet, methinks, I am like a bird out of the nest, I am never quiet till I am in my old way of communion with God; like the needle in the compass, that is restless till it be turned towards the pole. I can say, through grace, with the church, 'With my soul have I desired thee in the night, and with my spirit within me have I sought thee early.' My heart is early and late with God; 'tis the business and delight of my life to seek Him." Such must be the even tenor of your way, O men of God. If you as ministers are not very prayerful, you are much to be pitied. If, in the future, you shall be called to sustain pastorates, large or small, if you become lax in secret devotion, not only will *you* need to be pitied, but your people also; and, in addition to that, you shall be blamed, and the day cometh in which you shall be ashamed and confounded.

It may scarcely be needful to commend to you the sweet uses of private devotion, and yet I cannot forbear. To you, as the ambassadors of God, the mercy-seat has a virtue beyond all estimate; the more familiar you are with the court of heaven the better shall you discharge your heavenly trust. Among all the formative influences which go to make up a man honoured of God in the ministry, I know of none more mighty than his own familiarity with the mercy-seat. All that a college course can do for a student is coarse and external compared with the spiritual and delicate refinement obtained by communion with God. While the unformed minister is revolving upon the wheel of preparation, prayer is the tool of the great potter by which he moulds the vessel. All our libraries and studies are mere emptiness compared with our closets. We grow, we wax mighty, we prevail in private prayer.

Your prayers will be your ablest assistants *while your discourses are yet upon the anvil*. While other men, like Esau, are hunting for their portion, you, by the aid of prayer, will find the savoury meat near at home, and may say in truth what Jacob said so falsely, "The Lord brought it to me." If you can dip your pens into your hearts, appealing in earnestness to the Lord, you will write well; and if you can gather your matter on your knees at the gate of heaven, you will not fail to speak well. Prayer, as a mental exercise, will bring many subjects before the mind, and so help in the selection of a topic, while as a high spiritual engagement it will cleanse your inner eye that you may see truth in the light of God. Texts will often refuse to reveal their treasures till you open them with the key of

prayer. How wonderfully were the books opened to Daniel when he was in supplication! How much Peter learned upon the housetop! The closet is the best study. The commentators are good instructors, but the Author himself is far better, and prayer makes a direct appeal to him and enlists him in our cause. It is a great thing to pray one's self into the spirit and marrow of a text; working into it by sacred feeding thereon, even as the worm bores its way into the kernel of the nut. Prayer supplies a leverage for the uplifting of ponderous truths. One marvels how the stones of Stonehenge could have been set in their places; it is even more to be enquired after whence some men obtained such admirable knowledge of mysterious doctrines: was not prayer the potent machinery which wrought the wonder? Waiting upon God often turns darkness into light. Persevering enquiry at the sacred oracle uplifts the veil and gives grace to look into the deep things of God. A certain Puritan divine at a debate was observed frequently to write upon the paper before him; upon others curiously seeking to read his notes, they found nothing upon the page but the words, "More light, Lord," "More light, Lord," repeated scores of times: a most suitable prayer for the student of the Word when preparing his discourse.

You will frequently find fresh streams of thought leaping up from the passage before you, as if the rock had been struck by Moses' rod; new veins of precious ore will be revealed to your astonished gaze as you quarry God's Word and use diligently the hammer of prayer. You will sometimes feel as if you were entirely shut up, and then suddenly a new road will open before you. He who hath the key of David openeth, and no man shutteth. If you have ever sailed down the Rhine, the water scenery of that majestic river will have struck you as being very like in effect to a series of lakes. Before and behind, the vessel appears to be enclosed in massive walls of rock, or circles of vine-clad terraces, till on a sudden you turn a corner, and before you the rejoicing and abounding river flows onward in its strength. So the laborious student often finds it with a text; it appears to be fast closed against you, but prayer propels your vessel, and turns its prow into fresh waters, and you behold the broad and deep stream of sacred truth flowing in its fulness, and bearing you with it. Is not this a convincing reason for abiding in supplication? Use prayer as a boring rod, and wells of living water will leap up from the bowels of the Word. Who will be content to thirst when living waters are so readily to be obtained!

The best and holiest men have ever made prayer the most important part of pulpit preparation. It is said of M'Cheyne,* "Anxious to give his people on the Sabbath what had cost him somewhat, he never, without an urgent reason, went before them without much previous meditation and prayer. His principle on this subject was

* *Memoir and Remains of the Rev. Robert Murray M'Cheyne*, page 61. This is one of the best and most profitable volumes ever published. Every minister should read it often.

embodied in a remark he made to some of us who were conversing on the matter. Being asked his view of diligent preparation for the pulpit, he reminded us of Exodus xxvii. 20. '*Beaten oil—beaten oil for the lamps of the sanctuary.*' And yet his prayerfulness was greater still. Indeed, he could not neglect fellowship with God before entering the congregation. He needed to be bathed in the love of God. His ministry was so much a bringing out of views that had first sanctified his own soul, that the healthiness of his soul was absolutely needful to the vigour and power of his ministrations." "With him the commencement of all labour invariably consisted in the preparation of his own soul. The walls of his chamber were witnesses of his prayerfulness and of his tears, as well as of his cries."

Prayer will singularly assist you in the delivery of your sermon; in fact, nothing can so gloriously fit you to preach as descending fresh from the mount of communion with God to speak with men. None are so able to plead with men as those who have been wrestling with God on their behalf. It is said of Alleine, "He poured out his very heart in prayer and preaching. His supplications and his exhortations were so affectionate, so full of holy zeal, life and vigour, that they quite overcame his hearers; he melted over them, so that he thawed and mollified, and sometimes dissolved the hardest hearts." There could have been none of this sacred dissolving of heart if his mind had not been previously exposed to the tropical rays of the Sun of Righteousness by private fellowship with the risen Lord. A truly pathetic delivery, in which there is no affectation, but much affection, can only be the offspring of prayer. There is no rhetoric like that of the heart, and no school for learning it but the foot of the cross. It were better that you never learned a rule of human oratory, but were full of the power of heavenborn love, than that you should master Quintilian, Cicero, and Aristotle, and remain without the apostolic anointing.

Prayer may not make you eloquent after the human mode, but it will make you truly so, for you will speak out of the heart; and is not that the meaning of the word eloquence? It will bring fire from heaven upon your sacrifice, and thus prove it to be accepted of the Lord.

As fresh springs of thought will frequently break up during preparation in answer to prayer, so will it be in the delivery of the sermon. Most preachers who depend upon God's Spirit will tell you that their freshest and best thoughts are not those which were premeditated, but ideas which come to them, flying as on the wings of angels; unexpected treasures brought on a sudden by celestial hands, seeds of the flowers of paradise, wafted from the mountains of myrrh. Often and often when I have felt hampered, both in thought and expression, my secret groaning of heart has brought me relief, and I have enjoyed more than usual liberty. But how dare we pray in the battle if we have never cried to the Lord while buckling on the harness! The remembrance of his wrestlings at home comforts the

fettered preacher when in the pulpit: God will not desert us unless we have deserted him. You, brethren, will find that prayer will ensure you strength equal to your day.

As the tongues of fire came upon the apostles, when they sat watching and praying, even so will they come upon you. You will find yourselves, when you might perhaps have flagged, suddenly upborne, as by a seraph's power. Wheels of fire will be fastened to your chariot, which had begun to drag right heavily, and steeds angelic will be in a moment harnessed to your fiery car, till you climb the heavens like Elijah, in a rapture of flaming inspiration.

After the sermon, how would a conscientious preacher give vent to his feelings and find solace for his soul if access to the mercy-seat were denied him? Elevated to the highest pitch of excitement, how can we relieve our souls but in importunate pleadings. Or depressed by a fear of failure, how shall we be comforted but in moaning out our complaint before our God? How often have some of us tossed to and fro upon our couch half the night because of conscious shortcomings in our testimony! How frequently have we longed to rush back to the pulpit again to say over again more vehemently what we have uttered in so cold a manner! Where could we find rest for our spirits but in confession of sin, and passionate entreaty that our infirmity or folly might in no way hinder the Spirit of God! It is not possible in a public assembly to pour out all our heart's love to our flock. Like Joseph, the affectionate minister will seek where to weep; his emotions, however freely he may express himself, will be pent up in the pulpit, and only in private prayer can he draw up the sluices and bid them flow forth. If we cannot prevail with men for God, we will, at least, endeavour to prevail with God for men. We cannot save them, or even persuade them to be saved, but we can at least bewail their madness and entreat the interference of the Lord. Like Jeremiah, we can make it our resolve, "If ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore and run down with tears." To such pathetic appeals the Lord's heart can never be indifferent; in due time the weeping intercessor will become the rejoicing winner of souls. There is a distinct connection between importunate agonising and true success, even as between the travail and the birth, the sowing in tears and the reaping in joy. "How is it that your seed comes up so soon?" said one gardener to another. "Because I steep it," was the reply. We must steep all our teachings in tears, "when none but God is nigh," and their growth will surprise and delight us. Could any one wonder at Brainerd's success, when his diary contains such notes as this:

Lora's Day, April 25th.—This morning spent about two hours in sacred duties, and was enabled, more than ordinarily, to agonize for immortal souls; though it was early in the morning, and the sun scarcely shone at all, yet my body was quite wet with sweat." The secret of Luther's power lay in the same direction. Theodorus said

of him: "I overheard him in prayer, but, good God, with what life and spirit did he pray! It was with so much reverence, as if he were speaking to God, yet with so much confidence as if he were speaking to his friend." My brethren, let me beseech you to be men of prayer. Great talents you may never have, but you will do well enough without them if you abound in intercession. If you do not pray over what you have sown, God's sovereignty may possibly determine to give a blessing, but you have no right to expect it, and if it comes it will bring no comfort to your own heart. I was reading yesterday a book by Father Faber, late of the Oratory, at Brompton, a marvellous compound of truth and error. In it he relates a legend to this effect. A certain preacher, whose sermons converted men by scores, received a revelation from heaven that not one of the conversions was owing to his talents or eloquence, but all to the prayers of an illiterate lay-brother, who sat on the pulpit steps, pleading all the time for the success of the sermon. It may, in the all-revealing day, be so with us. We may discover, after having laboured long and wearily in preaching, that all the honour belongs to another builder, whose prayers were gold, silver, and precious stones, while our sermonisings, being apart from prayer, were but hay and stubble.

When we have done with preaching, we shall not, if we are true ministers of God, have done with praying, because the whole church, with many tongues, will be crying, in the language of the Macedonian, "Come over and help us" in prayer. If you are enabled to prevail in prayer you will have many requests to offer for others who will flock to you, and beg a share in your intercessions, and so you will find yourselves commissioned with errands to the mercy-seat for friends and hearers. Such is always my lot, and I feel it a pleasure to have such requests to present before my Lord. Never can you be short of themes for prayer, even if no one should suggest them to you. Look at your congregation. There are always sick folk among them, and many more who are soul-sick. Some are unsaved, others are seeking and cannot find. Many are desponding, and not a few believers are backsliding or mourning. There are widows' tears and orphans' sighs to be put into our bottle, and poured out before the Lord. If you are a genuine minister of God you will stand as a priest before the Lord, spiritually wearing the ephod and the breastplate whereon you bear the names of the children of Israel, pleading for them within the veil. I have known brethren who have kept a list of persons for whom they felt bound especially to pray, and I doubt not such a record often reminded them of what might otherwise have slipped their memory. Nor will your people wholly engross you; the nation and the world will claim their share. The man who is mighty in prayer may be a wall of fire around his country, her guardian angel, and her shield. We have all heard how the enemies of the Protestant cause dreaded the prayers of Knox more than they feared armies of ten thousand men. The famous Welch was also a great intercessor for his country; he used to say, "he wondered how

a Christian could lie in his bed all night and not rise to pray." When his wife, fearing that he would take cold, followed him into the room to which he had withdrawn, she heard him pleading in broken sentences, "Lord, wilt thou not grant me Scotland?" O that we were thus wrestling at midnight, crying, "Lord, wilt thou not grant us our hearers' souls?"

The minister who does not earnestly pray over his work must surely be a vain and conceited man. He acts as if he thought himself sufficient of himself, and therefore needed not to appeal to God. Yet what a baseless pride to conceive that our preaching can ever be in itself so powerful that it can turn men from their sins, and bring them to God without the working of the Holy Ghost. If we are truly humble-minded we shall not venture down to the fight until the Lord of Hosts has clothed us with all power, and said to us, "Go in this thy might." The preacher who neglects to pray much must be very careless about his ministry. He cannot have comprehended his calling. He cannot have computed the value of a soul, or estimated the meaning of eternity. He must be a mere official, tempted into a pulpit because the piece of bread which belongs to the priest's office is very necessary to him, or a detestable hypocrite who loves the praise of men, and cares not for the praise of God. He will surely become a mere superficial talker, best approved where grace is least valued and a vain show most admired. He cannot be one of those who plough deep and reap abundant harvests. He is a mere loiterer, not a labourer. As a preacher he has a name to live and is dead. He limps in his life like the lame man in the Proverbs, whose legs were not equal, for his praying is shorter than his preaching.

I am afraid that, more or less, most of us need self-examination as to this matter. If any man here should venture to say that he prays as much as he ought, as a student, I should gravely question his statement; and if there be a minister, deacon, or elder present who can say that he believes he is occupied with God in prayer to the full extent to which he might be, I should be pleased to know him. I can only say, that if he can claim this excellence, he leaves me far behind, for I can make no such claim: I wish I could; and I make the confession with no small degree of shame-facedness and confusion, but I am obliged to make it. If we are not more negligent than others, this is no consolation to us; the short-comings of others are no excuses for us. How few of us could compare ourselves with Mr. Joseph Alleine, whose character I have mentioned before? "At the time of his health," writes his wife, "he did rise constantly at or before four of the clock, and would be much troubled if he heard smiths or other craftsmen at their trades before he was at communion with God; saying to me often, 'How this noise shames me. Does not my Master deserve more than theirs?' From four till eight he spent in prayer, holy contemplation, and singing of psalms, in which he much delighted, and did daily practise alone, as well as in the family. Sometimes he would suspend the routine of parochial

engagements, and devote whole days to these secret exercises, in order to which, he would contrive to be alone in some void house, or else in some sequestered spot in the open valley. Here there would be much prayer and meditation on God and heaven.* Could we read Jonathan Edwards' description of David Brainerd and not blush? "His life," says Edwards, "shows the right way to success in the works of the ministry. He sought it as a resolute soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love to Christ and souls, how did he labour always fervently, not only in word and doctrine, in public and private, but in *prayers* day and night, 'wrestling with God' in secret, and 'travailing in birth,' with unutterable groans and agonies! 'until Christ were formed' in the hearts of the people to whom he was sent! How did he thirst for a blessing upon his ministry, 'and watch for souls as one that must give account.' How did he 'go forth in the strength of the Lord God,' seeking and depending on the special influence of the Spirit to assist and succeed him! And what was the happy fruit at last, after long waiting and many dark and discouraging appearances: like a true son of Jacob, he persevered in wrestling through all the darkness of the night, until the breaking of the day."†

Might not Henry Martyn's journal shame us, where we find such entries as these:—"September 24th—The determination with which I went to bed last night, of devoting this day to prayer and fasting, I was enabled to put into execution. In my first prayer for deliverance from worldly thoughts, depending on the power and promises of God for fixing my soul while I prayed, I was helped to enjoy much abstinence from the world for nearly an hour. Then read the history of Abraham, to see how familiarly God had revealed Himself to mortal men of old. Afterwards, in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season of the day."* We might, perhaps, more truly join with him in his lament after the first year of his ministry, that "he judged he had dedicated too much time to public ministrations, and too little to private communion with God."

How much of blessing we may have missed through remissness in supplication we can scarcely guess, and none of us can know how poor we are in comparison with what we might have been if we had lived habitually nearer to God in prayer. Vain regrets and surmises are useless, but an earnest determination to amend will be far more useful. We not only ought to pray more, but we *must*. The fact

* Joseph Alleine: *His Companions and Times*. By Chas. Stanford. An admirable biography.

† *The life of the Rev. David Brainerd, Missionary to the Indians*. By Jonathan Edwards, A.M., President of the College of New Jersey. London, 1818.

* *A Memoir of the Rev. Henry Martyn, B.D., Chaplain to the Hon. East India Company*. By Rev. John Sargent, M.A., Rector of Lavington. 1856.

is, the secret of all ministerial success lies in prevalence at the mercy-seat.

One bright benison which private prayer brings down upon the ministry is an indescribable and inimitable something, better understood than named; it is a dew from the Lord, a divine presence which you will recognise at once when I say it is "an unction from the Holy One." What is it? I wonder how long we might beat our brains before we could plainly put into words what is meant by *preaching with unction*; yet he who preaches knows its presence, and he who hears soon detects its absence; Samaria, in famine, typifies a discourse without it; Jerusalem, with her feasts of fat things full of marrow, may represent a sermon enriched with it. Every one knows what the freshness of the morning is when orient pearls abound on every blade of grass; but who can describe it, much less produce it of itself? Such is the mystery of spiritual anointing: we know, but we cannot tell to others what it is. It is as easy as it is foolish to counterfeit it, as some do who use expressions which are meant to betoken fervent love, but oftener indicate sickly sentimentalism or mere cant. "Dear Lord!" "Sweet Jesus!" "Precious Christ!" are by them poured out wholesale, till one is nauseated. These familiarities may have been not only tolerable, but even beautiful, when they first fell from a saint of God, speaking, as it were, out of the excellent glory; but when repeated flippantly, they are not only intolerable, but indecent, if not profane. Some have tried to imitate unction by unnatural tones and whines; by turning up the whites of their eyes, and lifting their hands in a most ridiculous manner. McChesney's tone and rhythm one hears from Scotchmen continually: we much prefer his spirit to his mannerism; and all mere mannerism without power is as foul carrion of all life bereft, obnoxious, mischievous. Certain brethren aim at inspiration through exertion and loud shouting; but it does not come. Some we have known to stop the discourse, and exclaim, "God bless you!" and others gesticulate wildly, and drive their finger-nails into the palms of their hands as if they were in convulsions of celestial ardour. Bah! The whole thing smells of the green-room and the stage. The getting up of fervour in hearers by the simulation of it in the preacher is a loathsome deceit to be scorned by honest men. "To affect feeling," says Richard Cecil, "is nauseous, and soon detected; but to feel is the readiest way to the hearts of others." Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful, if you would edify believers and bring sinners to Jesus. To the secret pleader with God this secret is committed; upon him rests the dew of the Lord; about him is the perfume which makes glad the heart. If the anointing which we bear come not from the Lord of hosts, we are deceivers; and since only in prayer can we obtain it, let us continue instant, constant, fervent in supplication. Let your fleece lie on the threshing-floor of supplication till it is wet with the dew of heaven. Go not to minister

in the temple till you have washed in the laver. Think not to be a messenger of grace to others till you have seen the God of grace for yourselves, and had the word from His mouth.

Time spent in quiet prostration of soul before the Lord is most invigorating. David "sat before the Lord." It is a great thing to hold these sacred sittings; the mind being receptive, like an open flower drinking in the sunbeams, or the sensitive photographic plate accepting the image before it. Quietude, which some men cannot abide, because it reveals their inward poverty, is as a palace of cedar to the wise, for along its hallowed courts the King in his beauty deigns to walk.

"Sacred silence! thou that art
Floodgate of the deeper heart,
Offspring of a heavenly kind;
Frost o' the mouth, and thaw o' the mind."*

Priceless as the gift of utterance may be, the practice of silence in some aspects far excels it. Do you think me a Quaker? Well, be it so. Herein I follow George Fox most lovingly; for I am persuaded that we, most of us, think too much of speech, which, after all, is but the shell of thought. Quiet contemplation, still worship, unuttered rapture—these are mine when my best jewels are before me. Brethren, rob not your heart of the deep sea joys; miss not the far-down life by for ever babbling among the broken shells and foaming surges of the shore.

I would seriously recommend to you, when settled in the ministry, the celebration of extraordinary seasons of devotion. If your ordinary prayers do not keep up the freshness and vigour of your souls, and you feel that you are flagging, get alone for a week, or even a month if possible. We have occasional holidays, why not frequent holy days? We hear of our richer brethren finding time for a journey to Jerusalem; could we not spare time for the less difficult and far more profitable journey to the heavenly city? Isaac Ambrose, once pastor at Preston, who wrote that famous book, "Looking unto Jesus," always set apart one month in the year for seclusion in a hut in a wood at Garstang. No wonder that he was so mighty a divine, when he could regularly spend so long a time in the mount with God. I notice that the Romanists are accustomed to secure what they call "Retreats," where a number of priests will retire for a time into perfect quietude, to spend the whole of the time in fasting and prayer, so as to inflame their souls with ardour. We may learn from our adversaries. It would be a great thing every now and then for a band of truly spiritual brethren to spend a day or two with each other in real burning agony of prayer. Pastors alone could use much more freedom than in a mixed company. Times of humiliation and supplication for the whole church will also benefit us if we enter into them heartily. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has heaven-gate stood wider;

* Flecknoe.

never have our hearts been nearer the central glory. I look forward to our month of special devotion, as mariners reckon upon reaching land. Even if our public work were laid aside to give us space for special prayer, it might be a great gain to our churches. A voyage to the golden rivers of fellowship and meditation would be well repaid by a freight of sanctified feeling and elevated thought. Our silence might be better than our voices if our solitude were spent with God. That was a grand action of old Jerome, when he laid all his pressing engagements aside to achieve a purpose to which he felt a call from heaven. He had a large congregation, as large a one as any of us need want; but he said to his people, "Now it is of necessity that the New Testament should be translated, you must find another preacher: the translation must be made; I am bound for the wilderness, and shall not return till my task is finished." Away he went with his manuscripts, and prayed and laboured, and produced a work—the Latin Vulgate—which will last as long as the world stands; on the whole a most wonderful translation of Holy Scripture. As learning and prayerful retirement together could thus produce an immortal work, if we were sometimes to say to our people when we felt moved to do so, "Dear friends, we really must be gone for a little while to refresh our souls in solitude," our profiting would soon be apparent, and if we did not write Latin Vulgates, yet we should do immortal work, such as would abide the fire.—*From "Lectures to my Students," just Published by Passmore and Alabaster, Paternoster Buildings.*

Short Notes.

THE TITLE REVEREND.—The reader is doubtless aware of the scandal which the attempt to deprive a Nonconformist minister of this designation has occasioned. The daughter of Mr. Keet was buried in the churchyard of Owton Ferry, and he desired to place a tombstone over her grave giving her age and parentage, as the daughter of the Reverend Henry Keet, Wesleyan Minister. The vicar refused his consent to it, unless the word Reverend was effaced. Mr. Keet appealed to the bishop, who sustained the objection of the incumbent. An appeal was then made to the Archbishop of Canterbury, who pronounced in favour of Mr. Keet's request in a letter to him in which he was addressed as the Reverend; but neither the vicar nor the bishop would pay any attention to the opinion of the metropolitan, and Mr. Keet then applied, officially, to the Chancellor of the diocese for permission to erect the tombstone with the inscription in question. The chancellor is a very young ecclesiastical judge, the son of Sir Robert Phillimore, the Dean of the Arches, and the judgment he has just delivered has created a feeling of surprise and regret among all

Churchmen who value the peace and the dignity of the Established Church. "He had," he said, "to enquire whether the inscription proposed could be made the means of disseminating doctrines inconsistent with those of the established religion, and whether the thing proposed was proper to be done. On the first point it was contended that the title 'Reverend' was not exclusively applicable to the clergy, but to all worthy of reverence; but could it be said by the authorities of our Church, that a Wesleyan minister, as such, was worthy of reverence? They might esteem the motive that had led him, however erroneously and without commission, to minister in holy things, but his claim of this office was an admission that he was a schismatic, and not only so, but a chief of schismatics, and the claim to describe that, or the office-bearer, as being 'worthy of reverence' was a claim to have schism honoured instead of lamented over. He doubted, indeed, whether 'Wesleyan minister' alone would not be unlawful, and he was of opinion that to describe a person as being a Reverend Wesleyan minister might be made the means of disseminating doctrines inconsistent with those of the established religion. It was stated that ministers of all denominations were styled Reverend in grants of probate and letters of administration. If it was a mere courtesy title it might be fitting that it should be applied to the members of the religious body, among themselves, but that did not make it a proper thing for the authorities of the Church to authorize an inscription conferring that title where no good could come of it, but, on the contrary, much confusion in the minds of her less instructed members; and some encouragement of a schism which she lamented, and was even forced to reprobate, might not improbably arise thereby."

Mr. Keet's proctor immediately gave notice of an appeal to the Court of the Archbishop of Canterbury, where the Dean of Arches will have to review the decision of his son. If it should be upheld, the question will be carried to the Judicial Committee, and probably come before Parliament; in neither case can the result be doubtful. The appeal has already been made to public opinion, and this act of Mr. Stephen will make very short work with the young Chancellor's law; ecclesiastical fanaticism has been treated with the contempt it deserves. It is singular that men so devoted to the Church as the Chancellor and the bishop should be unable to perceive the serious injury which such outbursts of bigotry cannot fail to inflict on the Establishment. That it is in real danger is manifest from the numerous Church Defence Associations which have been formed to protect it, but the danger arises far more from the intolerance of its own dignitaries and priesthood than from the assaults of its enemies. The impression created throughout the country by this proceeding of the Chancellor is adverse to the interests of the Church, and by nine-tenths of the laity who have heard of it, is considered an act of unmitigated folly.

THE JESUITS IN ENGLAND.—At the period, nearly half-a-century ago, when Parliament relieved the Roman Catholics from the disabilities under which they laboured, it was deemed necessary to protect the peace of society by excluding the Jesuits from the country, and by the Act of Emancipation their residence in England was made a misdemeanour. The Act has never been enforced, and they have been allowed to settle in the country, quite as much, if not more, to the annoyance of the Roman Catholic dignitaries than of the Protestants. A pregnant exemplification of this truth has just been exhibited at Manchester. Dr. Vaughan, the bishop of the Roman Catholic diocese of Salford, a man of ancient lineage, and great erudition and zeal, had, after much exertion, founded a diocesan seminary in connection with his cathedral. During his absence in America, the Jesuits opened a school in Manchester, not only for lay pupils, but also for those destined for holy orders. The bishop on his return was unable to acquiesce in the existence, in his own diocese, of an establishment which must necessarily be beyond his jurisdiction and control, and a very animated controversy arose between the two parties. Dr. Vaughan was supported by the other members of the Roman Catholic hierarchy in England, and it is said that Cardinal Cullen fully concurred with them in deprecating this intrusion. As the Jesuits refused to submit to this decision, it became necessary to appeal to the Pope, and Dr. Vaughan proceeded to Rome and submitted his complaint to the Sovereign Pontiff, and his representations were successful. In the course of the last month, the Jesuits received orders from the Vatican to close their seminary, and Manchester will, it is hoped, be relieved from their machinations.

A similar case occurred in Calcutta some thirty years ago. The General of the Jesuits sent some of the members of his Society to Calcutta to establish an institution. They succeeded in raising large funds, no small portion of which was contributed by the Protestant community, under the bland solicitations of a relative of Cardinal Weld, a man of the most insinuating address. Extensive premises were purchased, and a complete establishment, in all its branches, including that of education, was formed. They soon began, as in every other instance, to interfere with the ecclesiastical jurisdiction of the bishop, and to establish a paramount influence in the Roman Catholic community. Their proceedings became at length so intolerable, that the bishop and the most influential members of his community were obliged to make them appeal to Rome for relief, and the Pope ordered them to break up their establishment and to withdraw from the city. The aim of the Jesuits is the acquisition of spiritual power, and the establishment of a complete spiritual despotism. Wherever they can obtain a footing, they endeavour to absorb all ecclesiastical authority, and their presence in any diocese is most unwelcome to those who preside over it. They have succeeded in establishing their supremacy at the Vatican, and it is they who wield the power of the Papacy. They are the life and soul of Ultra-

montanism. It has been remarked, and not without reason, that the world will not breathe freely while it is exposed to the ever-active ambition of the Society of Jesus.

CLERGYMEN IN NONCONFORMIST PULPITS.—In February last, the Hon. and Rev. Mr. Freemantle had engaged to preach in Dr. Parker's new City Temple, on the Holborn Viaduct, but was inhibited by the Bishop of London until the opinion of counsel could be taken on the legality of such an act. An elaborate series of questions was therefore drawn up and submitted to two eminent lawyers (to Mr. Benjamin Shaw, on the part of the Bishop, and to Mr. Fitzjames Stephen, on that of Mr. Freemantle), and their opinions have just been promulgated. They concur in stating that it is an offence against the ecclesiastical law for any clergyman who is subject to it to take part in the religious worship of any Nonconformist congregation whatever; and they are of opinion that officiating in any sense or in any capacity in an act of religious worship, is only lawful to a clergyman of the Established Church when it takes place in a building licensed for worship by the bishop, and with the established formularies. Mr. Shaw, however, thought it was not within the powers of the bishop to grant a formal authorization to a clergyman to officiate in the public worship of a Nonconformist congregation. This position of an English clergyman, in relation to his Dissenting neighbours, rested, they said, not on statute law, but on ecclesiastical law. Down to the sixteenth century, the Pope and clergy exercised, practically, unlimited power over every branch of the ecclesiastical law, and no other religious belief was tolerated and no other worship permitted than that of the Catholic Church. The legislation of Henry VIII. and of Edward VI. subordinated the clergy to the State, but left the law as to religious worship untouched. The Toleration Act relieved Dissenters from penalties and restrictions, and their position is, therefore, one of statutory exception from the ancient law which demands religious uniformity, and consequently, to those not thus excepted from it, the old law still applies. A clergyman would, therefore, commit an ecclesiastical offence by preaching without the authority of the bishop, who cannot authorise him to preach, except in the Established Church; but he is also restricted, in the performance of public worship, to the services of the Book of Common Prayer. Not only is he forbidden to take any part at all—except that of silent auditor, and even this is doubtful—in the religious worship of any Nonconformist body, but he is going beyond the law in taking part in any public religious acts which are not conducted according to the order of the Book of Common Prayer. The theatre services of the Evangelicals, the out-door processions of the Ritualists, and the cottage missions of many zealous men in the poorer districts are all beyond the pale of the law. This declaration of the law by these eminent civilians reminds us how much its rigour has been relaxed.

Fifty or sixty years ago it was understood to be an ecclesiastical offence for any clergyman to hold any service in an unconsecrated building when there were more than twenty present, and we believe it is well known that Mr. Wilberforce, before he asked a clergyman to close an evening with prayer found it necessary to count his guests and reduce their number below twenty.

On Thursday, the 17th June, a meeting was held at the City Temple, to take into consideration this state of the law. It was attended by some liberal Churchmen, and by many Dissenters. The large edifice was crowded, and the proceedings were marked by great enthusiasm. Mr. Samuel Morley occupied the chair. The meeting was addressed by Mr. Freemantle, who said that he was a loyal Churchman, but that did not prevent his being eager for a reform. Almost the first speech he ever made was for the admission of Dissenters to the University, and, though in a small minority, the question had been carried. It would appear that the participation of clergymen in the religious services held in the various halls in the metropolis, and even the prayer meetings connected with the Establishment, were illegal; but the illiberal feelings out of which these restrictions sprung were an anachronism, and the law should be brought into a state of harmony with our better times. Mr. Minton said that he had himself frequently interchanged pulpits with the Nonconformists, but there had been no legal decision in his case, and he believed there never would be. They had it now on legal authority that participation in the services of Messrs. Moody and Sankey by a clergyman, and even his presence there, was as illegal as preaching in Dr. Parker's pulpit. They must either ignore this mediæval phantom, or go to Parliament and ask whether, having removed the disabilities of Dissenters, Catholics, and Jews, they would not remove the disabilities of Churchmen. The Dean of Westminster gave an eloquent address, in the course of which he said that many restrictions had disappeared, leaving comparatively few remnants of the old exclusiveness behind. Such a relic was their present difficulty. Churchmen and Dissenters spoke the same glorious tongue, and held the same great national traditions, and they were parted by nothing but the grievous mistakes of their forefathers. It might be asked why he could not be content with ministering in his own glorious abbey. He doubtless had enough to do in his own sphere; still he could not forbear the desire to show, at times, that he was not parted altogether from the spiritual descendants of Howe and Owen, Baxter and Calamy, Penn, Wesley, and Robert Hall. He then moved the following resolution:—"That this meeting is of opinion that the restrictions placed upon the clergy of the Church of England, according to the opinions now given on the subject of conforming ministers taking part in services other than those prescribed by the Acts of Uniformity, are injurious to the fraternal intercourse between the various Protestant churches of the land which is imperatively required in the interests of Catholic Christianity." He then alluded to a case not very

long ago in which the litigant startled the Court by demanding the wager of battle. His strange demand was found to be so far legal that a short Act of Parliament had been passed to meet the case. They would perhaps require a fresh Act now. But, in any case, they were all bound to obey the law, although they might appeal again and again to public opinion to conform it to what was right and charitable.

These restrictions were imposed in an age of intolerance, when the writ "*de heretico comburendo*" was in full force, and the fires of Smithfield were blazing with the bodies of heretics. They are out of all harmony with an age when the Act of Toleration and cognate Acts are in full operation, and nearly half the population has seceded from the Established Church. The enactments which it is necessary to abrogate do not extend to Scotland, and there English bishops of the most orthodox type have been seen to take service in Presbyterian churches. It is to be hoped that some liberal member will be found to bring the question before Parliament on some ecclesiastical Wednesday next year, and propose the abrogation of an enactment of mediæval bigotry and obtain the same liberty for England which is enjoyed in Scotland. Cannot Mr. Morley be prevailed on to undertake the duty?

THE BURIAL BILL.—The *Record* states that during the last month a meeting was held of some of the most liberal minded of the London clergy and some eminent Nonconformist ministers, to consider the possibility of a compromise on the question which continues to disturb the harmony of society relative to the use of the parish churchyards by those who are not members of the Established Church. Some of the journals have stated that the conference was held under the suggestion of several bishops, while others give the merit of the suggestion to the Ministry, but this fact rests on no good authority. There is, however, every reason to believe that such a meeting for such an object, which is one of simple justice and not of condescending liberality, has been held. There is, moreover, a widespread impression that a considerable number of the supporters of the Ministry have intimated their repugnance any longer to vote for the exclusion of Nonconformists from the parish burial-grounds. There is it appears an increasing indisposition on the part of the orthodox laity to perpetuate an act of intolerance simply to humour the prejudices of the clergy. This act is not considered necessary to the maintenance of the union of Church and State, but is felt to be injurious to the interests of the Establishment, by exposing it to unnecessary odium. There are Churchmen who do not fail to perceive that if it is desired to weaken Dissent—remove grievances; if to weaken the Church, maintain them. It would indeed be no matter of surprise if Mr. Disraeli were to consider it wise to earn for his Ministry the merit of consigning this relic of ecclesiastical bigotry which is distracting the country, to the grave. He cannot have forgotten the credit which

Mr. Gladstone acquired in having summarily closed the sore of Church-rates, which had been festering for thirty years; and here is another question of similar character—unjust, malevolent, and destructive of the peace of society—the settlement of which will confer similar honour on the minister who shall effectually grapple with it. The objections which are brought forward against allowing a Dissenting funeral in the parish cemetery differ little from those which were raised against the abolition of Church-rates. It was affirmed that if the compulsory rate were discontinued, the sacred edifices would inevitably fall into decay, but experience has effectually disposed of this fallacy. There has not, that we are aware of, been a single complaint of the dilapidation of any church by ceasing to exact a contribution for its maintenance from those who did not use it. It is now averred that if a Nonconformist minister were to be permitted to hold a service over a deceased member of his community, the grave would become the scene of unseemly political declamation. The objection will be found to be generally, if not altogether imaginary, although there might possibly be a solitary instance of tumult in some one of the 20,000 parishes in England.

The same grievance regarding the use of burying-grounds was found growing up in India for more than thirty years. In the last century, the few Europeans congregated at the inland stations found it necessary to enclose a plot of ground for a cemetery. The Churches were consecrated by commission from the Bishop of London, to whose diocese the settlements in India were attached, but the burying-grounds were not touched. They were common to all Christians without distinction of creed or sect, and they were sometimes used for the interment of those who did not profess Christianity. When Bishop Heber, for example, proceeded to consecrate the burial-ground at Dacca, he asked to whom the two tombs standing in the centre belonged. The chief of the station, who had asked the services of the bishop, said that they were the tombs of two Chinese carpenters, who had been imported many years before to make cases for the Honourable Company's Dacca muslins, "but, I will," he said, "have them immediately removed, if they are considered objectionable." "By no means," said the genial bishop, "let them obtain all the benefit which the rite of consecration can confer."

When Calcutta was erected into a see by the Act of 1813, the bishop, in the course of his consecrations, began of his own authority to consecrate the old cemeteries, and those who had before enjoyed the free use of them, found themselves shut out, as the act of consecration made them exclusively church property. The grievance was at length carried up to Government, and Lord Dalhousie, appreciating the injustice of appropriating to one denomination that which had always been the common property of the community, forbade any further consecration without the express permission of Government, and directed that in every such case a portion of the ground should be fenced off for the use of those who were not members of

the Church of England, and that where the ground had been consecrated, an additional spot should be provided at the public cost.

THE TONE OF THE RITUALISTS.—It is instructive to contrast the loyalty to the law exhibited by Mr. Freemantle, Mr. Minton, and the Dean of Westminster, when it is pronounced, not from the bench, but by counsel, to be adverse to their liberal views, with the contumacy of the Ritualists to a legal decision of the highest ecclesiastical authority. Mr. Mackonochie had set that authority at open defiance by continuing the ritualistic practices at St. Alban's, which had been condemned as contrary to ecclesiastical law; and he was suspended for six weeks. He gave notice of his intention to appeal against the order, and the execution of it was consequently intermitted. But after the lapse of several months, during which he persisted in these practices, he withdrew his appeal, and application was made to the Dean of the Arches to enforce the decision of the Court, which was done on Sunday the 13th June. Mr. Mackonochie had retired to the continent, but none of the Ritualistic proceedings which had been condemned were omitted, except that the altar candles were not lighted during the celebration of the communion service; and there was little if anything to distinguish it from a Roman Catholic service, and a mass was moreover announced for the repose of the soul of a Mr. Lanphier. The senior curate, Mr. Stanton, then assumed the stole and after kissing the cross on it proceeded with his sermon, in the course of which he said that the suspension of Mr. Mackonochie was meant to be an insult and a disgrace, but all true and faithful hearts would look on it as a dignity and a glory. There was not a single bishop on the bench who was so devotedly attached to the Prayer Book as the criminal—for so they would make him out to be—who was then suspended. They saw all the bishops look calmly on while a set of fanatics were hounding down a devoted priest of the Church, just as a parcel of miscreant lads would hound down a poor dog. He called on the congregation to abominate and execrate the treatment he had received. But were they to put up with this treatment? Did they think it right patiently to bear all this? Were they patiently to stand all this injustice and intolerance and do nothing? No, decidedly not; a thousand times no. There was an emasculated humility which went by the name of Christianity, which led men to put up with anything and to be patient under the bondage of injustice, but that was not the Christianity of the Son of Man, and emancipator of His race. He urged them to oppose it in every way. Mr. Stanton was still more emphatic on the succeeding Sunday. Some said, what is the good of standing out for wafer bread. But such people, he said, were not half Catholics. A High Churchman had asked him to be more moderate. Moderate! as if he could be moderate under the wrong done. No; they would be true. The Catholics of England were looking at them; God was looking; Jesus Christ was looking; the Angels were looking, and they must be true.

He advised them to form a solid square, shoulder to shoulder, cheek to cheek, jowl to jowl, knee to knee, and to resist to the very last the attack of the enemy. Such is the spirit in which the Ritualists are about to meet the crisis of the 1st of July, when the Court created by Parliament to take cognizance of all practices which are additions to the Ritual, or departures from it, will begin its sittings. The object of the Court is to facilitate legal proceedings by expediting and cheapening the process, and the Church Association is known to be fully prepared for the legal conflict with Ritualism; and it would be no matter of surprise if the Ritualists were to retaliate, for which there is abundant scope. And such is the result of two centuries of the operation of the Act of Uniformity, which lost the Church two thousand of its most useful and devoted ministers.

The legal opinion of Mr. Stephen places the legal position of Church and Dissent in a new light. There is, it appears, more nonconformity within the Church than there is beyond it, with this material difference, that the nonconformity of the Dissenters is legal, the nonconformity of Churchmen is illegal and actionable.

Reviews.

SERMONS. Preached in the King's Weigh House Chapel, London, 1829-1869. By T. Binney, LL.D. Second Series. Edited, with a Biographical and Critical Sketch, by Henry Allon, D.D. London: Macmillan & Co. 1875.

IN publishing the first series of his sermons some six years ago, Mr. Binney expressed his intention of preparing for the press a second series. He was, however, prevented from fully carrying out his purpose, and during his lifetime no second volume appeared. The materials for it existed, and they have now been published under the careful editorship of Dr. Allon. To intimate the appearance of the volume will be sufficient to secure for it, in many cases, a hearty welcome; for there are few men in any of the churches the influence of whose ministry was at once so wide-spread and intensive, so inspiring, invigorating, and ennobling as Mr. Binney's. He was held in general esteem as a powerful preacher, a wise ecclesiastical leader, a faithful counsellor and friend. His position among young men in business was almost unique, while over the younger generation of Nonconformist ministers, he exercised a power which it is difficult, if not impossible, to estimate. The printed page is no doubt different from the living voice, the keen penetrating eye, the noble and commanding presence, but it nevertheless reveals to us much of the intellectual and spiritual force of one whose name will long act as a spell, and whose teaching is still fruitful in high and holy results.

Looking at the volume as a whole, we should say that the sermons it contains are less argumentative and more practical in their character than those of the first series. There are here no discourses of the same cast as "The Words of Jesus," "Rationalism at Corinth," or "The Creed of St. Paul," although we see throughout the presence of the same rare powers, the clear

intuition, the massive understanding, the glowing passion, touches of realistic description, and the deep, tender feeling. Mr. Binney was a man of broad and liberal culture, thoroughly abreast of the higher intellectual movements of our time. But while he very early abandoned the extremes of Calvinism, and was never what could be fairly called a Calvinist; while he repudiated the doctrine of eternal punishment (without, however, propounding a definite alternative theory), he always retained a firm and unhesitating hold on the great fundamental facts and truths of the Gospel, especially the Incarnation and Atonement of our Lord Jesus Christ. Indeed, his exposition and vindication of these great facts, the spiritual principles underlying them, and the results to which they should lead are singularly valuable and suggestive. Witness, *e.g.*, the sermons in this volume on "Messiah Suffering and Messiah Satisfied," (preached for the London Missionary Society in 1839). "Reconciliation," and "Gethsemane." Mr. Binney was not an evangelist; his principal work, as he remarked in his "Forty Years' Review," was instructing, edifying, confirming in the faith. And in this aspect his sermons have exceptional worth. On the moral phases of Christianity, no man has enlarged with greater beauty and impressiveness, and we rise from the perusal of this volume with a vivid conception of the purity and grandeur of the Christian ideal of life, as well as with a clear knowledge of the manner in which alone that ideal can be realised. Few men have been more free from that "superstition and formality" which in one discourse he so trenchantly condemns, or have striven more earnestly after that "unity of the church" which in another he so earnestly commends. The sermon on "Human Development" shows not only its author's sympathy with the highest philosophical thought, and the noblest aspirations of our day, but the dependence of both on the religion of Christ; while in his broad, many-sided judgment, his large-hearted tolerance, and his generous sympathies, he anticipated (as Dr. Allon suggests) much which has since been associated with the names of Maurice, Robertson, and Kingsley, and claimed as distinctive of their school. These are, therefore, sermons which intelligent men will read with equal pleasure and profit, and in which they will recognise a fitting memorial of one of the wisest and most influential teachers of recent times.

The biographical and critical sketch is in every way admirably written. Dr. Allon has not attempted to supply minute biographical details—these were prohibited by Mr. Binney—but he conveys a fair impression of the general nature and outline of his career, and of its more important events. It portrays with remarkable fidelity and skill, the theological and ecclesiastical conditions amid which Mr. Binney's life was passed, the great changes which transpired in its course, and the position he held throughout them. The estimate formed of his character and work is not less discriminating than sympathetic, and is marked both by accuracy of judgment and delicacy of feeling. The vindication of our Congregational policy is exceedingly able, and altogether Dr. Allon has furnished a deeply interesting chapter of ecclesiastical history. The portrait prefixed to the volume is faithful and striking, and vividly recalls Mr. Binney as we knew him in his later years.

THE UNSEEN UNIVERSE; or, Physical Speculations on a Future State
London: Macmillan & Co. 1875.

THIS is unquestionably a learned and able book; and by "learned" we do not simply mean the production of a man, or rather of men who have read extensively and thought vigorously, but of men who have also passed through the special scientific training which alone could enable them to grapple with the great subject which the book discusses. The aim of the writers is to show that immortality is strictly in accordance with the principle of continuity, the principle which has been the guide of all modern research. The readers whom they especially address are those "who see strong grounds for believing in the

immortality of man and the existence of a visible world, but, at the same time, are forced to acknowledge the strength of the objections urged against these doctrines by certain men of science." The difficulties which the authors endeavour to obviate are such as are enforced in the name of physical science. Hence it is a necessity of their position that they should approach the subject from the purely scientific side and adopt a purely scientific method of proof. This they do most rigidly, accepting as their data the facts and the laws disclosed by recent physical investigations. And if men are to be effectually met—met on their own ground, this method is absolutely indispensable. Many non-scientific readers imagine that there is a decided anti-Christian tendency in the laws of evolution, continuity, conservation of energy, correlation of forces, &c. But this we believe to be a mistake. Science is credited with much for which she is not responsible, and her "laws" are often stated by her devotees in a one-sided and exaggerated light. Rightly understood she will prove herself the handmaid of faith. Accepting the law of continuity as an indubitable fact, our authors contend that it is monstrous to imagine that the whole universe will come to an end, while, at the same time, they assert that the visible universe must certainly, in transformable energy and probably in matter, come to an end. But by the very principle of continuity we are forced to believe that there is something beyond the visible—an invisible order of things which will remain and possess energy when the present system has passed away—an order which closely connected with the present system, exists now. In this light, death may be no barrier to our intellectual and moral development, but may, on the contrary, aid it. The dissipation of energy in our view so startling, may simply be its transmission to the invisible universe, and this in connection with the phenomena of thought lays the basis for a scientific belief in a future state, according to which "transplanted human work shall bloom to profit elsewhere."

It is impossible in the limits of a notice like this to enter into the details of this elaborate and masterly argument, or to convey an adequate idea of its freshness, its subtle logical force, and the conclusive manner in which it points out the defects, and counteracts the anti-theistic tendencies of the more popular scientific theories. The work has immense value as an exposition of the constitution of the universe, and of the laws by which it is governed, but its main claim to notice lies in its relation to the subjects of a future life, which it proves to be consistent with the "findings" of science, and to be necessary for their completeness and consistency. There are parts of the book which we do not endorse. Its interpretations of Scripture are not invariably valid, and the view it gives of the Trinity is more Sabellian, or perhaps we should say Swedenborgian, than the teachings of the New Testament warrant. We hope, however, at an early opportunity to discuss the question of immortality in connection with this work at greater length, and for the present must be content with indicating its general character. Some of their positions the authors will probably see the need of revising, but they have produced a work distinguished for its scientific knowledge, its great ingenuity, and its profoundly reverent and truth-loving spirit, and we doubt not that thoughtful minds of the class addressed will find it unusually helpful in their study of one of the most difficult and momentous problems which presses for solution.

THE EXPOSITOR. Nos. 4 and 5. Edited by Rev. S. Cox. London: Hodder and Stoughton.

THIS work, which we have noticed before, retains its interest, and contains some extremely able papers. We would particularly mention Professor Plumptre's, (1) On St. Paul as a man of business; and (2) On the writings of Apollos; Professor Reynolds on The Pastoral Epistles, and the Editor's own contribution. Dr. Farrar's dissertation on Balaam's Ass, is not, to our thinking, at all satisfactory.

ST. PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON. A Revised Text, with Introductions, Notes, and Dissertations. By J. B. Lightfoot, D.D., Canon of St. Paul's, &c. London: Macmillan & Co. 1875.

PROFESSOR LIGHTFOOT has recently laid theological students under deep obligations by his masterly criticisms on "Supernatural Religion," published in the *Contemporary Review*. He has thus taken rank with the foremost Christian apologists, and done more than any other critic to expose the shallowness and retard the influence of perhaps the most misleading and pernicious book of our day. Great as an apologist, Dr. Lightfoot's main claim to distinction rests, however, on his work as a commentator. His books on the *Galatians* and the *Philippians* are among the ablest and most suggestive in our language, and his edition of the *Colossians* will strengthen his hold on all thoughtful and scholarly minds. Large and varied learning, a fine historical imagination, deep spiritual insight, painstaking attention to details, and a style of singular clearness and beauty, give to his works a charm that few other writings of the same class possess. There is no other commentator who combines in so marked a degree the power to realize the external surroundings of his author, and to grasp the moral and spiritual problems which he sought to solve, sympathetic appreciation of his intellectual stand-point, and the equally valuable power of applying the results thus gained to the new and complicated needs of our own times. Dr. Lightfoot's classical scholarship is well known. He has a familiarity which few others can claim with patristic literature, and with the great controversies of ecclesiastical history. He is not less familiar with the results of modern research, and hence his commentaries possess exceptional value. He does not usually enter so fully into etymological and grammatical details as Ellicott, but his examination of particular words, on which the interpretation of a passage hinges is much more exhaustive and satisfactory, e.g., in the case of *τις ἀπὸ τῶν πρῶτων* and *πλήρημα*. His summaries of the cause of the Apostle's thought are admirable, and frequently exhibit the interconnections and harmonies between different verses in so clear a light, that we have no doubt as to the true interpretation. Nor must we omit to mention the fulness of the doctrinal expositions, which form a prominent feature of the work, and render to the theological student inestimable aid.

The Epistle to the Colossians derives its peculiar significance from its great Christological passages, which set forth the function of the Logos, or Word in the creation and government of the world, as well as in the redemption of mankind. Mr. Dale has recently reminded us that an apprehension of Christ's relation to the universe is indispensable to a valid and consistent theory of the Atonement, and it may indeed be said that the whole area of Christian truth is enlarged and glorified when we view it from this stand-point. On this ground Dr. Lightfoot's commentary on the Colossians is the most helpful that has yet appeared, and as the conception underlying chapter 1. 15, *et seq.*, has not in our popular theology the prominence to which it is entitled, the help is most timely. And it is not too much to say that "through the recognition of this idea, with all the consequences which flow from it, as a living influence, more than in any other way, may we hope to strike the chords of that vaster music which results only from the harmony of knowledge and of faith, of reverence, and research." The careful and elaborate investigation of the passage in question leaves nothing to be desired in respect to its conclusiveness. It is, in fact, a masterpiece of criticism.

Of the introductory dissertations on the Churches of the Lycus (Laodicea, Hierapolis and Colosse), and on the Colossian heresy it is impossible here to give an outline. The former conveys a forcible idea of the outward surroundings of these churches, geographical, political, and social, and deals with various questions relating to Christian evidence in connection with Papias and Eusebius; and the latter is an investigation into the precise errors which the Epistle to the Colossians is intended to correct. The Colossian heresy was, our author holds, a Judæo-Gnosticism, a heresy which combined Judaism and

Gnosticism. The two phases are throughout so intermingled that it is impossible to separate them. The Church at Colosse was endangered by contact with Essene-Judaism—the Essenes being decidedly Gnostics, and having gained a footing for themselves in Asia Minor. There is a lengthened dissertation on this Jewish sect, which, from its fullness of information, particularly from Hebrew sources, will prove of considerable value to English students. The excursus on the *Epistle of Laodicea* mentioned Colossians IV., 16, gives an useful summary of the different opinions which have been advocated, and discusses them very candidly. Dr. Lightfoot inclines to the opinion that the *Epistle to the Ephesians* is meant. The apocryphal *Epistle to the Laodiceans* is also given, with the main facts of its history. Of the part of the volume which is devoted to the *Epistle to Philemon*, we need say nothing further than that it is in every way worthy of the rest.

Our estimate of Dr. Lightfoot's Commentary is very high, but it is demanded by the accurate learning, the critical acumen, the rare candour and the manly reverence which are manifest throughout it. We cannot give lengthened quotations in illustration of our position, but will extract a few sentences from the remarks on Col. i. 24.

The *ἀντι* in *ἀνταναντηρῶν* “signifies that the supply comes from an opposite quarter to the deficiency. . . . The point of the Apostle's boast is that Christ, the sinless Master, should have *left something for Paul, the unworthy servant, to suffer—the things lacking of his afflictions which Christ endured.* . . . There is a sense in which it is quite legitimate to speak of Christ's afflictions as *incomplete*, a sense in which they may be, and indeed, must be *supplemented*. For the sufferings of Christ may be considered from two different points of view: they are either *satisfactorie* or *edificatorie*. They have their sacrificial efficacy, and they have their ministerial utility:—1. From the former point of view, the Passion of Christ was the one full perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. In this sense there could be no *ὑπερῆμα* of Christ's sufferings; for Christ's sufferings being different *in kind* from those of His servants, the two are incommunicable. But in this sense the Apostle would surely have used some other expression, such as *τοῦ σταυροῦ*, or *τοῦ θανάτου*, but hardly *τῶν θλίψεων*. Indeed, *θλίψις*, affliction, is not elsewhere applied in any sense to Christ's sufferings, and certainly would not suggest a sacrificial act. 2. From the latter point of view, it is a simple matter of fact that the afflictions of every saint and martyr do supplement the afflictions of Christ. The Church is built up by repeated acts of self-denial in successive individuals and successive generations. They continue the work which Christ began: ‘They bear their part in the sufferings of Christ’ (2 Cor. i. 7, Phil. iii. 10); but St. Paul would have been the last to say that they bore their part in the atoning sacrifice of Christ. This being so, St. Paul does not mean to say that his own sufferings filled up all the *ὑπερῆματᾶ*, but only that they *went towards* filling them. The present tense *ἀνταναντηρῶ* denotes an inchoate and not a complete act. These *ὑπερῆματα* will never be fully supplemented until the struggle of the Church with sin and unbelief is brought to a close.”

Are we wrong in saying that the true idea of this controverted passage has never been more clearly and vividly set forth? If not, similar praise must be accorded to the entire book. We have also especial pleasure in calling attention to the candid and scholarly exposition of the baptismal passages in i. 12, and iii. 1, and regret that the limits of our space render it impossible for us at present to quote them.

THE LOST CONTINENT; OR, SLAVERY AND THE SLAVE TRADE IN AFRICA.
1875. By Joseph Cooper. Longmans, Green & Co.

NOT only is the infernal traffic in human flesh and blood, as it exists on the African Continent, the subject of Mr. Cooper's valuable work, but this volume also includes a faithful and painfully interesting account of the curse and social canker as it exists in all parts of the world. The evil is exhibited and

denounced not merely in the ostensible man-traffic of the Arab dhows, but in the subtle disguises of the coolie contracts which are desolating the Polynesian islands and trapping myriads of wretched Asiatics for the slavery which is masked under the name of immigration. It is a part of "the mystery of iniquity" that this diabolical system should exist, in spite of so many political treaties, in direct violence to the conviction of all civilized people, after millions of money have been expended in repressive measures, and millions of more precious lives have been sacrificed by its continuance. The best energies of enlightened statesmen have been devoted to its suppression, and its atrocities have been exposed by the most burning eloquence—yet the serpent is but half scotched. Its suppression in the West, in the British Colonies, and in the United States of America, has been followed by an enormous increase in Turkey, Egypt, Persia, Tunis, Morocco, and Madagascar. Sir Bartle Frere, in the Blue Book presented to Parliament in 1873, states that, "The correspondence of the Central African Vicariate Apostolic extends over countries roughly estimated at having a population of eighty millions of negroes, between the Red and Aabian Seas on the east, and the Atlantic on the west; and the annual drain consequent on slavery is estimated by the Superior of the Mission at a million!"

So far from Sir Samuel Baker's expedition having expedited the suppression of slavery, Mr. Cooper, quoting the evidence of Mr. McWilliam, the chief engineer of the expedition, as given in the *Times* newspaper, shows it to have been not only futile, but attended by atrocious acts of cruelty and wholesale murder. Dr. Leitner, the principal of the Government College at Lahore, states that a large and barbarous slave trade is carried on by the Ameer of Afghanistan, by means of British Sniders and British Subsidies. From this cause a neighbouring tribe, the Siah Posh Kafirs, 300,000 in number, is threatened with destruction. The Editor of *Public Opinion*, published at Lahore, wrote in May, 1874: "There are agents for the purchase of slaves, who carry on their unholy traffic EVEN IN BRITISH TERRITORY. . . . It is well-known that slaves are purchased by British subjects, within the boundaries of British territory, and that many a beautiful Siah Posh girl has been torn from her relatives and friends, and has ended her days in misery in the harems of our native fellow-subjects."

The present number of slaves in Brazil is about a million and a half. "No words can describe the lot of the Chinese in Peru. The system commenced in 1849, between which year and 1869, it appears that 90,000 Chinese have perished in Peru. Mr. Murrow states that the rate of mortality on the passage from China to Peru in immigrant ships has certainly been twenty-five per cent. But the principal mortality takes place after arrival in Peru. The coolies in guano work are goaded to their labour under the lash. The taskmasters are tall African negroes, who are armed with a lash of four plaits of cow-hide, five feet in length, and an inch and a half thick, tapering to a point. . . . The slightest resistance is punished by a flogging, little short of murder."

The Government of Japan has prohibited the coolie contract system, and that of the United States has made it a penal offence to carry an indentured Chinese under their flag; not so the British Government. We have not space to review Mr. Cooper's seasonable and valuable work at greater length, and as it only reached us within a few hours of the day of publication we have found it difficult to place before our readers this inadequate reference to the subject. We hope that our readers will peruse the volume for themselves, and that it will rouse them to earnest prayer and energetic effort. We respectfully suggest to the Committee of the Anti-Slavery Society that the painful statistics of Mr. Cooper's volume be published as a handbill and forwarded to every minister of religion in our country. The bones of Livingstone must be the pledge and promise of the nation's consecrated effort for the everlasting liberation of the millions of Africa. May the day soon dawn when her sons and daughters shall receive the promise, "Violence shall no more be heard in thy land, wasting or destruction within thy borders, but thou shalt call thy walls salvation and thy gates praise."

LECTURES TO MY STUDENTS. First Series. By C. H. Spurgeon. London: Passmore and Alabaster, Paternoster-buildings. Price Two Shillings and Sixpence.

WE have given in this number of the Magazine a specimen of these homiletical exercises, which will far more effectually commend this book than any eulogy of our own. Mr. Spurgeon has conferred a great benefit upon all his ministerial contemporaries by the publication of these lectures. The most experienced and most expert of preachers will find in them much sage counsel and practical wisdom, while to young ministers they will prove helpful in the very highest degree. Every page teems with wit and anecdote, and throughout the whole there is the great charm arising from what the author designates "an autobiographical tinge." If one of our most eminent physicians had published the recipes employed in his practice, or the greatest of painters had disclosed the mysteries of his art, we might find some counterpart of a work which strikes us as perfectly unique. Other homiletical teachers speak dogmatically. Mr. Spurgeon addresses his students in a delightfully colloquial style, but also with a force and pertinence which makes it a privilege to sit at his feet. The price at which the volume is published is so low, that only a very extensive sale will defray the cost of its production, but Mr. Spurgeon is decidedly wrong when he says, "persons interested in our subjects are not numerous enough to secure a very large circulation." The people will be sure to read and rejoice in these prelections, and it will be as well that the preachers should be beforehand with their audiences. We heartily thank our dear friend, and doubt not that he will receive ample encouragement to proceed with another series of lectures, as well as with the promised work on Commenting and Commentaries.

CHINA'S MILLIONS, AND OUR WORK AMONG THEM. Edited by J. Hudson Taylor. Published Monthly for the China Inland Mission, by Morgan and Scott, 12, Paternoster-buildings. No. I. Price One Penny.

WE gladly welcome this first number of a periodical which is to report the progress of the work conducted by the China Inland Mission. The Divine blessing has largely rested on the labours of this Society, which has now more than a hundred agents, viz., thirty-seven missionaries and their wives, seventy male native assistants, and several native Bible women. The intelligence contained in the first number of *China's Millions* is deeply interesting, and we have no doubt that it will stir up Christian zeal in the support of the labours of this excellent Mission, which is second to none, either in the earnest prayerful self-denial of its agents or the gracious success vouchsafed to evangelistic effort.

SUNDAY SCHOOL REWARD TICKETS. Packets A, B, C, D, &c. London: Religious Tract Society.

WE strongly recommend these beautifully illustrated tickets for use by all Sunday School teachers. Messrs. Kronheim's variegated colours and artistic designs will enhance their value to the young, and help to fasten the portions of Scripture on their memories.

ROLLING STONES IN THE CHURCHES; OR, THE RELIGIOUS LIFE AS AFFECTED BY THE MIGRATORY HABITS OF MODERN SOCIETY. By Rev. Joseph Halsey, Anerley. London: J. Snow & Co., 2, Ivy-lane. Price Twopence.

MR. HALSEY in this pamphlet enters a kind and solemn protest against the levity with which too many professed Christians forsake scenes of usefulness and profit, under the influence of the desire to obtain an improved dwelling or to reach a favourite locality. The general restlessness of the age is doubtless pre-

judicial to the maturity of Christian character, and is acting injuriously upon many of the churches, but after all the loss of the inconstant and fickle is in the end a gain.

SOME PASSAGES OF THE LIFE AND DEATH OF THE RIGHT HONOURABLE JOHN, EARL OF ROCHESTER. Reprinted in fac-simile from the Edition of 1680. London: Elliot Stock, 62, Paternoster-row.

LORD RONALD GOWER, in the hope that Burnett's Memoir of Rochester may be useful to fast young men, has had it republished in *fac-simile*. We are sure that this praiseworthy action will meet with the commendation of all good men, and we sincerely hope it will secure the desired end. The re-perusal of Bishop Burnett's memoir has carried us back to the days of our boyhood, when it was one of our cherished favourites.

THE VERITY OF CHRIST'S RESURRECTION FROM THE DEAD; AN APPEAL TO THE COMMON SENSE OF THE PEOPLE. By Thomas Cooper. London: Hodder & Stoughton, 27, Paternoster-row.

MR. COOPER has conferred a public benefit by the preservation and diffusion of these lectures in type. They have been most extensively delivered *viva voce* and have been greatly blessed in all parts of the country. The argument is plain and forcible, and the style in which it is clothed vigorous and telling. Long may Mr. Cooper be spared to continue the good work he has in hand, of counteracting the scepticism and unbelief of divine truth so painfully prevalent.

Intelligence.

THE GENERAL LIFE AND FIRE ASSURANCE COMPANY.

THE thirty-sixth annual meeting of this society was held on the 27th ult. when a very satisfactory account was presented to the shareholders. In the fire department, the net premiums for the year were £47,922, against £45,395 last year, and £44,880 in the year before that. The losses, however, were somewhat more than in 1873, being £28,148, against £20,907. The result is that £19,773 is left to provide for expenses and profit. Last year the balance was £24,488. In the life department the figures are more favourable, and increases under this head more than qualify the decrease in revenue of the fire department. During the twelve months 979 proposals to assure were tendered, amounting to £422,540, and of these 878 were accepted, assuring £310,725, and producing new premium income to the amount of £10,610. The increase in policies thus issued against last year was 128, and the premiums in corresponding ratio. Claims arose under 137 life policies, assuring 116 lives, and under 6 endowment policies, which matured for payment in consequence of the persons assured having reached the stipulated age. This sum compares with £43,139 paid in 1873, but as the business of the Company increases, it is only natural that claims should increase likewise. The total net income from all sources was £159,387. The average rate of interest yielded on investments was about the same as

last year, viz., nearly four and three-quarters per cent. The directors exercise a wise precaution in not attempting to enlarge this percentage, which is fully as much as can be obtained on really first-class security. The Marquis of Exeter, and Mr. William Strang, of the firm of Messrs. Gilmour, Rankin, Strang & Co., of London and Liverpool, were elected to seats at the Board. The handsome dividend of seven per cent., which was reached last year, was again declared.

NEW SELECTION HYMN BOOK.

The annual meeting of the trustees was held on the 24th June, when the sum of £341 was voted to the widows of ministers and missionaries. The total amount that has been distributed by the Trustees is £10,973 15s.

BAPTIST BUILDING FUND.

The annual report of this fund recently issued, shows that £66,394 have been advanced to 440 churches during the fifty years in which this Society has existed. Loans, free of interest, amounting to £4,385 were made to twenty-six churches during the past year. Only about £40 accrued from congregational collections during the year. This is to be regretted, as under the judicious management of its present staff of officers, this society is doing a great work in facilitating the erection of new chapels and the extinction of existing chapel debts.

AGED PILGRIMS' FRIEND SOCIETY.

The sixty-eighth annual meeting of this society was held in Exeter (Lower) Hall on Monday Evening, May 24th. The chair was taken by George Williams, Esq., and the meeting was addressed by the Revds. Dr. Edmond, F. Tucker, B.A., E. Vinall, W. Tyler, C. Skrine, M.A.; Major-General Burrows, Major Yeoland, and other friends. The annual report stated that 973 pensioners are now on the society, and that upwards of £6,030 have been expended during the year in pensions alone. The increased support of the Christian public is invited, the undenominational character of the society being such that Christians of all evangelical churches are admitted to its benefits, if duly nominated. The two asylums in connection with the Society, situated at Camberwell and Hornsey Rise respectively, continue to prosper. They accommodate 120 of the Society's pensioners. An old friend of the Society is about to enlarge the Hornsey Rise Asylum by adding forty additional rooms and a hall to it, free of all expense to the Society. Colonel Croll has also generously given to the Society a freehold house at Worthing, to be used as a sanatorium, or residence for a portion of the pensioners. Sir J. W. Alexander, Bart., has also proposed to convey to the Society the Almshouses he is now erecting at Gerrard's Cross, near Uxbridge, together with a handsome endowment for the inmates. The Committee desire to acknowledge the goodness of God in inclining the hearts of these friends to make these munificent gifts. Various resolutions having been passed, the meeting was closed by pronouncing the benediction.

Correspondence.

THE LATE REV. JAMES MURSELL, OF NEWCASTLE-ON-TYNE.

To the Editor of the BAPTIST MAGAZINE.

SIR,—To-day we followed to the grave the body of our late minister, and very dear friend, the Rev. James Mursell.

Suddenly called from his great and responsible work, at the early age of forty-five, he has left behind him a widow and nine children, all of them entirely dependent upon such provision as generous hearts may be inclined to make for them.

We trust that as a church we are not slow to recognise the great responsibility that God has cast upon us; we have faith to believe that He will provide, and that none of them that trust in Him shall be desolate.

We have opened a fund on behalf of the family, and have appointed the deacons a committee, with Mr. George Angus as treasurer.

We acknowledge with especial gratitude the generous offers that are already coming to us, not only from our own congregation, but also from Christians of other denominations; the warm heart, and Catholic sympathies of our dear friend, having won him the respect and love of all who knew him.

Feeling assured that very many will be anxiously thinking of the widow and fatherless children, we deem it best to give this information through your columns.

I am, Sir,

On behalf of the Committee,

Your obedient servant,

CHARLES ROSEVEAR,

Secretary to the Fund.

Benwell View, Newcastle-upon-Tyne,

May 31st, 1875.

Texts and Thoughts.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Rom. viii. 32.

"When once a people, or a person are accepted of God, He spares no cost, nor thinks anything too costly for them. 'He would have fed thee also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.' I would not have fed thee with wheat only that's good; but with the finest, that's the best. They should not have had the bran, but the flour, and the finest of the flour. They should have had not only honey, but honey out of the rock, which, as naturalists observe, is the best and purest honey. Surely God cannot think anything of this world too good for His people, who hath not thought the next world too good for them; certainly God cannot think any of these outward enjoyments too good for His people, who hath not thought His Son too good, we shall have the best of outward good things when He seeth it good for us."

JOSEPH CARYL.

"Like precious faith."—2 PETER, i. 1.

"Faith is the eye by which we look to Jesus. A dim sighted eye is still an eye; a weeping eye is still an eye.

"Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand; and he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed.

"Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue, and even then we may believe, when we are without the smallest portion of comfort; for our faith is founded, not upon feelings, but upon the promises of God.

"Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes." H. MULLER.

"I would have you without carefulness. Be careful for nothing."—1 COR. vii. 32; PHIL. iv. 6.

"Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where everything is doubtful, where you may be disappointed, and be blessed in disappointment; what means this restless stir and commotion of mind? Can your solicitude alter the cause, or unravel the intricacy of human events? Can your curiosity pierce through the cloud which the Supreme Being hath made impenetrable to mortal eye; to provide against every important danger, by the employment of the most promising means, is the office of wisdom; but at this point wisdom stops." DR. BLAIR.

News of the Churches.

NEW CHAPELS OPENED.

Bluntisham, Hunts, June 9th.

Christchurch, Hants, June 15th.

INVITATIONS ACCEPTED.

Everett, Rev. E. (Cottenham), Foulsham.

Nuttall, Rev. L. (Bury, Lancashire), Southport.

Rawlings, Rev. T. E. (Watchet), Stoke Newington.

RECOGNITION SERVICES.

Appledore, Rev. R. B. Clare, May 24th.

Bloomsbury, Rev. J. P. Chown, June 22nd.

Pembroke, Rev. E. Thomas, May 25th.

RESIGNATION.

Wood, Rev. J. H., Sandhurst, Kent.

DEATHS.

Best, Rev. W., Watford, June 18th, aged 46.

Giles, Rev. John Eustace, at Clapham, June 24th, aged 70.

Mursell, Rev. James, Newcastle-on-Tyne, May 28th, aged 45.

THE
BAPTIST MAGAZINE.

AUGUST, 1876.

Sparley Church.

BY AN OLD COUNTRY MINISTER.

II.

IN choosing a successor to Mr. Claremont, Sparley Church acted on the sage assumption, that if the first was wrong, one who was in every point his opposite must be right, and so it passed, by a single step, from fever to inanity. It could plead many a notable example in justification of its procedure. Churches that have no very decided opinions to maintain, and no very clear idea of what they want, frequently make a change of the pastorate into an opportunity of indulging a taste for variety. A great original, every one of whose sermons flashes with the inspirations of genius, is followed by a fluent retailer of pious platitudes; or a keen controversialist, whose every utterance is an exposition and a protest, yields to a "ladies' man," whose entire study is to be "gentlemanly."

The Rev. Charles Mildman was the last man in the world to succeed Mr. Claremont as pastor of such a church as that at Sparley. His career was a suggestive illustration of the fact that something more than religious sincerity, a blameless reputation, and good intentions, is essential to the making of a useful minister. There was no fault to be found with his character. Those who were least friendly toward him freely admitted that he was a good man, that he meant well, and that he desired to be useful. Yet he had not been a year at Sparley before it was agreed by everybody that he was unequal to the situation. The disorders that he had found existing were rather aggravated than removed, while new ones were developed. He had not won the confidence of the church as a man able to meet the emergency into which he had come. That he saw and deplored the evils around him there could be no doubt; his complaints and

criticisms proved that. But complaints and criticisms only irritated sores that required soothing, and kept open wounds that required healing. Mr. Mildman broke down at the point where practical sagacity, courage, and imperturbable good temper become the essentials of a leader. He was timid to a fault, and sensitive to morbidity. A word thoughtlessly spoken rankled in his memory, depriving him both of mental peace and power for action. His friends ascribed it to vanity, and probably they were right. It is not easy always to distinguish between wounded egotism and modesty; both are apt to get into the shade, both shrink from criticism, and both have a habit of standing aside and seeing their laurels won by others. There, however, the parallel ceases. Mr. Mildman knew nothing of the sweet peace of true modesty. He abandoned a position and retired into a corner the moment he encountered slight opposition; but he brooded and fumed over it in rankling discontent. His mind was curiously self-centred. He could divest no question of elements personal to himself; he saw covert allusions and inuendoes in the most harmless observations; he could carry on no conversation which did not, sooner or later, turn on his own history, his difficulties, his doings, or his ailments. With the constitution of a horse, he constantly imagined himself ill; and with the appetite of a plough-boy, he was always deploring how little he could eat. He dabbled in medicine, and had a new remedy for every week of the year; fortunately, he was a homœopathist, and so was saved from poisoning himself. His sufferings, which were real enough, would have excited compassion if they had not provoked ridicule. The feelings of the more sober and penetrating of his friends were a constant conflict between indignation, pity, and contempt.

To do him justice, he tried, according to his light, to cope with the circumstances in which he was placed; but his indiscretion, irresolution, and testiness were such that he only increased his difficulties; his intentions were good, but he was powerless to give them effect. It is needless to add that he had neither wisdom to devise nor boldness to execute—neither strength of judgment nor force of character. He might, perhaps, have made a fair soldier if well led, but he was utterly wanting in the skill and courage of a commander.

He was passably educated, so far as three years at a college and one or two terms at a Scotch university could educate him—that is, he was duly crammed with certain elements of knowledge which he could turn to no practical account. He might be trusted to verify a Greek reference, or even an astronomical calculation, but not to decide a question where only common sense was available. Better acquainted with books than with men, his knowledge of human nature was of the crudest.

His preaching, which in some respects was good (above the average), was ineffective, through want of adaptation to the conditions of life around him, as well as through want of manly decision in utterance. Abstract speculations, doctrinal discussions, and critical

dissertations, had little or no value for the people. They heard with indifference or weariness sermons in which they could feel no living interest. The preacher moved in a plane wide apart from that of his hearers. For him the Gospel was a series of theological propositions, which he was dimly conscious ought somehow to be of infinite moment to every one, and it perplexed him beyond measure that his statement of the propositions should be heard with such manifest unconcern. "Application" baffled him. He laboured through an argument until he had established his conclusion, but the conclusion was of no further use to him. If his hearers could see its bearing, and apply it for themselves, well; if not, he could do nothing for them. He explained, proved, defended his point, according to the best authorities on Homiletics, and then he looked helplessly around, dimly conscious that he ought to do something more, gasped an attempt, and collapsed. Not invariably, however; there were times when he saw and resolutely essayed an application, but then it was worst of all: he blushed and stammered, and between his desire of saying something practical and direct, and his dread of being too pointed, he almost inevitably became personal. His haunting fear was of giving offence; his chronic weakness was the being ready to take it.

It was in his government of the church, however, that Mr. Mildman's unfitness for the pastoral office was most conspicuous. He was quite unable to command; his presence carried no weight; his opinions, feebly and hesitatingly uttered, were without force; while his frequent apologies for expressing them, and his frequent disclaimer of any desire to rule, virtually abandoned the pastoral authority to anyone who was forward enough to assume it. It was not that he was without plans or wishes of his own, but he lacked the courage to promote them. But this was not the worst: his timidity constantly tempted him to adopt clandestine methods where there ought to have been dignified candour. Not seldom he endeavoured, by private canvassing, wherever it was safe, to secure votes on a question which at a church meeting he would shrink from openly espousing. He alienated more than one of his friends by privately inciting them to move in some matter on which his heart was set, and then leaving them to bear the brunt of opposition alone, making it his only care to prevent, if possible, the divulgence of his own share in the transaction. Hence a church meeting was torture to him; it slipped out of his hands, and made him feel himself a cypher; its discussions degenerated into desultory conversations or personal squabbles, which he was powerless to prevent. If there was a call for "order," or an appeal to the "chair," he would feebly "hope that brethren would keep to the point," utterly forgetful, in most cases, that there was no point to keep to. On being reminded of the fact on one occasion, he replied, "No; I suppose not. It did not occur to me at the moment; I beg pardon. I thought, you know, that the church was feeling its way. Perhaps some one will propose something." Of course, it

would never enter his head to stop a loquacious speaker, or call back a wandering one, or rebuke an impertinent one, or define the business of a meeting, or insist on order. His usual method was to begin the meeting with prayer, and then, without a word, leave it open for anyone who pleased to bring up whatever he liked; and so, entirely without guidance, the meeting drifted aimlessly on till half the attendants had left and the rest were sufficiently weary to suggest that it should close. Then he went home to brood over his annoyances, and to join the chorus of the incapables—"Church meetings are nothing but a nuisance, sir."

There was one person in the Sparley Church who had long been a standing difficulty to the more demure and "proper" of the members. There was so much that was incontestably good mingled with so much that was eccentric, that most of them could not decide whether to class him with the sheep or the goats. Frank Wentley was "an old salt," had sailed all over the world, fought through the Crimean War, was present at the storming of the Redan, and was among the first to enter Sebastopol. He was an oddity whom it was impossible to reduce to an orthodox Puritan shape. People who looked below the surface of things saw in him simply one of the roughest specimens of human kind mellowed and beautified by Divine grace; and they glorified God in him. Others, who saw only the outside of things, and had very decided opinions as to how grace ought to conduct its operations, doubted whether he was a Christian at all; and even the more charitable of them shook their heads solemnly at his eccentricities, and were fully persuaded that he was a man whose salvation would be extremely difficult. Neither in language nor manners could he be made to conform to the standards of propriety observed in respectable circles. The freedom of the fore-castle, crossed with the arrogance of the quarter-deck, and the compound, penetrated with religion, produced an amalgam of character for which the usual theories of conversion could find no place, and a personal deportment which had never received the hall-mark of "society." It is greatly to be feared that the "unco guid" would have liked him better if he had been a worse man; for it would have simplified their judgment of his fitness for church membership, and relieved them from much embarrassment in their intercourse with him. But nothing immoral could be alleged against him, while his goodness was most positive and obvious. His gentleness to the young and erring, his kindness to the poor, his liberality to the cause of Christ, and his attention to the means of grace, were marked features of his life. Nor had he, at any time, been compromised by the dissensions in the church. No one ever thought of Wentley as a party man; in fact, he was perfectly ready to love everybody, and could not understand why all the rest should not be just as ready to love one another. Open and guileless as a schoolboy, brave as a lion, and tender-hearted as a maiden, he was esteemed by all who knew him—at least, by all who could appreciate true goodness
¶ its own sake, apart from its dross and its shibboleth.

Of course, he had an old sailor's weakness for story-telling, in which prosy people of hum-drum lives charged him with drawing the long bow, but in which others, who knew that Sparley was not the pivot of the earth, saw only an unvarnished narration of facts; in which also they marked an element of excellency—even refinement—not always found in the records of more ambitious and pretentious travellers. *He never talked about himself.* He could spin yarns by the hour, in which the good deeds and worth of his shipmates were glorified, but no one ever heard of his own. He had several medals and certificates of honour from the Royal Humane Society, but few people knew it. I never heard him refer to it; he blushed if any allusion was made to it by another; and to this day I only know from the reports of friends by what deeds of generous daring he had won the distinction. I believe, if the salt flavour could have been taken out of him, and he could have been reduced to the insipidity and neutrality which so many excellent people mistake for goodness, he might have been received as a saint into the most saintly circles. But he had a strong spicing of "character," and by no known process could it be extracted. Even his personal appearance and habits were a constant reproach to the self-satisfied punctiliousness of the Sparley respectables. His face was the colour of old parchment and as full of creases; his hair, tangled and matted, was quite innocent of brush and comb. His walk was a straddle, as if he was steadying himself in a gale. His voice was like modulated thunder, and the grip of his hand resembled that of a vice, making his salutation a thing to be remembered for hours. He had a tender affection for a pipe, which was uncommonly short and uncommonly dirty, and his presence was powerfully redolent of its perfume. In excited conversation, he had the sailor's habit of emphasising his words by the mild expletive, "I'm blessed!" and of quickening his wits in reflection by giving a hitch to his trousers. Take him for all in all, he was one of the oddest characters I ever knew, and not the least of his singularities was his singularly child-like goodness. But rugged, boisterous, full of life, his loud and hearty laughter could be heard half the length of a street, and superfine people were ashamed of him.

To this man Mr. Mildman came in one of his despondent moods, and poured out a long story of his annoyances and difficulties.

"Well, look ye here, skipper," replied Wentley, "it aint a crack crew you've shipped this voyage nohow, I knows that; but it's a good working crew. They aint exactly smart hands, but they'll do their duty and stick by the ship, if they're fairly done by. I knows every mother's son of 'em—and the gals too, bless 'em, for the matter o' that—and there aint one but 'll obey orders, if they aint bullied."

"But I don't wish them to obey me, Mr. Wentley."

"But they ought to obey, sir. How can there be discipline aboard if the crew don't obey the skipper? You may as well scuttle the ship, sir, if you don't mean to command her."

"I fear, Mr. Wentley, that your nautical habits prevent you seeing

the real state of the case. The position of a captain on board his own ship and that of the pastor of a church are scarcely analogous."

"I don't quite understand your lingo, sir, but I'm cock sure the ship will be run ashore if you don't insist on all the crew obeying orders."

"It may be as you say, Mr. Wentley; still it is not my desire to order the people about as if I were their master. I cannot lord it over God's heritage."

"Lord love ye! why, there must be order aboard, surely? Who's to take observations, regulate the sailing, and protect the interests of the owners, if the skipper won't command, I'd like to know."

"I don't think my opinion entirely coincides with yours, Mr. Wentley, about the Sparley people. They appear to me to be self-willed and querulous; and as to obedience—I don't imagine anything could reduce them to that."

"Have ye ever tried 'em, sir? have ye ever let 'em clearly understand that you intended to have order aboard, and that ye could make your word good? Ye know, sir, there are limits to the duty of obedience, even on board one of Her Majesty's own ships, and I'm blowed if I don't think the limit is reached when the skipper either cannot or won't command. The people looks to you for direction, an' they expects to receive it. Mostly they don't know what is best to be done, an' they expects you to tell 'em. They're decent seamen, an' will do wi' little interference in open sea, wi' a clear sky an' a spankin' breeze astarn, but they knows nothing of navigation; an' if an observation has to be taken, or the course altered, or if a gale springs up, or a leeshore heaves in sight, or there are breakers ahead, they depends on you to decide for them what's to be done, an' when an' how; an' if you don't be decided an' firm in such a case, they won't admire you because you're amiable—they'll despise you because you're milk-soppy."

"Pusillanimous," interjected Mr. Mildman.

"I don't know what that 'ere jaw-breaker means, sir," responded Wentley, "but if it means that such a skipper is a slopsy-dopsy mollycoddle, what ought to be fed out of a pap-boat, I goes wi' ye."

"I know there is great force in what you say, Mr. Wentley, but I shrink from assuming an authority in the Church of Christ which I feel does not belong to me. I would rather by persuasive address lead the people into truth than by mere authority compel them."

"Lead? O' course ye must; they won't be drew nhow. But they've signed articles to obey the rules o' the service, an' you oughten explain the rules to 'em, an' keep 'em up to time."

"But do you not think that was the very error into which Mr. Claremont fell?"

"No; it was not. He bullied an' blustered an' stormed, but he didn't command. He wouldn't let none o' the chaps speak; an' if any one ventured to ax a question or suggest a course, he called it mutiny, an' was for clapping irons on him at once. Now, don't ye

be going for to do that. Put confidence in your crew, an' let 'em see it, an' they'll sarve ye to a man! O' course ye'll ha' storms; but if a stiffish breeze comes up, don't spread every stitch o' canvas, just to spite the gale an' show ye aint afraid. Better reef a sail nor have it blown away from the bolt-ropes. Claremont allus tried to sail a storm down by main force. He was pig-headed, an' that I take it is not the same thing as firmness; he was violent an' bully-ragging, an' that's a sort o' skipper as never can command a ship—ye've only got to wait till he's blown the steam off, an' then ye can twist him round yer thumb. Then he was selfish an' vicious too. He cared for nobody but hisself, an' if he didn't like a fellow, he'd do him a bad turn. In that last gale he'd a run the ship ashore, just to spite the crew, an' taken his chance o' goin' to Davy Jones wi' 'em; an' they knowed it too."

"There is a great deal of wisdom in your observations, Mr. Wentley, although I am afraid that much of it is impracticable. But I'll think it over."

"Thank ye, sir. But look ye here. Ye'll excuse me, ye know, sir; but don't ye be goin' an' tellin' 'em to their faces what ye mean to do, that ye mean to be master an' be obeyed an' so on. If ye do, there'll be mutiny aboard, as sure as my name is Frank Wentley, which it isn't, seein' as how it's Francis; but that's neither here nor there. Don't jaw 'em too much about respect to superior officers. It's a bad plan to be allus throwin' yer captain's certificate in the face o' yer crew. Depend on it, they'll begin to think it aint genuine before long. Just let 'em find out that ye knows more nor they does, an' can do things better nor they can, an' they'll sarve ye o' their own accord. T'other skipper used to crow too much. It's a bad plan. If ye don't act up to yer crow when the pinch comes, folks despises ye; they sets ye down for a windbag. Above all things, keep yer temper; I've noticed that allus the men who can hold their breath longest rule all the rest. I mind, when I was aboard the Bouncing Bess, there was one Tom Smith aboard wi' us. He wor one o' the biggest crows I ever seed. He wor a splendid sailor, though, an' as brave as a lion; but he was that desp'rate conceited, ye couldn't speak to him hardly. He was allus bullyin' an' blowin' up everybody as didn't do just as he did, or couldn't do as much as he could. Well, when we were in the Crimea, one day orders were issued for a certain Roosian battery to be silenced, an' about a hundred and twenty o' us blue-jackets were ordered out to assist the red-coats. Well, when we had got about three hundred yards from the breastworks where the battery was planted, if those confounded Roosians didn't open the most rakin' fire on us. The shot fell as thick as hail, in a manner o' speakin', an' the men dropped like nine-pins. How we ever got there an' back is more nor I can tell. However, there was only forty-seven on us that did get back, an' then we began to look round to see who was missin'. Some un said Bob Slater was missin': an' sure enough so he were. Now Bob, ye know, were the favourite o' all the ship. He were just the best-hearted and kindest chap I ever seed, but he

were a special crony o' Tom's; he were the only man as Tom never bullied. Well, when Tom found as Bob were missing, what do ye think he did? He just gave a hitch to his trousers, an', 'thout a single word, he went back through that shower o' shot an' shell to look for the body of his friend. After a while he found it, put it on his shoulders, and marched back to quarters. I can tell ye, skipper, we held our breath as we watched Tom go an' come. After that we never grumbled at him for crowin'; he had earned the right to crow. Still, ye see, sir, he'd a been a better chap if he hadn't crowed at all. Goin', are ye? Well, pray wi' us first, sir, won't ye? Never call an' see a shipmate 'thout a speakin' a word for him to the Captain that's above us all."

The Lord Our Shepherd.

EXPOSITORY AND PRACTICAL PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER.

III.—GUIDANCE IN THE RIGHT WAY.

"He leadeth me in the paths of righteousness for His name's sake." Verse 3.

GOD our Shepherd leads us into the green pastures and beside the still waters, where, amid the rich provisions of His love, and in communion with Himself, we enjoy a deep sense of rest and refreshment. He furthermore revives our wearied hearts, inspires them with new vigour and zeal, and after our wanderings, restores us to the shelter of His fold. These are the points on which we last enlarged, and which we must bear in mind as we consider the third feature of our Shepherd's care—His leading us in the paths of a good and a right way.

I. THE PATHS OF RIGHTEOUSNESS WHEREIN GOD'S PEOPLE ARE LED.

It will, perhaps, help us to decide what these paths are, if we remember that they are spoken of in conjunction with the restoration of the soul, and refer to the guidance which completes and crowns that restoration. Our revived life is directed in a worthy course, and we are prevented from further wanderings and transgressions. There is not, therefore, a primary allusion to "ways of faithfulness on God's part," but to the steps of honourable integrity which, as our guide, He enables us to take. God directs us into *right* paths, as opposed to such ~~an~~ ~~are~~ ~~crooked~~, ~~uneven~~, and ~~deceptive~~—paths that lead directly

to the goal which, as reasonable, responsible men, we ought to reach, and which, indeed, we must reach for the completion of our life's work and the satisfaction of our nature. Pursuing them, we shall not violate either our duties or our interests. We shall not wander aimlessly along, as men that dream, nor incur the risk of dangers which can only issue in our destruction. The paths are clear and well-defined, so that those who travel on them are saved from the depression and bewilderment of doubt, and calmly pursue their way, assured that they will duly reach the end of their activity and their hopes, and be welcomed into the everlasting home of their souls, the abode of their God and their King.

The nourishment of our spiritual life by contemplation of the great truths of the Gospel, freedom from anxiety, a sense of holy rest and calm, deliverance from depression and error, are blessings of incalculable worth, but they are not all that we need, nor can they be regarded as their own supreme end. God makes them the means of securing to us other and greater blessings—the building up of our souls in the principles of His own nature, and their fitness for holy and beneficent service. We do not come into the world for simple enjoyment, however pure it may be. Work, and not pleasure, is the worthiest end of our being, and all the gifts which have been conferred upon us, and the experiences through which we pass, are designed to prepare us for the accomplishment of God's will and the glorifying of His name.

How to live wisely and well—Is not this a problem which presses most urgently on us all? Life has been conferred upon us; what are we to make of it? Can we hope, in any true sense, to say, as it draws to its close, "I have finished the work which Thou gavest me to do"? The need indicated by such questions is answered in the words of our text. We are indeed strangers on the earth, but God will not hide His commandments from us. He will lead us in the paths of righteousness.

There is in the human heart an instinct of duty. We feel that we are "not our own," that we should not unrestrictedly follow the bent of our inclinations, or live exactly as we please. Certain things are due from us to God—things which befit our nature as formed in His image, and occupying a relation of dependence on Him. We all have what has been termed *a sense of oughtness*; there are, in other words, actions which we *ought* to do, and which we cannot neglect without violating our best and purest feelings, and arousing in ourselves the consciousness of guilt. And God will Himself guide us in the way wherein we ought to go, will reveal to us, and enable us to accomplish the things that we ought to do.

The standard to which we are bound to conform is **RIGHTEOUSNESS**. We must live in integrity or rectitude of character. The image underlying the word is a straight line—a line laid down for our guidance, and from which we must not deviate. It indicates an **honest, straightforward course, in which we attempt to accomplish no**

bye-ends, but restrict ourselves to the aims that lie directly before us in the prescribed path. "Let thine eyes look right on, and thine eyelids look straight before thee. . . . Turn not to the right hand, nor to the left." So far as the word itself is concerned, righteousness will bear various significations, according to the circumstances of its application. Denoting simply that which is right or becoming—that which accords with, and is demanded by the conditions under which we are placed—it sometimes speaks of our integrity in relation to our fellow-men, in domestic, commercial, or political life; at other times, and in the majority of instances, it speaks of our integrity before God, our relation to His law, and the fulfilment of the duties we owe specifically to Him.

And it is to this standard that God, according to the conception of our text, will enable us to adhere. He will lead us in the paths of righteousness, along the straight line of duty, and in accordance with the eternal law of right. A distinction is frequently made between that which is right in itself and that which is right to us, and the distinction is doubtless valid. Truth, virtue, goodness, exist independently of our relations to them, and are unaffected by our apprehensions and misapprehensions, by our submission to or our rebellion against them. On the other hand, as our vision is of narrow range, as our knowledge is partial, and our hearts are swayed by various prejudices, our views of truth and goodness are frequently defective and erroneous. We cannot invariably secure an absolute correspondence between our thoughts and the realities on which they are fixed. We may overlook, exaggerate, misjudge, and our most carefully-elaborated systems can only transmit the light in feeble and refracted rays. There is however but one course open to us. We must act up to the light that is in us, be conscientiously faithful to our conceptions of right, and submit with all loyalty of heart to the decisions of our judgment and conscience. Under the guidance of God, which we may all enjoy, we shall not be suffered to go astray. He will reveal to us the truths and realities of His nature and government, as well as of our nature and its duties and destiny. God will declare unto us His name, will make clear the requirements of His will, and teach us both what we should believe and what we should do. There is for the mind an illumination powerful enough to dispel all darkness and to quell all doubt. It is God's purpose that we should be brought into absolute harmony with Himself, made partakers of His holiness, and conformed to the image of His Son, and He will remove everything that hinders us either from clearly perceiving that purpose or effectually fulfilling it. The knowledge that we possess may be regulative rather than speculative, intended to guide the conduct rather than satisfy the reason, but it is not therefore false. It is true and trustworthy, capable indeed of growth, and pointing to a region of clearer light; but at the same time an accession of light will merely increase and not destroy it. **Transitory** it may be, but only as the dawn of a perfect day.

It is said, again, that we can far more easily see the right than

apply and fulfil it; that even when we are perfectly familiar with the morally good, we may, from the strange complication of circumstances and the variety of conflicting interests, be utterly at a loss to determine the path of duty. With respect to the nature and authority of the standard itself, no doubts are entertained, but with respect to its specific application there is considerable diversity of opinion, and even painful perplexity. Cases of casuistry arise which can be decided only by the finest discrimination, aided by the resources of extensive knowledge and varied experience.

The force of this assertion it would be folly to ignore; but it does not, and cannot, nullify the promises of Scripture. There is a Spirit who will guide us into all truth, and make our path plain. The pure in heart shall see God, and where He is, darkness cannot be. "All eyes can see when light flows out from God." We may sometimes have to pursue lengthened inquiries, and diligently exercise all our powers. We may have to guard strenuously against mixing fancy with observation, and making inclination the arbiter of truth. The astronomer, in observing the phenomena of the material heavens—in watching the movements and estimating the magnitude and distances of worlds, must keep his instrument in perfect order; because a defect in the setting of a lens, a scarcely perceptible flaw, may bias his calculations, and render them of little worth: and so we, in seeking to know the subtler truths of the spiritual world, must keep the eye of the spirit pure and bright, and our hearts free from prejudice and passion, lest they should impair our vision, or prevent us from appreciating the realities by which, though they are invisible and immaterial, we are on every hand surrounded. Spiritual things are spiritually discerned, and we must, therefore, reverently submit to the laws by which they are ruled. The difficulty and delay of which we frequently complain are by no means inexplicable. There are, I believe, no circumstances in which, if we yield up our will to God, and frankly open our hearts to receive His light, we shall be left without the help we need. The lines of duty written for most men, as in invisible ink, shall distinctly appear; and whether our anxiety has reference to the articles of our religious belief, or to the activities of ordinary life—the pursuits of business, the speculations of commerce, the taking of some new and untried step—we shall not be suffered to remain in ignorance of God's will, and our way shall be ordered by the Lord. Not in vain is it written, "The meek will He guide in judgment, and the meek will He teach His way." "Unto the upright there ariseth light in the darkness." There is still given to men that which corresponds to the pillar of cloud by day and the pillar of fire by night, wherewith, amid all their wanderings in the desert, the Israelites of old were guided in the right way. Our embarrassments and failures are not unfrequently due to our indolence and self-seeking. If we were half as anxious about being led in the paths of righteousness as we are about rest and enjoyment, how speedily would our doubts be dispelled. The emotions excited in our

hearts by our sense of God's love and our view of His glory, are allowed to run to waste. By refusing to act upon them, and to commit ourselves to their guidance, their power is diminished, and they weaken our entire nature. Intended to be springs of activity, feeders of spiritual life and strength, when we do not so use them, they result in our moral deterioration, in the deadening of our sensibilities, and in our consequent failure to realise the highest aspects of salvation. The paths of righteousness are as real and important an aspect of our Shepherd's guidance as the green pastures and the still waters; and if we will think of nothing else than the rest and comfort afforded by the latter, we cannot be surprised if, in the hour of our sorest need, we are at a loss as to the former. We must obey God whenever and wheresoever He calls us, or we may for a time be left alone, and thrown into tormenting doubt. "Then shall we know, if we follow on to know the Lord." Not only all forms of religious enjoyment, but meditation, prayer, and worship, are designed to fit us for service; and the actual entrance upon the service is the only condition on which light, joy, strength, and blessing can be continued to us.

II. THE MANNER OF OUR GUIDANCE INTO THE PATHS OF RIGHTEOUSNESS.

"He leadeth me." The reference in this (as in the corresponding expression of the previous verse) is to the custom of Oriental Shepherds to go before their sheep, not to drive them as is the custom with us. The flocks are so thoroughly trained and have such confidence in their guide, that they "follow him with the utmost docility." He leads them wheresoever he pleases—along the hard and dusty highways, away from the open fields which they must not enter; up the steep hill-sides, or across the fords of the river, and so strongly are they attached to him that the mere sound of his voice is sufficient to bring them near to him. In some places the flocks are numerous, each having its own shepherd. And in his interesting work on "The Giant Cities of Bashan," Dr. Porter describes how he has seen thousands of sheep passing through the gates of the city in dense confused masses. "The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, uttering as he advanced a shrill peculiar call. The sheep heard them. At first the masses swayed and moved as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds, these became longer and longer until the confused masses were resolved into long living streams flowing after their leaders." Associated with this custom is that of giving a name to each separate sheep, and it is no uncommon thing to see a sheep, when its name is called, leave the pasturage in which it is feeding and run gladly and eagerly to its shepherd's side.

And so it is that God guides us. He goes before us, calls us as by our name, and we follow Him. We enter the paths of righteousness, not because we are driven into them, not because we are subjected to

some irresistible force, or brought under the power of a stern compulsion, but by the attraction of Our Lord's loving presence and the persuasive power of His holy will.

"He leadeth me in the paths of righteousness." *We are not, therefore, left to the guidance of mere abstract precepts.* We have something infinitely better than verbal descriptions of our duty, even the living and sympathetic counsel of an all-wise and all-powerful Lord. We pursue our life's journey with the feeling that we are not alone; that there is with us a Guide, who knows every step of the road, who can be overtaken by no surprises, baffled by no unforeseen difficulties, and defeated by no hostile powers. We go on our way with the sense of a divine companionship. There is One, unseen by the fleshly eye, with whom we hold converse, who speaks to our inmost soul and makes us glad because He is near.

"He leadeth me in the paths of righteousness," and *thus gives us the encouragement of His own perfect example.* Even in Old Testament times it was evident that God bound His people by no law which He did not Himself revere, and in harmony with which He did not always act. His commands were never capricious or arbitrary. His will was the expression of the eternal law of righteousness. He did but require men to be as He was, and by His love to them He conferred upon them greater blessings than they could possibly repay, and they were stimulated to earnest activity by the fact that He to whom their obedience was rendered was infinitely worthy of it. "Be ye holy," He said to them, "for I am holy." And now that we have the revelation of God in Christ, this thought is borne in upon us with augmented force. Christ is not of those who lay heavy burdens on men's shoulders and refuse to touch them themselves with one of their fingers. He trod before us every step of the way which He wishes us to tread, He bore far greater burdens than He has allotted to us, He was acquainted with all our griefs, and encountered death itself that He might thus redeem and save us. It is wonderful to see how in Christ there is a manifestation of every virtue we have to acquire. He was made under the law as we are, and fulfilled all righteousness. If we are required to resist temptation, He triumphed over it in its severest forms. If we are to be resigned amid poverty, toil, and trial, He renounced all things for our sakes, lived in lowly obscurity, toiled with His own hands in the carpenter's shop at Nazareth, and encountered incessant griefs. If we are by love to serve one another, it is only as He Himself dwelt among men in lowliness, washed the disciples' feet, and throughout was "not ministered unto, but ministered and gave His life a ransom for many." There is scarcely a requirement of our position which was not in some form illustrated in His history. Helpful as are His words, His works are more precious still; His teaching glows with the radiance of a deeper sanctity reflected upon it by His life. Christ Himself is far more to us than all His "sayings," and while the words of other great teachers—Socrates, Plato, Aristotle, Shakespeare—would retain all their force,

though we knew nothing of their lives, the words of Christ would lose their chief significance apart from the grand and commanding splendour of His character, and the irresistible might of His love. While all that He said breathed a Divine inspiration and was weighted with Divine wisdom, it was but the utterance of a nature whose resources we can neither measure nor exhaust, and each fresh disclosure of which will prove to us that we can but know it in part. What higher aim can there be than the imitation of Christ? Were all the scattered rays of human excellence gathered together, it would be found that they are but "a pale image and a faint reflection" of His glory. The loftiest types of character have been reached under the inspiring, strengthening, and controlling power of His example, an example which He expressly left us that we might follow in His steps.

"He leadeth me in the paths of righteousness." And so *the motive-power of our life must be found in our love to the Great Shepherd of our souls*. He goes before us, that He may win our affections and draw us after Him. We are led on by the personal influence of our Lord, by the power of His transcendent sacrifice, not by arguments and commands, nor, except in a subordinate sense, by promises and threats. It is, doubtless, possible to construct a comprehensive system of Christian ethics, to map out the various phases of our duty as laid down by Christ; but it was not His aim to teach philosophy. Had He done nothing more than place in our hands the instruments of an accurate ethical science, He would have left our deepest needs untouched. When the ideal of character has been set before us, how are we to attain it? There are other and graver difficulties than those which arise from defective knowledge and a mistaken judgment. To see a thing to be right is by no means a guarantee of our doing it. Inclination and self-interest are frequently on the wrong side. No mere force of dialectic will arouse the sluggishness or subdue the obduracy of our will. Keen intellectual insight does not of itself kindle the fires of a pure and fervent sympathy, or create the impulses which alone can bring us into harmony with the good. Mr. Arnold has finely remarked, in his essay on "Marcus Aurelius," that "the paramount virtue of religion is that it has *lighted up* morality—that it has supplied the emotion and inspiration needful for carrying the sage along the narrow way perfectly, for carrying the ordinary man along it at all." And this service Christ has rendered to us with "unexampled splendour." He binds men to virtue and nobleness by binding them to Himself. Our response to His great love is the mightiest of all moral forces, and renovates our entire being. Duty is no longer a cold and forbidding abstraction, but glows with warmth, and tenderness, and grace. And if we must still think of it as clothed with supreme authority, we can see that as it stands before us in the light of Christ—

"It yet doth wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face."

And hence also it is that the true spirit of discipleship makes Christ's will and pleasure the test of all things. For His sake we count all things as loss; His approbation is the measure of our service. He has not placed us under a system of legal enactments and restraints, but throws Himself upon our reverence, our gratitude, our fidelity; and we are false to our position when, refusing to carry out the promptings of love, we will obey only where we are specifically commanded. The question which determines Christian activity is not whether an action is essential or advantageous, or generally expected, but whether it is pleasing to Christ. And if it is, we shall, as His loyal followers, heartily perform it. He, as the Good Shepherd of our souls, leads us, goes before us, in the paths of righteousness, and we, therefore, must implicitly follow. Where He is, there also should His servant be.

III. THE GUARANTEE OF OUR GUIDANCE IN THE PATHS OF RIGHTEOUSNESS.

"For His name's sake." There are various ways in which this phrase may be interpreted. It may mean, *e. g.*, that God will so guide us for the sake of maintaining the name which, by His dealings with men in the past, He has acquired. He has displayed the perfections of His character, and thus furnished men with materials for the formation of their thought—their conception of Him. And He will not falsify the hopes which have in this way been implanted in our hearts. He will act with uniform and absolute consistency. Amid all the changes and fluctuations of human belief and feeling, amid the ebb and flow of human life, the passing away of one generation after another, the rise and fall of successive empires, the vanishing away of old institutions and old habits, His voice ever speaks to us with calm and majestic power, "I am the Lord: I change not;" and up to the highest measure of His past acts does He love and bless us still.

More probably, however, we are to regard the name of God as expressive and symbolic of His nature; and the Psalmist's thought is that He will lead us in the paths of righteousness, not because He is urged by considerations external to Himself, but as prompted by and in order to honour the wisdom, the love, and the power which constitute His nature. They, and they alone—if we may speak after the manner of men—furnish God with a motive for so acting towards us. He could not be what He is, and decline to do it. And if the name which David has especially in view be that of the Good Shepherd, God will do for men all that that term implies—He will not deny Himself.

How inspiring is this thought, that God's own nature—not our merit or aspiration, or entreaty—is the ground of our confidence. The motive and the end of all His actions is in Himself; and our need but does furnish the occasion and determine the form of His help. His mercy must compassionate us in our misery; His light must be opposed to our darkness; His truth must desire the destruction of our

error; and His righteousness must long to bring us into sympathy with itself, and to discern in our nature the realisation of its own ideal. It is surely one of the most blessed of all truths that, great and manifold as are the joys that *we* experience in our pardon and sanctification, the Saviour sees therein of "the travail of *His* soul, and is satisfied."

And thus does He magnify His name, and evoke from us a loving and grateful response to the psalm of the ancient church, "Not unto us, O Lord—not unto us, but unto THY NAME give glory for Thy mercy and for Thy truth's sake."

In Memoriam.

THE LATE REV. BENJAMIN MILLARD.

BY REV. F. TRESTRAIL.

THE departure from our midst, in the prime of life, of our devoted and honoured friend, has awakened a strong desire for some account of his life and work, that those who knew him personally, and those who knew him only by report, might have a memorial, however brief, of a faithful and successful missionary of the Cross.

Mr. Millard was born at Trowbridge, Sept. 9th, 1817; left England, with his parents, for Holland, when he was six years old, and remained there until he was eighteen. There was nothing remarkable to distinguish his early youth; but he was always obedient and affectionate. During the latter part of this period he was induced to attend some religious meetings, held by friends, who assembled for prayer and the study of God's Word. At the end of a few months he was deeply impressed with a sense of his guilt and danger as a sinner; and, from rough notes describing his state of mind, it is evident that the conflict was both sharp and severe. At length, the gracious invitations, "Come now, and let us reason together," with the promise subjoined, and the words of Christ to the "weary and heavy laden," dispelled his doubts and fears, and he found pardon and peace as a penitent believer in Christ—the great sacrifice for sin. "That which was a burden to me, now became pleasant; yea, I longed to hear and learn all I could. It became a delight to me to hear of the Saviour, and to talk of Him, whose name before this time I could not bear to hear of."

His position during this early part of his Christian life was by no means favourable to spiritual growth. He found it very difficult to set up to the rules which he considered obligatory on the disciples of

Christ; and he was soon taught, by painful experience, that his own strength was perfect weakness. But he gave himself to prayer; and, to use his own words, "soon found a helper, and that the grace of God was all-sufficient."

Coincident with his religious decision, he resolved to become a missionary, and made known his intention, first to his mother, and then to his father. They appear to have had an impression "that God had called the lad," but thought it wise to consult their brother, pastor of the church at Wigan. The letter of our departed friend to his uncle is written with great simplicity and frankness, and, considering how imperfect his knowledge of English was, with singular clearness. The letter of the father is a remarkable one. Some idea of it may be gathered from its first and last sentences: "The sovereignty of Divine grace is often manifested in the choice it makes of individuals from among members of the same family. . . My time does not permit me to write on any other subject at present. I will only say that we are all in very good health, and my employment equal to my strength. This you will easily conceive demands our heartfelt thanksgivings to God." He then enters very fully into the son's position and difficulties—the slender means at his command for education and improvement—his diligence and fidelity to his employers, from whom he received but scanty remuneration for the services rendered; speaks of his readiness to attend family worship, and of his "having no relish for the vain amusements of life to which young persons attach so much importance;" and closes his account of his son's religious character with this striking testimony to it: "I know of no scriptural character more applicable to his case than that of Mary, of whom it is said that she sat at the feet of Jesus, and heard His words." Those who best knew our departed friend will endorse the opinion that this was characteristic of him throughout his laborious and useful life.

Arrangements were soon made by the uncle for his nephew's reception. He remained under his roof for nearly a year; was baptized in July, 1836; and, in September, 1837, he entered Stepney College. He had almost to re-acquire his native language, and with what diligence and earnestness he endeavoured to overcome this difficulty, and every other that stood in the way of his preaching Christ with acceptance, those who studied with him at Stepney can testify.

The period to which we now come was one of intense missionary interest in our churches. The great insurrection had broken out in Jamaica a few years before. The blame of it was laid, by the planting interest, on the missionaries; but a Committee of the House of Commons appointed to inquire into the facts, not only completely vindicated them from the charge of instigating the rebellion, but recommended that £10,000 should be paid to the Society, as some compensation for the loss sustained by the burning of the chapels by the mob, headed, as was proved beyond dispute, by magistrates and leading men in the Island, whose duty it was to protect life and property from lawless violence. The death-blow was, however, given to

slavery. The nation could endure it no longer, and the Government, after several schemes had been discussed and withdrawn, at length proposed to purchase the freedom of every slave in the colonies by a vote of twenty millions of money. It was the good fortune of the writer to be present in the House when the late Earl Derby, then Colonial Secretary, brought the resolution before it, in a speech of great power and eloquence. It was received with exultant cheering from all sides. The excitement was intense beyond description. Nothing had been done in recent times more worthy of the House of Commons, or which more tended to strengthen the pride and love of an Englishman for his country, than this noble act of generosity and justice!

Unhappily, through the opposition of the planters, there was great delay in Jamaica, in obtaining the liberty of the coloured people, notwithstanding the enormous price which had been paid for it. When Knibb came home in 1840, and appealed to Baptist churches for ten additional missionaries to assist those resident in Jamaica in the work of teaching the emancipated peasantry; his fervent appeal was cheerfully responded to, and ten churches raised £2,000 towards the expenses of outfit and passage, Mr. Knibb promising that the Jamaica churches would sustain them on their arrival. It was at this juncture that Mr. Millard offered himself for the work, was accepted by the committee, and the church meeting in Pembroke Street, Liverpool, then under the care of the Rev. C. M. Birrell, selected him as the one to be sent out by them. In September he was married to Miss Lucy Sewell, a lady whose quiet spirit, gentle manners, devoted zeal, and superior judgment and intelligence, eminently qualified her to assist her husband in his future anxieties and toils. All through his laborious life, she was heart and soul with him; making his home bright and happy, winning the affections of the people, and bringing up her numerous family in "the nurture and admonition of the Lord."

A few days after his arrival in Kingston, November 18th, while waiting for instructions from Mr. Abbott as to his journey to St. Ann's Bay, the scene of his future labours, he was seized with fever, which detained him several weeks. When sufficiently recovered he joined Mr. Abbott, and one of the first services in which he was engaged was to assist in the baptism of eighty converts. In the following April he became the pastor of the Church at Ocho Rios, having also to supply the Church at Stacey Ville, thirty miles distant in the mountains, the roads to which place, as they were for the most part all through Jamaica, being absolutely dangerous, and often swept away by sudden tropical floods. He had also to assist Mr. Abbott at St. Ann's Bay and Coultart Grove. Missionary work in such a climate, in places so wide apart, and under circumstances so difficult, was attended with considerable danger to health and life. But he entered upon it with characteristic energy and ardour, which never abated during the whole of his career. Though often laid up by fever, ere he was fully restored, he was again up and about the work

assigned to him. The people were not at this time, as formerly, crowded together on their owner's property, where they were easily accessible; but, having acquired their own homesteads, were scattered about over mountain and plain. Pastoral superintendence of a people thus circumstanced, involved great labour, and was most difficult and trying.

We cannot do better than give an extract from the commemorative sermon preached at Camden Town, in May last, since Mr. Birrell's testimony to our brother's character and work is all the more valuable from his intimate personal acquaintance with both:—"Seldom had any man been more fitted, by natural and spiritual endowments, to be pastor among such a people. It was a position requiring, for one thing, great physical strength. . . . But to a still higher degree was there demanded a combination of mental and moral qualities rarely found; for the people, while warm-hearted and affectionate, and willing to die for one they loved, were impulsive and impetuous, and liable, if not guided into right channels, to sweep everything before them, like their mountain torrents. They required all the love of a woman, and all the firmness of a man—the tears of tenderness, and the decision and tone of authority. To such a degree did these qualities exist in Mr. Millard, that in a few years his influence rose above the level of his own churches, until it touched, more or less, every church on the island. When, about ten years after the commencement of his ministry, in company with Dr. Angus, then secretary of the Missionary Society, the preacher visited the churches in Jamaica, it was apparent to them that Mr. Millard was fast entering the place which had been left vacant by the lamented death of Mr. Knibb, so far as that could be done by the large-hearted sympathy, the wisdom in counsel, and the unsparing energy and activity in the public interests, which had distinguished that memorable man. Such was the pace at which Mr. Millard then lived, and such his habitual expenditure of body and mind, that the preacher remembered his saying to several of his brethren, that if they tempted him into more public work, they would probably soon lose him altogether."

For twenty-four years he was secretary of the St. Ann's Association, and for twenty years he faithfully discharged the duties of the secretaryship of the Western Union. He was also for five years the agent of the British and Foreign Bible Society, which involved much correspondence, many journeys and visitations to various auxiliaries to quicken and revive them. He always spoke of this work with great pleasure, as it gave him opportunities of intercourse with the missionaries of other societies, and he often remarked, that "it was gratifying to look over the fences which divided the fields of the Lord's vineyard, and to rejoice in the labours of all." He managed all business affairs with great ability, and his habits of order materially helped him to discharge the duties of his numerous and onerous engagements.

He was eminently kind and sympathetic. Were any of his brethren

in difficulty or distress ? No matter what fatigue or self-denial were required, he was sure to be present to console and advise. With Mr. Burchell and other brethren, he stood by the bed on which Knibb was dying, and he manifested remarkable power to soothe the sufferer in his paroxysms of delirium. Both took the fever of which Mr. Knibb died. The one partially recovered, and came to England, but sunk under its effects in the spring of 1846. The other, though brought very nigh to the gates of death, was spared to labour twenty-nine years longer, and his remains now lie beside those of Mr. Burchell, in Abney Park Cemetery.

It was doubtless a great advantage to Mr. Millard to be associated, so early in his missionary life, with men so distinguished as Burchell and Knibb. He was settled in the same district, and must have been often with them both in public and private. He would catch the fire of the ardent enthusiasm of the one, and sympathise with the orderly habits and administrative capacity of the other. The number of those who saw and heard these eminent men on the same platform cannot now be very large ; but those who did, can never forget the scene then presented to them. The impassioned and vehement eloquence of Knibb, pervaded, as it was, by a deep and intense pathos, swept the audience along as with the resistless force of a rushing torrent ; while the calmness of Burchell, which was almost majestic—his clear and masterly array of facts—his urgent appeals to their moral sentiments—and his conclusive arguments, quelled the fears of the timid, removed the doubts of the hesitating, and convinced the more thoughtful, that emancipation was not only just, but safe. Mr. Burchell's sufferings in Jamaica were even more severe and protracted than Mr. Knibb's ; and he had to encounter, if possible, even greater perils. But he was a man of heroic courage and unfaltering resolution. These extraordinary men were wonderfully complementary to each other ; and when *both* were present, it was felt that the advocacy of the good cause was complete. They were sustained unquestionably by a band of noble men in Jamaica, some of whom "are alive at this present ;" and, by the ardent sympathy of the churches at home, and eminent statesmen, and members of Parliament, tendered most valuable and efficient aid. But they will ever be regarded as holding the foremost place in the conflict with slavery, and which ultimately swept out that "sum of all human villainies" from the British colonies.

The death of Mr. Knibb brought many changes in the Mission. Mr. Abbott took charge of his church at Falmouth, and Mr. Millard accepted the unanimous invitation of the Church at St. Ann's Bay. Stacey Ville and Coultart Grove had other pastors ; but a few years later on, the latter church came again under his care. Though requested many times to take the oversight of other churches, he remained at St. Ann's Bay and Ocho Rios for thirty-one years. Only once during this long period did he visit England ; but the health of Mrs. Millard and their six children was so broken down by privation and
 1854, that a change was absolutely necessary ; and he left Jamaica

with them, it being then doubtful how many would live to reach this country. Happily, they all recovered, and Mr. Millard resumed his labours, and prosecuted them with his accustomed energy; but in 1870, Mrs. Millard was compelled to come to England, and was joined by her husband in 1871, some members of the Society of Friends, and others to whom the writer privately appealed, meeting the chief portion of the expense. At length, it was found that it was impossible for her to return to Jamaica, and her husband, with very saddened feelings, had no alternative but to resign his pastoral connection with a devoted and loving church, who had, throughout his protracted absence, manifested the utmost consideration and kindness; and, finally, to quit Jamaica.

The Secretariat of the Anti-Slavery Society was at this time vacant, and the committee, who knew his worth, offered him the post. Much of its revived vigour and activity was the result; and right well he served that noble institution. He also took charge of the Church at Stratford, and the members have borne hearty testimony to his devotedness and zeal. He continued to work on long after his strength had well-nigh gone, and only complained of an oppressive sense of weariness at the close of the day. On his return from a journey to Liverpool and Manchester, symptoms, which before only excited uneasiness, now assumed a serious form; and his medical attendant thought he was suffering from asthma, then from congestion of the lungs, and then from heart disease. Dropsy now showed itself, accompanied by intense pain; and for many days and nights he could get no rest. Further medical advice was sought, when a disease, hitherto latent and unsuspected, appeared; and he was at length told that it was incurable. He received this opinion with great calmness, but afterwards observed, "It will be hard to give up my work. Am I to do no more work for the Master? It was so pleasant to work for Him." Throughout his long illness no murmur escaped him, and to the last he continued to have Bible readings with his family. But the end was nigh, and about an hour before his death, notwithstanding intense suffering, he repeated the whole of the hymn, "Thou dear Redeemer, dying Lamb;" and, raising his voice, he gave special emphasis to the last verse—

"When we appear in yonder cloud,
With all the ransomed throng;
Then shall we sing more sweet, more loud,
And Christ shall be our song."

As he had lived, so he died!

It is a source of great satisfaction to his widow to know that his leaving Jamaica, and residing in England, did not, as she at one time feared, shorten his life. He was firmly convinced that, as he had earnestly sought Divine guidance, what he had done was right. In the judgment of his medical attendant, a longer continuance in a tropical climate would, in all probability, have hastened his end.

The notices of his character and work as a missionary, which have been handed to the writer, are numerous and interesting. One is struck with the absence of all remarks as to any apparent defects. It would seem that his mind was so well balanced, and his absorption in his work so thorough and continuous, that there was not much opportunity for the display of whatever defects he had. No one would say he was without faults, but we have known very few men that had so few.

As a *pastor*, he entered thoroughly into the wants and condition of his people, cordially sympathising with their joys and sorrows. He knew them as they knew him; and often has one and another remarked, "Minister is more than minister to we; he is our dear father, and we are all his children." In dealing with his flock, he did not spare any of them when wrong; but, with great tenderness, there was united unflinching firmness. Loving and affectionate as they were, they needed the most judicious training, and at times the reins of government had to be held tightly. But he possessed, in an eminent degree, the gift of *peace-making*. Quarrels would sometimes occur between husbands and wives, parents and children, neighbours and friends; and it was no uncommon sight to see them go into the study in a state so excited as scarcely to refrain from acts of violence and, by-and-bye, to come out, shaking hands, and at peace. His success as a peacemaker arose, mainly, from his habit, when his advice was asked, either by members of his flock or his missionary brethren, of making the case as much as possible his own, studying it in all its bearings, and never acting on mere impulse. As far as it was possible to a human being, he was impartial. Hence, when his advice was not followed, it was always respected.

He had his regular days and nights for visiting the different villages and settlements; and he generally went out at six o'clock, since at that hour he would find the families together. The hospital and the poor-house had also their appointed days. Every Friday was spent at Ocho Rios, and on Saturdays he was found in the Vestry of St. Ann's Bay, meeting inquirers, deacons and leaders, sabbath-school teachers, and other persons. Thursday was the only day left for the study, and he was particular and conscientious in the preparation of his sermons. It was this constant and loving oversight of his flock which secured their warm and unchanging affection; and by this regular distribution of time for certain duties, combined with great administrative ability, he was able, not only to find opportunity to help his fellow missionaries in seasons of affliction or public labour, but also to preserve peace and unity in the Church.

It only now remains to add a few words on his character and conduct *in the family*. When the Churches in Jamaica authorised Mr. Knibb to declare to the Committee their readiness to forego all further help from the Society's funds, on certain conditions which he specified—a noble thing for them to do, but, as the sequel proved, somewhat premature—many of our brethren were brought into great pecuniary

straits. The people had suffered severely from two visitations of cholera, by which whole villages were depopulated. The small-pox had also carried off considerable numbers; and a succession of droughts had impoverished the land. The ruling powers had succeeded in throwing the chief burden of taxation on the emancipated peasantry. Our brethren suffered much, and Mr. Millard as much as anyone. Not having the means of sending his sons to England for education, he set to work, with his wonted energy and determination, to meet the difficulty. To get forward with his correspondence he rose at four, and at seven was ready to meet his boys. After family worship he was again with them. During an absence to attend to other duties, they had to prepare the lessons assigned to them; and in the afternoon he again superintended their studies. Whether he was away or at home, they knew what was to be done, for he had drawn up a plan for their guidance. In fact, he did everything by plan; was proverbial for his punctuality, had a remarkable power of influencing others and keeping them up to the mark, which will serve, in some measure, to account for his ability to do so much. No one under his influence could shirk an unpleasant duty; nor would he urge others to do anything he would not willingly do himself. Whatsoever he had to do, he did it with his might. In his domestic relations he was the bright centre to which all clung. His life was true; there was nothing unreal about him, and, therefore, nothing to hide. Sunny memories are left behind of the tender, loving, thoughtful husband, the kind, affectionate, judicious father. One of his children remarked the other day, "Few lads have had such a good father, and we never saw him in a temper." In times of perplexity and annoyance, he would say, "We won't think about it now; let us wait until the excitement is passed away, and when we have taken it to our Father, we can talk about it." Well may his widow, in jotting down some notices of her husband's character and conduct, remark, "It was wonderful the effect which this calm way of looking at things, had upon us all." The training of his sons, under the pressure of so much public work, and consequently at such obvious disadvantages, must have been very wise and effective, as the present position and success of the three elder ones, in mercantile life, clearly prove. We rejoice to add, they are consistent members of the Church of Christ.

The public bodies with which Mr. Millard was connected have borne ample testimony, by their minutes, to his indefatigable zeal and high Christian character; and they have, most considerately and generously, made arrangements which will enable the mother to devote her time and energies to the training of the daughters, the eldest of whom is partially paralysed, and her youngest son.

Very many letters have reached the widow from friends in Jamaica. The elder ministers, with whom our departed brother was so long associated, and who had the most extensive knowledge of his character and work, write in terms of the deepest respect and affection; while the younger, and especially the *native* brethren, bear

tribute to his unvarying sympathy and kindness, as well as to the benefit they derived from his wise example and advice. Teachers also of schools, and other young persons, unite in expressions of gratitude for his constant attention to their welfare. They all sincerely mourn his loss, and can scarcely yet realize it. We have not space at command for the insertion of many extracts. Let what follows be regarded as a sample:—"His labours while in Jamaica were almost Herculean, and he could not accomplish what he did but for his resolute, systematic method of husbanding his time. His letters, specially to brethren who were lonely and removed from access to information respecting the mission he loved and served so well, were almost voluminous. If any brother ever regretted the reception of letters relating to the work of the churches, it was because his questions were so numerous and searching, as to entail no small amount of labour to answer them faithfully. Nor was he easily put off by insufficient answers. His visits to the various stations were frequent, extending annually over a large part of the island, at a great cost of money and time, which was cheerfully borne by himself. These visits gave unmingled delight to all—not only to members of our own denomination, but to those of others as well. I think I may say, among all the worthies in this mission field, no man has ever, in all respects, been more useful or blessed than BENJAMIN MILLARD. As a husband, a father, a pastor, a missionary, a brother in Christ, and a patriot, he was a bright example of whatsoever was pure, lovely, and of good report." Had the opinions thus expressed been those of one co-worker merely, it might be supposed that strong personal affection had led to the use of expressions somewhat exaggerated. But there is a remarkable unity of sentiment among those who join in its expression; and many of them being thoughtful and intelligent men, and men of enlarged experience, we may be satisfied that this testimony is as true as it is affectionate.

Jamaica suffered a great loss when he retired from it as a field of labour; but while he lived he kept up a constant correspondence with his brethren there, and was ready as ever to assist them. May the Great Head of the Church provide a successor to fill the place thus left vacant; and may those who are still permitted to labour there, when assembled to deliberate on questions that are perplexing, and about which diversity of opinion may arise, ask themselves, as doubtless they will, what counsel would our departed brother give if he were present? Meanwhile, the bereaved ones, whose loss is the severest, and the brethren out yonder, who have suffered a great loss too, have this comfort, that they can apply to him who is gone the touching language of Holy Writ—"Blessed are the dead that die in the Lord; yea, from henceforth, saith the Spirit. For they rest from their labours, and their works do follow them."

The Furniture of the Tabernacle.

No. II.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God."—*HEN. ix. 1-6.*

THE chief glory of the furniture of the House of God, viz., the Tabernacle, lay in these three things, the mercy seat, the table, and the candlestick. We have already endeavoured to expound what is rationally understood to be meant by the first of these. We now would invite attention to the spiritual import of the other two.

The table in plan and figure was constructed, like everything else in the sanctuary, by the Divine Being himself, who could not be supposed to have occupied a moment's thought about the length, breadth and depth of a small table, if it had not been representative of some great spiritual truth. The material was of cedar and gold, two of earth's most precious substances, yet in nature diverse one from the other. The cedar, or, *shittim*, is said to be almost incapable of corruption or rottenness, the gold may be said to be indestructible: and both taken together may be regarded as not an unworthy symbol of the *person* of the Messiah, in whom Deity and Humanity are brought into intimate and indissoluble union. He is at once the man Christ Jesus and the Son of God, and this union, this incarnation, runs through every page of Revelation and is inwrought into the entire structure of the Tabernacle and Temple, as it well may be, for it is the grand substratum or foundation of the entire system of revealed truth. What would the Bible be without Christ? the five books of Moses without Christ? or the books of the Prophets Isaiah, Jeremiah, Daniel and Zechariah, without Christ? Or the Psalms of David without David's Son and Lord; or would the history of one of the *smallest* states on earth have been worth all the time, and pains, and expenditure, and blood which the Israelitish history has cost both heaven and earth to preserve and keep from oblivion, if there had not been some grand mystery enclosed within it of inestimable value to the human race? Certainly not, and *that* mystery, a secret from ages and generations, discloses itself in figures and emblems for 4,000 years, until "the fulness of time" when "God manifest in the flesh" stands revealed to the whole world. The table of the sanctuary, remember,

has a crown upon it round about, for it prefigured Israel's King who was to bear up or sustain the glory of His Father's house, as saith the Prophet, "even He shall build the temple of the Lord; and He shall bear the glory," and not only so, but the stay and support of *the old creation* as well—"I, saith He, bear up the pillars of it." The use of this holy article of furniture was to bear upon it the shewbread: called also "the bread of faces." It consisted of twelve sacred loaves, baked and carried in the hands of the priesthood only. The shewbread was renewed every Sabbath, when that which had stood on the table one week was withdrawn, and a fresh supply took its place. Why called by this name? Forasmuch as it *shewed* forth, or shadowed, or typified, the spiritual food of God's family—even Christ, who calls himself the Bread of Heaven, of which the manna in the wilderness was also typical. (See this subject largely discoursed on by our Lord Himself in John, ch. vi.) It is also called the "bread of faces," because placed down in the immediate presence of God, who looked upon it alway, and who saw in it with divine complacency the symbol of Christ, who was to give *Himself* to be the immortal food of souls who, eating of it, should live for ever. When this sacred bread was removed, it was the privilege of the priesthood to live upon it, and their's only, importing that only the true members of Christ's family do or can live on this bread. Small vessels containing sweet *incense* also were honoured to occupy a place on this sacred board. Now incense is that odoriferous smell which is emitted from consecrated germs beaten small, and yet more odorous when burned—emblematical of the most precious intercession of God's High Priest in behalf of His Israel. An intelligent eye will see in the ordinance of the shewbread another not unlike it when the Christian family sits down at the Lord's table meekly to be fed in their faith and love, "eating the bread and drinking the cup of the Lord's Table according to the commandment." This is done in the immediate presence of the Lord Himself, therefore calling for the deep reverence of communicants. The freshness of the bread every succeeding Sabbath may well instruct God's ministers to labour to set before the family of the Lord fresh views of Christ in all His offices and manifold relations which He sustains for His people. It is thus that believers are edified and built up in their holy faith, and carry thence new strength for new obedience and new conflicts in their pilgrimage. There can be no new gospel propounded to faith; but the variety and riches of the same grand truth, opened up by diligent study of the Scriptures, and exhibited in the manifold lights in which it can be presented to the understanding, comes home to the devout spirit of true Christians with a freshness and sweetness that never clogs and never wearies. "I am the Bread of Life; your fathers did eat manna and are dead, he who eateth of this bread lives for ever." It is so exquisitely good and so nourishing to the soul, so admirably adapted to the constitution and tastes of all genuine believers, that its moral fitness to meet human wants and necessities proves it to be a very nature and substance truly divine.

1. The tabernacle had no window, being closely curtained all around, and covered with both curtain and skins. The Holy of Holies, we believe, was illumined by the Shekinah, or Divine presence, that hovered over the mercy-seat between the cherubim of glory, emblem of the upper sanctuary, which has no need of artificial light, for the Lord God giveth them light. But the first compartment of the royal tent, separated by the thick veil that divided it off from the inner compartment, would have been in darkness but for the appointment of the golden candlestick which stood there. The most holy place was clearly an emblem of the *church above*, the holy place a figure of the *church on earth*, all dark and dismal in the world around, but for the lamp of divine light and truth instituted by the grace of God to irradiate the darkness of nature.

Hence "the Church is called the pillar and ground of the truth," and the true Church of Christ is "the light of the world." So runs the sentiment in Christ's own words—"He who follows me shall not walk in darkness, but shall have the light of life;" "While I am in the world I am the light of the world." The candlestick was wholly of fine gold, with seven lamps upon it. These were fed by pure olive oil, trimmed and attended to by the priests only. Our idea is that the seven lamps burned *night and day*—the light never went out—otherwise the first compartment of the Tabernacle must have been dark all day. This brings us to Zechariah's vision of this very matter—"I see a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Now Zechariah's vision is that of the sacred apparatus that stood in the tabernacle for enlightening it. The Church is the antitype of the golden candlestick; the precious oil that illumines is the Christ of God, or the doctrines and teachings of the Christ, His divine person and atoning sacrifice; and the fount of oil continually flowing and feeding the flame we take to be the Holy Spirit, whose influences are ever spoken of in Divine revelation as a revealer, illuminator, or anointer; while the olive trees on the right and left of the golden bowl may well enough represent the holy Scriptures that furnish the matter by which the Holy Ghost feeds the flame of divine light and love, which are the glory of the Churches of Christ. All this receives corroboration from the attitude in which our Lord is seen by John in Patmos, viz., "walking in the midst of the seven golden lamps," interpreted there, of the seven churches then existing in Asia Minor. Taken as representing the universal Church of Christ spread out among all nations, He is Himself "the light of the world;" the Church, as a great reflector, throwing His light all around.

Now, put all together, what have we here? Why, this: We have Christ incarnate God, in the mercy-seat sprinkled with blood; Christ in the table of shewbread, the food of God's house; Christ in the

illuminating candlestick, enlightening by His Word and Spirit; and the Church of Christ, as the depository of all that is needed for the maintenance of the life of God in the souls of His people, and all that is requisite for the diffusion of the light that must irradiate, and scatter and dissipate the moral darkness which pervades all the nations of this benighted, and ruined, and lost world in which we dwell. Redemption, in one word, redemption in all the beauty and spiritual grandeur of God's eternal wisdom, compassion, and love, for lost mankind; and His special electing and Sovereign love for the "many sons He designs to bring to glory," for their proper upbringing and preparing of them to become inheritors of the kingdom designed for them from the foundation of the world. And, say now, is not all this worthy of the mind that hath wisdom? Is not all this worthy of angels' desire to look into? But O, how pitiable the infatuated ignorance of those who condemn Christianity as fabulous, and turn from it to the jargon of the schools of the modern and so-called philosophy of the nineteenth century!

We suppose it is not contended that the nation of Israel dwelt not in the wilderness forty years, and that during this period they constructed a tabernacle, having in it the sacred furniture, which has been described, for this is matter of undoubted history. But who taught a people, emerging from a semi-barbaric life of 400 years in debasing bondage, to construct?—who taught them to construct the mysterious tent, fitted up and furnished after this, an unknown and wondrous fashion? Their historian tells us that forty days and nights he was within a cloudy pavilion, with the God of Israel on the Mount, receiving minute instructions respecting the tabernacle and its furniture, and in gazing on a vision of the same, miraculously made to pass before the prophet's eyes. And for what end was all this? Was it to amuse the Hebrews in their desert prison? The thought, the very thought, is derogatory to the Divine Being. What other end, then, could be contemplated save this, viz., affording a symbolical type of Redemption. No other rational purpose can be imagined; but when you apply the key of the New Testament, and listen to Paul, in his Epistle to the Hebrews, opening out the mystery, what do you find, but an exact verisimilitude of all that was set up in the Church in the wilderness, in the doctrine of Christ, in His life, sufferings, death, resurrection, and ascent to His throne in the heavens? There is no other imaginable solution of the difficulty expressed in the words, *What meaneth all this?*

The evidence derivable from this view of the Old Testament, from the divine matter of the New, strikes us as one of the many most convincing arguments for the truth and divine authority of Christianity. Put the *two* books together, and it will seem impossible to avoid the conclusion that the matter of revelation is the same in both; the same illustrious subject is one and the same, and, consequently, the Author the same—the only wise God. Now, when a man's understanding gets hold firmly of this fact, with what pleasure does he

thread his way through the symbolical books of God,—what growing brightness of light shines around him,—what gladness of heart springs up as the wonders of redemption rise up before him, giving him new thoughts of God and His ways, and replenishing his mind and heart with views of the sublimity and grandeur of divine revelation, and how contemptibly worthless seem the silly objections of scepticism to the incomparable records of the oracles of God!

“Let all the heathen writers join
To form a perfect book;
Great God! when once compared with Thine,
How mean their writings look.”

The moral excellency of eternal truth, evolving itself as 4,000 years roll on, captivates the soul with love and admiration, crying, “O the dthe of the riches both of the wisdom and knowledge of God!”

Be persuaded, dear reader, to comply with the great Teacher’s counsel, “*Search the Scriptures.*” From a cursory perusal at long intervals little good can be expected. “The letter killeth, but the Spirit giveth life.” The parabolical incrustation which, like the bread fruit, can only be reached by breaking the shell, it is even so with the holy Scriptures; patient, plodding inquiry must be employed if you would secure the advantages expected to be acquired from a knowledge of the Word of God. Nor must we forget how needful to our successful digging in the mine it is, that the enlightening Spirit of God should be invoked in a teachable frame of Spirit: “The meek He will teach His way.” If we lack wisdom, we must seek it from the Author of wisdom, whose promise is as universal as it is gracious and merciful. *No heed* is to be given to the many little stumbling-blocks that are thrown in the way of inquirers by no well-wishers to divine revelation; toss them aside and prosecute your labour of love, and, by God’s grace, “wise you shall be, yea, wise unto salvation.” The knowledge you obtain may in your mouth be sweet as honey, but bitter in your belly for a season, *i.e.*, as the unknown and secret wickedness of your hearts is laid bare to yourself by the sword of the Spirit you are handling, but shrink not from the discovery. “The knowledge of a disease is half its cure,” saith the proverb. Wherefore persevere with dogged determination after this manner; and, as the break of day in the early streaks of light on the horizon portends the sun’s progress onward to meridian day, so surely shall your first and earliest views of truth expand into broad and enlarged conceptions of the contents of a book which has, and can have, no compeer in the whole round of human literature! In the exposition of the furniture of the tabernacle, we have given a general view of its leading articles, but we refuse, with Paul, to “speak *particularly*” of hooks, and latches, and curtains, and sockets, bars and boards, for we do not believe in the spiritualizing of these lesser articles. They are like the drapery of parables—essential to the composition, but never intended to do more than to assist toward the completion of the complete figure.

"My son, if thou wilt *hide* My commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures, *then* shalt thou understand the fear of the Lord and find the knowledge of God."

Let me once more remark that if persons plead ignorance of the Scriptures when God has put them into their hands, they will in vain plead exemption from punishment because they knew no better. Wilful ignorance of what may be known and believed of God's message to His rebellious creatures must expose stolid indifference to the vengeance of the Almighty. *Unbelief* of the Gospel is *condemnation*, where the party has had the means of justifying faith. Moses and the prophets were unheard and unbelieved by many of old, we know, who perished in their sins; but, oh! what intolerable load of wrath must they carry with them to the judgment-seat, who have shut their ears to the great salvation wrought out by the Lord Jesus Christ, and witnessed by His apostles and thousands beside! These are not fables nor romances; they are *facts* not only invincible, but invulnerable; they cannot be wounded. Old as creation, stronger than the pillared firmament, inviting the doubting to examine, the convicted to confession and repentance, the guilty trembling before God's majesty to be reconciled and at peace, "for He hath made Him to be our sin offering, that we might be made the righteousness of God in Him." Then shall you find a new delight in the exploration of God's house, its structure, its vessels and utensils, its officers and ordinances, and the spiritual glory shining out in all will fill you with admiration, and you shall "long with strong desire to see His house above" and to be "for ever with the Lord."

ALQUIR.

Brighton Convention.

TESTIMONY OF MINISTERS.

THIS is the most mournful page I have ever cast my eye upon. Why, and what is it? Even this: the confessions of no fewer than twenty-two ministers of the Gospel, that for the many years of their ministry they have gone on without heart and soul in the devotions and teachings of their pulpits! and that it is only now in the meetings of Moody and Sankey that they have seen as they never saw, and felt as they felt never, the spiritual joys of the Gospel they have been professing to publish!

If such is the fact—and I appeal to their own voluntarily-emitted acknowledgment, which any one is at liberty to peruse—if twenty-two clergymen's experience is such, pray, what are we entitled to conclude must be the state of England's hundreds of official men who, in her leading denominations, are every Sabbath-day at work in an unfelt and heartless ministry of the Word? Yet they tell us that they heard *nothing new*; that it was the same Gospel preached by Moody and Sankey which they themselves had been in the habit of delivering! If so, then I am at the greatest loss to account for the excitement which has come over the brethren whose experience we are reviewing. Some of them go the length of asserting that to themselves they seem to be "in a new world!" If this were the experience of unlearned and unintelligent persons, we could quite understand it; but it is the experience of gentlemen of standing in the Christian Church, who for years have been labouring fruitlessly in the vineyard of the Lord. What meaneth this? Is it the sweetness and softness of the music, the impressive harmony of thousands of voices accompanying it, the almost electrical effect of animal pressure when all on the tiptoe of expectation, the tones of deep earnestness from the lips of the speakers, all in combination with new, strange, and wonderful circumstances as to place, persons, and unwonted modes of teaching, sent home by never-ceasing illustrations in anecdote or incident, that have captivated these twenty-two ministers? Or has this change come about, apart from all these adventitious matters, by and through an enlightenment of the *understanding*, conviction of the *judgment* and *conscience*, and a renewal of the *heart*? In a word, has this holy enthusiasm been the outburst of excited and evanescent emotion of the affections, or is it all to be put down to an extraordinary outpouring of divine influence from above? No man will yield to the writer in elevated joy over true conversions under God, springing from repentance and faith in the Lord Jesus Christ, but I feel justified in asserting that genuine conversion was effected in the ministry of Christ and his apostles by the declaration of the mighty *facts* of Gospel history, made to *tell* on the consciences of their hearers by and through no enchantment of sounds, and no subsidiary appeals to the region of the imagination, but plain statements of facts and doctrines, backed up and sent home by the invisible power of the Holy Ghost. If any such new methods of teaching the things of God as have risen up in these days had been at once needful, or even *legitimate*, would they not have been produced from the beginning? By referring to the Lord's commission to the apostles, and connecting this with the acts of the apostles to ascertain how they understood it by their manner of fulfilling it, any man of common sense can be at no loss to draw a strong contrast between the outgoing of "the law from Zion and the Word of the Lord from Jerusalem," and the new-fashioned mode of captivating aliens and turning them into friends. Let no one say "the writer is inimical to this great work of God in the nineteenth century." So far from this,

he holds the value of the soul to be beyond all calculation, its danger to be imminent, the primitive Gospel the only and sovereign specific, and the Holy Ghost the only power over and above the *revealed truth of God* whereby sinners believing are justified and for ever saved ; but he is too old to be "carried about by winds of doctrines" and new and spurious inventions of men, that operate only on the surface of depraved human nature, whose apparent favourable action will always leave the vasty deep of moral corruption where it was. I shall rejoice if *every* soul which has professed in those meetings to be converted by the faith of the Gospel holds on its way to the end, but if the result shall be disappointing to sanguine expectants, the present brief remarks may not be without their use another day.

OCTOGENARIAN.

Supernatural Wisdom against Blind Chance.

"I am He that liveth and was dead ; and, behold, I am alive for evermore, and have the keys of hell and of death."—Rev. i. 18.

A pretty extensive acquaintance with men and their works will convince an attentive observer that a large proportion of the human family *live and die upon chance*. Many do so with the Bible in their hands and the text before their eyes, which shows the Lord of Glory holding in His hands *keys*, the symbol of authority, and power, and government throughout the universe of God, or a condition of affairs diametrically opposed to the doctrine of chance. "To Jesus Christ *all power* is committed in Heaven and earth." We propose to set forth *Supernatural Wisdom against Blind Chance*.

I. **B**UT, first of all, what is chance ? Is it anything at all ? And yet it is in everybody's mouth, and, perhaps, no word in the English language is in more general use. If a disaster by sea or land takes place ; if a fire breaks out, and consumes valuable property ; or if contusion by a fall occurs, or an unexpected hindrance comes in the way of an enterprise—we say such and such a matter fell out by chance. The word is even in the Bible, as in the story of the kind Samaritan, "There came by chance that way ;" and there, as elsewhere, it simply is employed as a well-understood term commonly employed when we speak of an unforeseen event falling out. Still, the query remains unanswered, "What is chance ?" Is it a power, an attribute, a thing having life, or what ? We answer, it is a blind nothing ; a term invented and employed expressive of our ignorance of the cause of an occurrence which we cannot explain. And yet, how the idea of chance floats about among us ; and we speak of it with all the familiarity of a well-understood principle, when it is no principle at all. In the

months of thousands it is uttered as an axiomatic truth which is to be received as explanatory of all otherwise inexplicable phenomena which, if it does not satisfy the understanding, it, at least, shuts up inquiry. No small number of people believe that the universe is by chance; that we exist, and all things else, by chance. Yet, if you become inquisitive, and push your inquiry somewhat deeper, the ultimatum pops out at last, "We cannot tell." So that, as we have already affirmed, chance is nothing at all; and, were we candid enough, we should at once acknowledge our ignorance, and cease to amuse ourselves and others by resolving all unforeseen events into the government of chance, which is a nonentity.

Yet, this becomes a solemn matter when we bring it into contact with the departure of fellow-beings out of this world into the unseen. The surprise, the wonder, and astonishment with which we look at such things passing around us every day get their quietus in our stupefied minds by resolving them into this deep, profound, unfathomable, and unknowable vortex of chance. Before Revelation threw its beams athwart the gloom that encompassed us, thus matters stood; so much so that we cannot help confessing that the inscription on the Athenian altar, "To the unknown God," very much expressed in sound, common sense language the universal experience of the human race. In reality, nothing happens by chance. No plague is evolved and floats in air by chance; none of any of the inscrutable diseases that hurry mortals home comes by chance; no winds blow, swelling up the ocean "into fury," by chance; no blight falls on our fields, withering up and rotting vegetation, by chance; no pains shoot through our mortal frames by chance; no bird falls to the ground by chance; no hair falls from our heads by chance; no friend is removed from our circle by chance; and no human being dies by chance. Divine revelation has come and poured its illumination around us. It affords the most satisfying and the true principle explanatory of the mysticism and darkness in which we dwelt, by opening out to us the fact of our being under the government of an All-Wise and All-Powerful Deity, "who worketh all in all," whose presence is everywhere and whose absence is nowhere, whose infinitude embraces all beings and all things, and without whom no contingency can ever take place within the illimitable dominion of His government.

II. Now, this is He, even the Eternal Son of the Eternal God; or, as some read, "I am the living One, and was dead, and behold I am alive for evermore, and have the keys of Hades, or the invisible world."

The first grand truth here set forth is the High and Divine person of the Lord Jesus Christ. He is "the Living One." How is this to be understood when He is said to be the Son of the Father? Take His own explanation. "As the Father hath life in Himself, so hath He given the Son to have life in Himself, and authority to execute judgment, because He is the Son of man." The Lord Jesus Christ is God and man, a constituent personality of the ineffable Godhead, proved to be such "according to the spirit of holiness, by His resurrection from

the dead." The "Ancient of Days," the "Everlasting God," "The I Am," implying self-existence, absolute independence, unchangeability, "without beginning of days or end of years;" "the same yesterday, to-day, and for ever."

But what have we next? The most wonderful of all wonders, "and was dead!"—really, truly dead, and laid in the silent mansions of the dead, and there three days and nights; the death of deaths was this, the penal sentence thus shown to have been executed due to us on our surety and substitute; a voluntary self-sacrifice to law and justice in room of us men and for our salvation. Dead, dead He was, or all mankind had died a death that dies never. "Was dead!" O, blessed Redeemer! what a concentration of truths of infinite moment meet in these two words of Thine—"was dead!" Aye, and did *He* know the pains of dying? Ah, yes; the anguish, the shame, the reproach, the desertion, the deadly thirst, the burning torture of the nails, the crown; the bitter, bitter cry "Eloi, Eloi, lama Sabacthani," the fainting spirit, the expiring cry, the bowed-down head, the finale, "It is finished!" Christian, He passed the way you must go by—the very same way—"the valley of the shadow of death." No, to you it is the *shadow*; to Him it was the crushing, killing substance. "Was dead," but "I am alive for evermore." Clear proof that our penalty is borne away, that our justification is pronounced by the Supreme Judge beyond all dispute; that Heaven's claims, whatever they were, have been met; that all darkness and doubt have fled regarding His Godhead, and that all the doctrines He taught, and all the commands He gave, and all the prophecies He uttered, and all the threatenings He held forth against unbelief and infidelity are as sure to fall as it is sure they were spoken. "Alive" He is, to see to the eternal salvation of His believing people, accomplished to the full extent of His covenant engagement, without so much as one iota dropped out or forgotten. "Lives for evermore!" Then "death is swallowed up in victory."

Further, "He, the Lord Christ, holds the keys of hell and of death." Some say *Satan* and some say *chance* effects death. Certainly not. And here what has been advanced on the doctrine of chance comes up. Satan is said to have held men in bondage, because he has been thought to have the power of death. But as Jesus Christ holds the keys, Satan cannot. The great enemy of God and man never had the power of death, *i.e.*, of taking away life; but the power of the *fear* of it he certainly has had. But believers are rescued from the bondage to fear, inasmuch as it is now manifest that the commission to take life away belongs to our Lord. He has the key of David, "to open and none can shut, to shut and none can open."

But chance is said to strike down the human family; then death's shafts are seen, as it were, striking here, and yonder, as it were, by random or accident. Hence strange and sudden death is put down to mere unaccountable strokes of this mysterious thing—chance. But our text gives the keys, *i.e.*, the authoritative power to summon

to death and judgment, into the hands of Him "to whom all power is committed in heaven and earth." "Thy throne, O God, is for ever and ever." Reign "He must, till all enemies are put under Him." The Lord Jesus Christ, as the conqueror of sin and death, "led captivity captive" when He rose from the dead. The victory achieved was the most glorious of all conquests that ever wreathed with laurels the victor's brow. Whatever influence Satan may have had in the matter of death as touching believers has been wrested from him for ever. Touching natural men, it may be otherwise; but the children of God are to dismiss all fear in going the way of all the earth; for them their Saviour has rolled every obstacle out of the way to His Father's house. "Let not your heart be troubled; ye believe in God ye believe also in Me. I go to prepare for you, and will come again to receive you to Myself, that where I am ye may be also." Death, in company with others as in a crowd perishing at sea, or solitarily when alone, it is all one; if the gates suddenly open, they open because, and only because, the Lord Christ has turned the keys that determine the destiny of every soul that is called away. If by the course of nature in old age, or in infancy and youth; if by storm, or lightning, or the surges of appalling affliction on the bed of sickness, wheresoever and whensoever life's spark is extinguished, the extinguisher is put by no hand but His. No accident, no chance, no mishap has fallen. The Sovereign power that holds the keys of death and the invisible world has to a certainty exercised His power, at once in wisdom and love as respects the Christian; in righteous and inflexible justice as respects the sinner.

Were this doctrine and these facts duly weighed by the people of God, how bright would shine the beams of light around the deathbeds of saints, both in the view of the party going and the party remaining. Our natural affection and our selfishness too often hide from us the privilege and joy of souls going home. They are torn from our embrace, it is true, and we cannot denude ourselves of natural affection wholly, still the certainty of "the blessedness of the dead who die in the Lord" should more than preponderate over the pleasurable emotions of having those we love by us still.

"Soon, and for ever! such promise our trust,
Though ashes to ashes, and dust unto dust,
Soon, and for ever, our union shall be
Made perfect, our glorious Redeemer, in Thee."

1st. The subject now under consideration is, of all others, most calculated to calm the agitated passions of the soul in being suddenly thrown into painfully trying circumstances. What, indeed, can be more assuring, what can be as a healing balm to a bleeding heart if this is not, viz., that the sorrowful surprise under which we are caught is not from an enemy but a friend; not from a chance stroke of blind fate, but the result of a well-considered view of circumstances on all sides, therefore the decision of blended wisdom and love? It

was a most wise conclusion to which the sorrowing spirit of the venerable priest was led when he exclaimed, "It is the Lord, let Him do as seemeth good," since caught up into song:—

"It is the Lord enthroned in light
Whose claims are all divine;
Who has an indisputed right
To govern me and mine."

Nor is it out of place when events on a large scale take place, when great national calamities startle us from our fancied security, to remember that the awful "keys" that open out the mysteries of God are in the hands of our blessed Lord, who is "King of kings and Lord of lords," and that to Him it belongs to "overturn, overturn, overturn," until He shall have swept down all human things that oppose the decree that all things are put under Him.

2nd. Altogether, the subject treated of offers a striking contrast to the infidel's world, where all things are driving along in wild confusion from no intelligent governor, *but a thing, if a thing it be, force*, and towards a conclusion (if a conclusion at all) involved in the mystery of deepest darkness. O, what a cold, heartless, wretched system this, if worthy of such an epithet! No, I take back the word, it is no *system*; call it an abortion from the womb of chance, if the expression brings it any nearer to our intelligence, which I am afraid it does not. It is the joy of *our* faithful hearts to look upon the system, *originated* by infinite wisdom and governed by the same, travelling forward to an issue, the grandeur and glory of which will be the study and the song of eternity.

The sudden removal of our loved brother Edmonds so early in the life of usefulness to which he had been born, may well awaken sorrow of heart in us who knew and loved him, and who anticipated for him a bright career of success in the medical profession. But we are checked in our murmurings when we remember in whose hands are the keys of the invisible world. His coming to us from India, his prosecution of studies at our university, and his settlement as a practitioner with a respected fellow-labourer in the neighbourhood, his conversion, his connection with this Church, and his creditable maintenance of the Christian character, terminating in death by a week's illness; all, all were the foreknown and predestinated arrangements of the only blessed God who alone knows the end from the beginning, and by whom there is fixed an appointed time for man upon the earth. Our brother is taken away from evil to come, but he is *alive* and walking in his uprightness evermore, as we believe, in the general assembly and Church of the first-born, and we shall meet him again, in the streets of the new Jerusalem, to go no more out.

But what are the thoughts with which we ought to stir the hearts of our hearers on this occasion, especially those who are in the vigour of life and apparently entering on the stage of busy existence? Doubtless we ought to impress you with the solemn fact that, although

all your future is forecast in the Divine mind, it is wholly unknown to you. How soon, how unexpectedly may you be arrested by the hand of death, and, should your latter end be of such a character as to shut out intercourse, and seal your ear to words of mercy and love, and you still quite unprepared for removal, how fearful your position. If our poor brother had been a stranger to conversion, as when I looked upon him in conflict with the last enemy, O how imminent had been his danger. But no, he had not his religion to seek when the brain was reeling on the edge of the precipice. He knew the Lord, and on His atoning sacrifice and righteousness, death found him standing in safety and in peace with his God. O let me beseech my hearers with deepest earnestness to let nothing prevent them acquiring self-knowledge of their moral standing before God while health and sound reason last. Do realise the truth of revelation, that you are under the law of creation and its malediction while in a natural state—that deliverance can only come by earnest faith in the law's fulfiller and curse-bearer—that repentance may bring you within sight of the cross, but that a personal acceptance of Christ as your own immediate Deliverer by a firm and assured confidence in His person and sacrifice—this, only this, can disarm the terror of death. Justified then by faith, who shall condemn? On the other hand, should your lives then be prolonged by the grace of God, your possession of a sense of pardon and favour with God will inspire you with "the joy of the Lord, which is your strength," to spend and be spent in the love and service of Him who seems to say as He looks down upon you from the cross, "All this I do for you, what now will you do for me?"

Let the obstinate, who refuse to be moved from self-security complacently exclaiming, "We shall take our chance with others,"—let them know that chance there is none. If the believer in Christ shall *certainly* be saved, the unbeliever or careless neglecter of God's saving mercy shall as *certainly* be damned. Such is His own testimony in shutting up the commission to the Apostles just before the ascension. Ponder, we pray you, the *two last verses* of the *last chapter* of the gospel by Matthew; they are the last words of Him who holds the keys of Hell and death," and they peremptorily shut out from eternal life and hope all who trust their eternity to visionary chance.

All this in preparation for eternity; but is this all? By no means. Apart from considerations drawn from the future, true religion is pre-eminently worth having for the present world. Who can enjoy life *now* like the assured Christian? The perfect calmness, the solid peace which it diffuses through the soul, the joy with which it lifts up the heart as we travel along the rugged road of life, the sense of security, and the charming hope with which it encourages the man to look forward and upward, create a "joy unspeakable and full of glory." Ye who knew our sainted friend can remember the smiling countenance which he wore characteristic of a mind in habitual repose, the zest with which he could enjoy the beauties of nature and the society of the followers of the Lamb. His religion held him not back

from what was at once lawful and improving; no, it created in him, as it will do in all young men and women who sincerely and honestly embrace it, an habitual cheerfulness. Oh, he would if he could indorse every word of these sentences, for he was a living and loveable example. May you all, *even now*, embrace with cordiality "the faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the chief." Your lives will then pass usefully and your latter end will be "peace."

J. WATSON.

Short Notes.

CONVOCATION.—LOWER HOUSE.—Convocation has met again, and, after having sat for a week, has separated for the session, without having done anything, except giving fresh proof of its incapacity of doing anything, the Upper House having confined its labours to negating the resolutions of the Lower Chamber. The "Letters of business" from the Crown, under the authority of which it met in the present year, were intended to afford an opportunity of revising the rubrics on points of detail, previously to the opening of the new court by which they were to be enforced. But the Lower House, instead of directing its attention to the useful object of accommodating the forms and usages of the rubric to the requirements of modern society, plunged at once into the two fiery subjects which are now distracting the Church—the position of the celebrant, and the vestments he may wear during the celebration of the Eucharist. After a longsome and dreary series of proposals, and counter-proposals and amendments, continued for four days, the House agreed to the following resolutions:—

"In the event of action being taken by legislation, or otherwise, with respect to the Ornaments rubric or the rubrics governing the position of the minister during the celebration of the Holy Communion, the House recommends that such action be based upon the following resolution:—That this House, having regard to the existing widespread diversity of practice with reference to the position of the celebrant in the administration of the Holy Communion, is convinced that it will be most for the welfare of the Church that such diversity be not disturbed, provided that, in cases where changes are made and disputes arise, it be left to the Ordinary to determine which practice shall be adopted. And, further, this House declares that, by this resolution, no sanction is intended to be given to any doctrines other than what is set forth in the Prayer Book and Articles of the Church of England."

"That, in consideration of the long disuse of certain of the vestures

specified in the first Prayer Book of Edward VI., and referred to in the Ornaments Rubric, this House recommends:—1. That, in celebrating the Holy Communion, as well as at all other times of his ministration, it shall suffice that the minister do wear a surplice, with the addition of a stole or scarf, and the hood of his degree; or, if he think fit, a gown, hood, or scarf. 2. That the other vestures specified in the first Prayer Book of King Edward VI. shall not be brought into use in any church, other than a cathedral or collegiate church, without the previous consent of the bishops.”

It is singular that so many sage dignitaries of the Church should have been unable to perceive how completely these resolutions place them in a state of antagonism with the authorities of the State and of the law. The vestments which the Judicial Committee of the Privy Council—the highest ecclesiastical authority in England—has declared to be alone in accordance with the law, the House contemptuously states “it may be sufficient to wear.” Regarding the eastern position, which that court, representing the Crown, has condemned, as contrary to law, the House states that, considering the widespread diversity of practice which prevails—that is, considering how often the law has been broken since the birth of Ritualism—this diversity be not *disturbed*, which can only signify that the Ritualists be allowed to continue their illegal innovation, and to retain what they have got. And, with regard to the future, where changes are made and disputes arise—in other words, where additional clergymen adopt the oriental position, and their people object to it—it shall be left to the bishop to determine which position shall be adopted, and not to the court constituted by the Public Worship Act to decide such questions. In reference to the vestures which have been assumed by the Ritualists in imitation of Rome, and which have been condemned by the Ecclesiastical Court, Convocation proposes that they shall not be brought into use in any church other than a cathedral or collegiate church, without the previous consent of the bishop; thereby completely ignoring the authority of the constituted courts, and setting the bishop above the law. What, it may well be asked, is to become of this court, so enthusiastically established by Parliament last year, if the decision of these questions is taken out of its hands, and placed entirely in the hands of the Episcopal bench? The Judge of the court, however, will unquestionably decide these cases whenever they come before him, without any reference to the opinions of the bishops; and this attempt on the part of the Lower House to wrest the jurisdiction from him, would only have recoiled on their own heads, and exposed them to the ridicule of society. From this humiliating position they have been happily rescued by the prudence of the bishops.

UPPER HOUSE OF CONVOCATION.—These resolutions, the result of two sessions of debate, were presented for the approval of the Upper House on the 6th July. There were twelve prelates present, and the

Bishop of London opened the debate by paying a high compliment to the Lower House for "the patient and careful consideration which they had given to the difficult subject of the Ornaments Rubric and the rubrics governing the position of the celebrant of the Holy Communion," and then proposed that they should be thrown overboard. He believed legislation on these points to be neither desirable nor practicable, and he did not consider it expedient to discuss the course that legislation should take or the principle on which it should be regulated. He affirmed that there was little prospect of a measure altering the rubrics in the sense which the Lower House proposed, and in this conclusion the bishop was perfectly correct, as it was manifest from the tone of their debates and their resolutions, that it was their object rather to give support to Ritualism than to discourage it. He further remarked that by the Public Worship Act the Bishops were invested with a judicial, as they were before with an episcopal, character, inasmuch as no suit could be instituted in the new court without their concurrence. They stand, in fact, in the place of a grand jury, and it is for them to decide whether a case of contravening the rubric, by omission or commission, shall go up for adjudication before Lord Penzance, and it was not desirable that they should pronounce an opinion on the questions beforehand. The Bishop of Winchester would have been glad if Convocation had answered the "letters of business" by such a step as would have proved an *cirenicon*, for when it was found that several suits were pending on these rubrics, it would have been well to modify them; it would have been a consummation devoutly to be wished for. He could not see how any legislation could lessen the unhappy disputes which had arisen. If they had been dealt with ten years ago, when Ritualism broke out markedly, something might have been done in the place of these suits, which only aggravated the discord. He spoke with much regret of the strides which Ritualism was making in symbolizing doctrines never heard of before in the Church of England; though he was consoled by the thought that it was confined to few, and that the great body of the clergy were loyal to its principles; but he did not seem to recognise the fact that Ritualism was increasing in numbers, and more particularly in the earnestness of its proselytism, and that even the majority of the Lower House was not free from its leaven. The Church, he said, was a comprehensive church, but he denied that it was a church of compromise; and, as a comprehensive church, it could find room for various shades of thought. The Bishop of Llandaff said there were two distinct bodies in the comprehensive Church of England, and it was a wise principle on the part of the Church to comprehend these two parties within her pale; but on the question of doctrine it was impossible that there could be any compromise, for the truth was in God's Scripture, and this could not be compromised. He expressed a wish to see the two antagonist parties—the Church Association and the Church Union—disbanded; for while these two existed the internecine war would continue. He

called upon both sides to abandon the ugly habit of calling names, and pointed more particularly to the High Church, which used the word Protestant as a term of reproach. The Church of England must, indeed, be, as the bishop asserted, a comprehensive church, if it can accommodate within its pale those who are loyal to its doctrines and those who loath and abominate them, and cannot find terms in the language strong enough to denounce them.

The Archbishop of Canterbury, who closed the debate, said that these men had carried their practices to an outrageous extent, and it was useless to talk of comprehension in the face of what they would substitute for the pure Word of God. With regard to the resolutions, they showed a remarkable temper, but he could not pronounce an unqualified eulogy on them; there was that in them he could not approve; for example, he could not approve of words which seemed to imply that the most extreme people who had violated the law in the most palpable manner might keep what they had illegally secured. The Lower House had declared that no sanction was intended to be given by their resolution to any other doctrine than what is set forth in the Prayer Book and Articles of the Church of England, and the bishops expressed their delight at this assurance, as though anything was gained by it. It is little consequence what significance the timid Lower House thinks it prudent to attach to the eastern position. The question is in what light the bold Ritualists view it; and they disdain to conceal the fact that it is intended to typify doctrines directly opposed to those of the Prayer Book. It would be an insult to their understandings to suppose that they were tearing the Church to pieces for a mere posture or a vesture. Their object is to inculcate the doctrines of Rome by oral instruction in the pulpit and symbolical teaching at the altar, and the latter is found to be more effectual than the former.

PROGRESS OF EDUCATION UNDER THE EDUCATION ACT.—The Committee of Council on Education has just published a report of its proceedings since the passing of the Act of 1870, when for the first time England recognised the full responsibility of establishing a system of national instruction. George III. has been lauded to the skies for having once expressed a wish that every child in his dominions should possess a Bible; the higher object of the Education Act is to enable him to read it, and the present report of the progress made towards the attainment of this end possesses a particular interest. The accommodation provided for the children has been augmented to a very satisfactory extent. In December, 1869, there was room for 1,765,944 pupils, and in December, 1874, for 2,871,826 in England and Wales, showing an increase of 1,105,882, which is in a larger proportion than the increase of the population. The number of departments is put down at 17,646, and the average attendance at 1,678,759, so that each department, while able to accommodate 162

scholars, had an average attendance of only 95. The remarks of the Council on this point are very significant, and point to the necessity which is rapidly approaching, of rendering attendance in every case compulsory. "These results are not satisfactory; they show the large number of children who are not known to be attending efficient schools, the small number even of those who attend such schools who do so with anything approaching regularity, the large number of these last who are not presented to the inspector to give proofs of the result of their instruction, and the meagre nature of the results attained by many of those who are examined. Unless greater regularity can be secured, all the efforts of the last few years will have been made comparatively to no purpose."

In the four years ending the 31st December, 1874, building grants to the amount of £266,294 have been paid by the Education Department on the completion of 1,487 schools, affording new or improved accommodation for 236,973 scholars. These grants have been met by voluntary contributions to the amount of £1,098,518. The number of schools inspected in 1870 was 8,919, and in 1874, 13,163. The voluntary contributions in 1870 were £448,839, and in 1874, £602,836; the school pence in the former year was £502,022, in the latter £814,283; and the Government grant in 1870, £587,490, and in 1874, £1,050,259.

One of the most important questions connected with the efficiency of any system of education, is the training of masters, and it is satisfactory to learn that the supply of teaching power has been so greatly increased, as the following table will show:—On the 31st December, 1869, there were 12,842 pupil teachers, and on the last day of December, 1874, 27,321. At the former period there were 1,236 assistant teachers, at the latter 1,999; and during the same period of five years the number of certificated teachers at work in schools under inspection had increased from 12,027 to 20,000. The training colleges can at the present time furnish a supply of 1,500 teachers annually. The salaries, moreover, of the teachers, upon which the efficiency of the system mainly depends, have been greatly improved during the last forty years. In 1846, the year in which the first annual grants were made, the average salary of the teachers of Church schools was under £30 a year; in 1874 the general average of the profession was £107 for men, and £64 for women.

The School Boards have availed themselves freely of the power conferred by the Act, of borrowing on the security of the parish rates. The Committee state that they have recommended the Public Works Loan Commissioners to make 986 loans, amounting to £4,179,173, to 502 school boards, by means of which new accommodation will be furnished for some 370,956 scholars. The boards have also acquired a considerable number of schools by arrangements with private owners or by transfer. In the year ending August 31st, 1874, the number of school boards was 838. Of the population of England and Wales, 22,712,000, about one-half, inhabiting 103 boroughs and 1,090 parishes, are under

school boards. By the last census, there were in England 13 towns with a population exceeding 100,000, and 21 towns with a population ranging from 50,000 to 100,000, and all these, with the exception of Preston, have been provided with school boards, and are benefitting more or less by their organization. The total income of 637 board schools in England and Wales, who sent their accounts to be audited, was £529,718. The sources of income may be roundly stated at 71·6 from rates, 14·3 from children's fees, 12·5 from grants made by the Education and Science Department, and 1·6 from miscellaneous sources. The sum raised by rating in London was £105,951, and in the boroughs and parishes in England and Wales £267,907, and the school fees in 1874 from 838 schools, were £75,247.

With regard to the 25th clause, which has created more bitterness in the religious community than any other subject since 1870, the report informs us that 75 boards in England and Wales have paid the pence in the voluntary or denominational schools, in sums varying from £12 to £2,405, and that the total amount was £6,638. Of this sum, Manchester received £2,405, and Salford £1,323, eight other places £2,130, and the remaining 65 an average of £12 each. The country was not prepared to hear that the amount which the voluntary or denominational schools had received under the 25th clause from the rates was, after all, so insignificant, and it appears incredible that a statesman of Mr. Forster's talent should have persisted in resisting all remonstrance, and in enforcing a clause which alienated the large body of Nonconformists from the Liberal Ministry for so contemptible a sum, more especially as it is now proclaimed that the supporters of the denominational schools were able in the last year to contribute no less than £616,326 to their support from their private funds, besides receiving little short of a million sterling from the Treasury.

DEPUTATION TO THE DUKE OF RICHMOND.—Before the Act of 1870, the grants made by the Treasury out of the taxes for educational purposes were almost exclusively in the hands of the Church of England, and were employed in inculcating its doctrines. That system was found to be utterly inadequate to meet the wants of the country, and it had thus fallen behind some other European countries in the promotion of national education. The system of board schools was therefore devised to supplement the Church of England schools, and to be maintained by local rates, and it was ordained that no denominational creed or catechism should be taught in them. At the same time, to strengthen the denominational element in education, the subsidy to the old circle of voluntary schools was augmented, and the 25th clause was enacted. On the 8th of last month, a large deputation of the members of the Established Church, headed by the Archbishop of Canterbury, and supported by three other prelates and several members of Parliament, waited on the Duke of Richmond and Lord Sandon, to describe the deplorable position of their voluntary

schools. They presented a memorial from the National Society for Promoting the Education of the Poor in the Principles of the Established Church, which represented the increasing inability of the Society to maintain the unequal competition with the board schools. "The board schools, it might be said, by a stroke of the pen had the power, which they constantly exercised, of calling into existence the most completely furnished and fully equipped elementary schools, and efficiently maintaining them on any terms they thought fit, through a general tax upon the whole rate-paying community, and such unlimited command of resources on their part, had to be contrasted in the case of the supporters of voluntary schools, with an absolute dependence on the laborious, unaided, constantly recurring tax of an appeal to the spontaneous efforts of their people. The pecuniary inequality was absolutely immeasurable. They were ready to meet the competition of the school boards, if only the enormous pecuniary overbalance could in some degree be rectified." The arrangements of the Report are so confused, that it is difficult, if not impossible, to test the accuracy of this statement regarding the unequal and overwhelming competition of the board schools with the voluntary schools. As far as we are able to discover from the complicated statements of the report, the sum raised by the boards in town and country, from the rates, was £373,858, whereas the grants from the Treasury to voluntary schools, which go, with little exception, to the Established Church, was over a million. The fees of the children were in all £814,000, of which only £75,000 appear to have been paid to the boards. The number of schools is apparently 13,163, of which 838 only belong to the boards. The total accommodation for children is put down at 2,861,319, of which less than a tenth are under the control of the boards. If we have rightly comprehended these statistics, the board schools are yet at a great distance from any interference with the others. The boards, moreover, act strictly under the instructions and control of the Education Department, and cannot establish a single school without its sanction. That Department is now under the management of a Conservative Government, strongly attached to the Established Church, and if the board schools are so detrimental to its interests, it is singular that the boards should have increased to so great an extent under such an administration, and that 476 should have been established by compulsion. The secret of this application seems to lie in the fact that the schools of the boards are far superior in quality and efficiency to the voluntary schools. The members of the deputation may consider that every school in which it is not a primary object to inculcate the principles and doctrines of the Established Church, is lost to its interests, and ought not to be encouraged; but the multiplication of board schools under the present Government can be satisfactorily accounted for only on the ground that a first-rate school, in which the broad principles of religion and morality are taught, is to be preferred in the interests of the country, to a second-rate school, whose

chief merit is that it trains the children in the doctrine and discipline of the Church. It is easy to perceive, moreover, that the memorialists feel a real difficulty, from the growing indisposition of the laity to contribute to their schools, and that the labour imposed on the clergy, in their endeavour to keep up the subscriptions, becomes increasingly irksome and dreary. This is easily accounted for. After a complete and comprehensive system of national education has been organized by the State, and amply endowed with national funds, and its functionaries can at any time, by a stroke of the pen, call it to existence the most completely-finished and fully-equipped elementary school, the laity cannot see the necessity of taxing themselves for the support of another school, and, least of all, for one that is of inferior quality. The memorialists leave it with the Government to supply a remedy to this evil, and it remains to be seen whether it is to be sought in curtailing the number of board schools, or in increasing the subsidy to the denominational schools.

Reviews.

CAMBRIDGE SERMONS. Preached before the University. By the Rev. Edwin A. Abbott, D.D. London: Macmillan & Co. 1875.

THIS is a volume of quite unusual power, which no class of readers can regard with indifference. The six sermons of which it consists are on subjects of momentous importance, and are everywhere occupying the earnest and anxious thought of the more cultured minds of our age. The first three are on Faith and Science—the first on their relations generally; the second on the Creation of the world, animate and inanimate nature; the third on the Creation of mankind. The others are on Christian work, Christian prayer, and the Signs of the Church. Dr. Abbott is a man of exceptionally broad and liberal sympathies, and has the rare power of entering into the mind of an opponent. No devotees of science can charge him either with misunderstanding or misrepresenting the exact position assumed by the leading scientific minds in relation to the Bible and Christian theology. We fully agree with him in repudiating the idea that we Christians are afraid of light. We welcome it; we eagerly desire it, from whatever quarter it may come; aye, and we are prepared “not only to listen to the authoritative inculcations of science; we will even lean forward to catch her whispers, her conjectures, her floating guesses,” though of course we are bound carefully to distinguish between things that differ. Dr. Abbott apparently accepts as well established scientific theories what for our part we can only regard, after very careful consideration of them, as unproved hypotheses. He concedes, *e.g.*, to Darwinianism more than the facts on which it is professedly based demand. But he shows in a noble and conclusive manner that, even if we surrender to science all which in her own realm she claims, our faith in God is not thereby endangered, and our hold on Christ will remain unshaken. And while we strongly dissent from many of the author’s interpretations both of material phenomena and of the doctrines of Scripture, we cordially recognise the great service his volume will render to many thoughtful men whose minds are perplexed by the distracting voices around us.

The sermon on Christian work is a forcible proof of the fact that Christianity is not designed to supply men with a law, or a code of rules, but with a motive, our love to Christ becoming a directive, as well as an impulsive power; and the sermon on Prayer vindicates the loftiest exercise of Christian worship against the objects based on the uniformity of natural law, &c. The last sermon specifies the more important aspects of the Church's mission in the world; and though it needs supplementing by other momentous truths, it is a sermon which, to many outside the pale of all the Churches, will prove a true *Eirenicon*. With Dr. Abbott's "Broad-Church" theology we are certainly not in sympathy, but there is in his sermons a commanding intellectual strength, a transparency of candour, a reverence of spirit, and a nobleness of aim which will commend them to numbers who cannot unreservedly assent to their main positions, and which will, moreover, indisputably prove that there is no necessary antagonism between the unconditional acceptance of the authenticated teachings of science and the firmest faith in Jesus Christ.

DICKINSON'S THEOLOGICAL QUARTERLY. No. III. July, 1875. London: R. D. Dickinson.

THE articles in this periodical are reprinted from American sources, and are all by men of well-known power and position. It would be difficult to compress into the same space a finer or more valuable collection of first-class papers. The first, by Dr. Noah Porter, on the argument for "Christianity Complex and Cumulative," and the second by Dr. Johnson on "Enthusiasm in Sacred Oratory," are alone worth more than the price of the whole number. And among the others we may name "The Natural Basis of our Spiritual Language," by Dr. Thomson, author of the "Land and the Book;" "Christianity a new Influx of Power," by Dr. Sears; "Christian Missions, and some of their obstacles," by Dr. Wolsey; and "Matthew Arnold's Literature and Dogma" (a capital critique), by President Sturtevant. *Dickinson's Quarterly* is a marvel of cheapness, and if it continues as it has begun, its success cannot admit of a moment's doubt. Let us add our hope that in other numbers, as in this, the editor will give no more than "the briefest notices of books," so as to leave ample room for the articles. There are many reviews and magazines from which we can gather a fair opinion of our current literature. There are not many which can give us essays and dissertations of the class we find here.

SERMONS OUT OF CHURCH. By the Author of "John Halifax, Gentleman." London: Dalby, Isbister & Co., 56, Ludgate Hill. 1875.

MRS. CRAIK's reputation as a writer of fiction would secure a respectful attention to any "sermons" she might offer to the public, either in church or out of church; and the book she has here given us has merits enough of its own to attract attention, apart altogether from the reputation of its author. It is full of vigorous incisive thought and shrewd common sense. It shows remarkable plainness of speech, and is lighted-up by a genial and good-natured, but none the less telling sarcasm. Sermons out of church can of course discuss a wider range of subjects and enter into more minute details than sermons in church, but the principles elucidated and applied should in each case be the same; and Mrs. Craik has in this volume done nothing more than apply the principles of Christian ethics to a number of our ordinary ever-recurring duties. The work is one which many of her critics would not have credited her with the power to write, and not a few of her most ardent admirers will be surprised at the new direction her power takes. "To show how many a ridiculous idol is esteemed divine; how often a so-called virtue is in reality a vice, or slowly corrupting into one; how the sublimest and holiest truths may be travestied into actual lies—this is the aim of my Sermons out of Church." And the aim is admirably prosecuted. The subjects taken up in order are Self-Sacrifice; Our often Infirmities; How to train up a Parent in the way he should go; Benevolence or

Beneficence; My Brother's Keeper, and Gather up the Fragments. So called self-sacrifice is frequently misdirected, and no less frequently a disguised self-will. Our infirmities are in many instances the result of our own folly—of over-eating and over-drinking, and most heartily do we assent to all that is said as to the needless use of alcoholic liquors; the risks incurred at children's parties, &c. The chapter on the training of a parent is a most useful and impressive one—not unduly didactic, but more suggestive than anything we know on the subject, and worthy of being read over and over again in every home in the kingdom. So also is that on "My Brother's Keeper," in which "the servant difficulty" is keenly discussed. Indiscriminate charity is wisely reprov'd, and a more excellent way of doing good, forcibly pointed out. It is, however, difficult in a short notice to convey an adequate impression of the manifold charms of this really able and interesting book—a book from which we gladly confess ourselves to have derived unusual pleasure, and which has been to us, as doubtless to many others, a source of varied and profitable meditation.

EASTERN BLOSSOMS: SKETCHES OF NATIVE CHRISTIAN LIFE IN INDIA.

By Mary E. Leslie. London: John Snow & Co., 2, Ivy-lane.

THE former of the two histories contained in this volume is that of a Hindoo widow, who, having been brought to the knowledge of Christ, became an indefatigable evangelist. The recital of her zealous efforts and success is given in Miss Leslie's pleasant style. The latter sketch is the diary of a Hindoo Deputy Collector, who, as the result of receiving an English education in Calcutta, becomes an enquirer, and ultimately a convert. The Rev. E. Storrow, of the London Missionary Society, who has furnished an Introduction to this volume, justly observes: "Miss Leslie writes of that which she well knows; for her long residence in Calcutta, and noble efforts on behalf of native female education, in addition to unusual personal culture, qualify her in an unusual degree to write on such themes. Both the sketches, but especially the latter, have the very pardonable defect of too great beauty. May their perusal deepen in the mind of every reader sympathy with all true and devout attempts to bring the myriads of our magnificent Eastern Empire nearer to light, happiness, holiness and God!"

THE PASTORAL CARE; OR, PRACTICAL HINTS ON THE CONSTITUTION, DISCIPLINE, AND SERVICES OF CONGREGATIONAL OR INDEPENDENT CHURCHES. By Samuel M'All, Principal of Hackney College. Second Edition. London: Hodder & Stoughton, 27, Paternoster-row.

MR. M'ALL's lengthened experience, both in the pastorate and in the presidency of a college, and the eminent success he has enjoyed in both of these important positions, qualify him to speak with authority on the topics discussed in this little book. It has already been largely adopted as a manual by Pædobaptist ministers, and it will be found very serviceable for the guidance of brethren of our own denomination. The brief chapter on Baptism is the only exception we make to a thorough approval and commendation of this work.

LIBER HUMANITAS. A Series of Essays on various Aspects of Spiritual and Social Life. By Dora Greenwell. London: Daldy, Isbister & Co., 56, Ludgate Hill. 1875.

THE essays in this volume are not exactly of the order which appeal to popular taste, but are addressed to the more thoughtful class of readers who are interested in subjects outside the circle of the "bread and butter sciences." As we have read them, we have frequently had in our mind the adage of the ancient oracle, "Know thyself;" and they are, to a considerable extent, a guide to the attainment of that most difficult, most necessary, and most useful of all knowledge. The first four essays are very closely allied: the dignity of the human body; the connection between the animal and the spiritual nature

in man; the relation between natural and supernatural life; and the comparative freedom of the will. In the main we agree with every position the author has advanced, and are greatly delighted with so clear an illustration of what we hold to be the most accurate Biblical psychology. The essay on the will is remarkably clear and concise. The critique on Utilitarianism, especially in its want of suasion and motive-power, is terse and trenchant. How true is the following:—"It has 'no flashing of a shield,' no sudden illumination, no reserve force whereon to call for aid in the soul's sudden, fierce extremity; no anchorage for the sinking spirit, no balsam for the breaking heart. Above all, it has no healing for the wounded conscience, no cleansing for the sinful, self-accusing soul. It meets man's every-day outward wants; it makes no provision for his inward spiritual needs."

The only essay in the book to which, as a whole, we cannot assent is the last, on "Romanism and Christianity." The former is not in any sense "the genuine outcome" of the latter, as our author pleads it may be, but a corruption of it. We allow that there is much in common between Romanism and Protestantism, but the differences are, at the least, as striking as the resemblances; and if Miss Greenwell had discussed, not an *ideal Catholicism*, but the Papacy as it actually exists, with its claims to infallibility, to exclusive mediation between God and man, to the right of granting or withholding the gift of salvation, &c., her conclusion would have been greatly modified.

This apart, we commend the volume as the work of a thoughtful, cultured, and devout mind. Miss Greenwell has the eye of a seer and a rare power of spiritual intuition, and in reading her books we cannot avoid feeling how real are the unseen and eternal.

News of the Churches.

NEW CHAPELS OPENED.

Alpertou, Middlesex, June 23rd.

Leyton, Essex, June 17th.

Norwich, Unthank's-road, July 8th.

RECOGNITION SERVICES.

Derby, Osmaston-road, Rev. George Hill, July 1st.

Newcastle-on-Tyne, Rye-hill, Rev. O. W. Skemp, June 16th.

Newport, Monmouthshire, Stow-hill, J. Douglas, July 1st.

Oxford, Commercial-road, Rev. A. Bird, June 20th.

Faversham, Rev. G. Williams, July 1st.

Stoke Newington, Rev. T. E. Rawlings, July 13th.

INVITATIONS ACCEPTED.

Davis, Rev. H. (Manchester College), Lymm, Cheshire.

Gray, Rev. A. C. (Luton), Lewisham-road, Greenwich.

Hill, Rev. C. (Dunfermline), Galashiels.

Patterson, Rev. J. H. (Truro), East-street, Southampton.

Webb, Rev. R., Clapham Common.

RESIGNATIONS.

Baker, Rev. T., Over Darwen.

Hanson, Rev. J., Huddersfield.

Seddon, Rev. A. C., Kingston, Herefordshire.

DEATH.

Davies, Rev. Benj., D.D., of Regent's Park College, at Frome, July 19th, aged 65.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1875.

In Memoriam.

THE REV. JAMES MURSELL.

BY HIS BROTHER, ARTHUR MURSELL.

JAMES MURSELL was born in Leicester, on the 22nd of July, 1829. He was the eldest child of the Rev. J. P. Mursell, who had, three years before, commenced his ministry in Harvey Lane Chapel, as the successor of the illustrious Robert Hall. Committed in very early life, after the death of his mother, to the care of a highly accomplished Christian lady, the subject of our sketch soon began to develop a taste for reading and study, which was subsequently fostered into a ripe and various scholarship during a long training in the Leicestershire Proprietary School, which at that time was a very flourishing institution under the head mastership of the late Cyrus Edmonds, the eldest son of the venerable Rev. Thomas Edmonds, of Cambridge. From this elegant scholar and brilliant *savant*, as well as from his able colleague, the late J. F. Hollings, Esq., James Mursell caught a spirit of literary emulation which soon found him outstripping his competitors, and bearing away the highest prizes of his school in the classical and philosophical departments of the curriculum. Gifted with a wonderfully retentive memory, he was not only enabled to turn to the best account his exceptional tutelary advantages, but to assimilate the matter of his versatile reading, and to make it his own; and he left school at seventeen years of age, not only with the warmest esteem of his admiring tutors, but followed by the proud affection of the schoolmates to whom he had endeared himself by his manly and ingenuous bearing; and having already laid the foundation of that high promise which his after career so richly fulfilled.

He entered the office of Sir S. Morton Peto, in Great George Street, Westminster, and after a year's service there, he was dispatched into Warwickshire to assist in the works connected with the construction of the Oxford, Worcester, and Wolverhampton Railway, then in course of formation. He discharged the somewhat uncongenial work of taking levels and drawing out scale-plans with conscientious efficiency for about twelve months; but two slices of good fortune accrued to him at this time, which doubtless had a strong, if indirect, effect in shaping his subsequent course, and furthering his ulterior ambition. One of these was the warm friendship which he formed with the gentleman who had the general management of the works in Warwickshire, who happened to combine with his qualifications for his special calling, high literary tastes, and classical, musical, and poetical learning, in a marked degree; and as James Mursell and his friend Henry Dawes strode with their theodolite, in their jack-boots amongst the clods and swamps of Harbury Hill the time was often beguiled with an Homeric *stave* or Ciceronian prelection, while the fields would sometimes echo with a canto of Milton, and not seldom with the melodies of Mendelssohn in the bass and tenor of these romantic navigators.

The other item of good fortune, if such it may be called, was the advantage he enjoyed in attending the ministry of the Rev. Octavius Winslow, who was then preaching in Leamington, to which town, a distance of nine miles from the village where he lodged, Mr. Mursell would walk every Sunday morning, returning after the evening service, after enjoying the hospitality of friends during the day, which was eagerly offered to him.

On the termination of his connection with railway work, in which he never felt at home, he went to Aberdeen, having previously joined his father's church, by baptism, at Leicester, and for about fifteen months he was a tutor in the West End Academy in Aberdeen, attending the classes of Professor Blackie, Dr. Brown, and Dr. Pirie, at Marischal College during his leisure time.

It was during this part of his career that he made up his mind to make the Christian ministry his life work; in which resolution he was greatly encouraged by the wise and kindly counsel of the Rev. Alexander Anderson, of Old Aberdeen, whom he regarded with a love and admiration of most filial warmth; and he accordingly entered Bristol College, where he not only secured the affection and esteem both of tutors and students, but created for himself a wide regard among the churches, by the geniality of his manners, and the fervour and fidelity of his ministry.

After the usual course of study at Bristol, during which he matriculated in the first division in the London University, Mr. Mursell settled as pastor over the church at Kettering, whose pulpit had been rendered vacant by the removal to Cambridge of the Rev. William Robinson, whose loss the Christian Church has been recently called on to deplore.

For seventeen years Mr. Mursell laboured in his charge at Kettering with a zeal, devotion, and power, which soon made his name a household word in all that country side. Not only in his own church, but wherever any struggling cause sought help, or a perplexed brother asked for counsel, was James Mursell ever at hand with generous sympathy and manly wisdom. He made troops of friends, but never made an enemy in all his life; and this was not because he compromised his principles or trimmed his sails to catch the passing breeze of favour, but because he always let men see that conscience was his guide in all things. In controversy or opposition, although he could strike hard upon occasions, he never struck a foul blow or hit below the belt. If he fought, it was on the side of the weak against the strong, and as he had taken his little brother under his strong wing at school, and shielded him from petty oppression, so he was ever to the fore to do his best to vindicate a Christian neighbour whom he thought was the subject of injustice.

During his residence at Kettering Mr. Mursell married the devoted lady, who, after twenty-one years' happy union, now mourns his irreparable loss. The old chapel in which Andrew Fuller's ministry was prosecuted, was superseded by the present handsome structure which bears his name, and Mr. Mursell presided at the opening of "Fuller Chapel," about midway in his Kettering career. After a pastorate of two years at Hallfield Chapel, Bradford, during which his health was a good deal impaired through an affection of the throat, Mr. Mursell accepted the unanimous invitation of the church at Bewick Street, Newcastle-upon-Tyne, and entered upon the pastorate in 1872. It is seldom that influence is so rapidly acquired and so widely diffused as in the case of Mr. Mursell at Newcastle. Not only had the church largely increased under his devoted ministry, but the minister of Bewick Street Chapel was a power in the town and neighbourhood. He was essentially a public man, and he brought to bear on every question he took up, a weight, a wisdom, and an eloquence which made him a marked man amidst all creeds and classes. With his strong convictions he always combined the bearing of the Christian gentleman, so that men of different religious and political persuasions met him with confidence and pleasure. And when he was suddenly stricken down in the public career in which he was so rapidly rising, it was not only his heart-broken family, and his bereaved church which gathered round his grave; not only the comrades of his ministry in his own and other nonconforming denominations; but clergymen and dignitaries high in office in the Established Church vied in their tributes of esteem, because they felt that an honest man and a Christian soldier had fallen at their side.

Mr. Mursell joined the company of friends who went recently to Rome to the opening of Mr. Wall's new Baptist Church in the imperial city, and probably his high spirits led him to an over-exertion under which he became susceptible to the atmospheric taint to which the Italian climate is liable. He returned to his brother's house in

Clapham on the last Saturday but one in April, and preached with much power in Stockwell Baptist Chapel on the Sunday evening, from the text "Loose him, and let him go." He returned to London a fortnight afterwards to attend the meeting of the Missionary Committee, and complained to a friend that he had not felt well since his return from abroad. He wrote, but was unable to read, the circular letter he had prepared for the Northern Association, and returned to Newcastle from the meeting at South Shields very unwell, but still cheerfully anticipating a speedy amendment. This hope, however, was not to be realized. His work was done, and his reward was ready, and calmly and peacefully, with his weeping children round his bed, one of the purest, noblest, and most loving souls that ever testified for truth and Christ, entered on that reward at half-past one o'clock on May 28th, 1875.

It is well known how hard he worked upon the Missionary Committee, and how much esteem he won by his zeal and wisdom in that cause. He has left but few written mementoes behind him, but what remain bear the mark of a strong man. We have spoken of him in his public sphere. What he was as a friend those in whose houses his rich voice was so familiar, and his honest face so welcome, can testify as they lovingly recall his name at the firesides whence he will be often missed. What he was as a husband and a father, is only known by the group who kiss his picture and pray beside his empty chair. What he was as a son is attested by the low bowing of a noble head, which almost refuses to be comforted amidst its sorrow. What he was as a brother, this hand may not even try to write, but his absence leaves a desolation as of light removed. But what he now is, as a worker at rest, and a humble Christian in the fulness of his Master's peace, may we all find, when we are called to follow him, in an abundant entrance into the joy of our Lord.

RECOLLECTIONS OF JAMES MURSELL.

By REV. W. SAMPSON, FOLKESTONE.

Exactly twenty-five years ago from the day on which this number of the BAPTIST MAGAZINE is issued, I had the pleasure of making James Mursell's acquaintance. On the 1st of September, 1850, we entered Bristol College together, and then commenced a friendship that continued unbroken till his death. It was soon evident that his culture was beyond the average of students on beginning their collegiate course, and he at once took an advanced position in the house—a position which, from his undoubted and recognized ability, he was easily able to maintain. It would be utterly out of the question in the short space at one's command to attempt to give anything like an adequate sketch of his college life; to do so, indeed, would be to write a history of the college for the period he was there, so identified

was he with all its varied interests. As one writes now, how many pleasant memories come back of those happy college days, days never to be forgotten ; and how much James Mursell tended to make their happiness, those who knew him best will most easily understand. In the free and unfettered intercourse that constitutes one of the greatest charms of college life, as I think it is one of its greatest advantages, the character of a man, sooner or later, comes out in its true colours. His fellow-students see him as he is, and it is a rule to which there are very, very few exceptions, the estimate they form of him is shown in after-life to be the true one. James Mursell's fellow-students who see these lines, will bear me out in the assertion that few men stood so high in their esteem, confidence, and affection as he did. There was a maturity of judgment and of thought beyond his years that gave him no slight influence, and commanded the respect of his fellows. With a literary taste chaste almost to fastidiousness, there was a capacity to see the different aspects of any subject on which he wrote or spoke that always made even his student's exercises listened to with attention. One of the severest ordeals that, as students, we had to pass through, was the submitting week by week to our fellow-students and tutors an essay or a sermon for criticism. It was a severe ordeal indeed ; many a man trembled to pass through it. Severe as it was, it was of the greatest possible benefit. The kindly but thorough pulling to pieces that we each received in our turn was of essential service to us all. We sometimes winced, it is true, but they were brothers who spoke, and rarely, very rarely indeed (I think in my four years' experience I cannot recall more than one instance) was the criticism influenced by personal feeling of any kind. I shall not soon forget the last time James Mursell stood in the desk. He read a sermon for criticism. I knew it had been written very hurriedly, and he dreaded much what he expected would come. But we all forgot the critic in admiration at the power and beauty and spirituality of the sermon. We felt it good to listen to it. When he finished, all that each student could say was, "We have no fault to find, Mr. Mursell ; we have enjoyed it very much." The students' criticism (if so it might be called), which generally took from half to three-quarters of an hour, was over in a couple of minutes, and good old Mr. Crisp, to his astonishment, found he had to begin criticising almost at once. I can see him now looking up from the table in the lecture-room and saying, "I consider it to be one of the privileges of my position, Mr. Mursell, to sit here and hear such a sermon as that from one of the students of this college. I thank God for it, sir ; may He greatly bless you." It was hardly in Dr. Gotch's nature to pass by a student's exercise without a criticism, but the criticism he offered showed there was no one in the room who more highly appreciated the sermon, or who more enjoyed the privilege of listening to it.

He was naturally of a hasty, not to say a violent temper. How strong was his desire and attempt to control it, his fellow-students well knew. Never did Christian man more earnestly seek the grace

of God to help him to succeed. Nothing more endeared him to me, or gave me a higher view of the reality of his Christian character, than the quiet talks we used to have in our little studies together. How he would sometimes unburden his very spirit, and lament that temper would again and again get the better of him! They are times the memory of which I value greatly. He was not one who wore his heart upon his sleeve, but where he gave his confidence he gave it thoroughly; and in those quiet hours when we spoke to each other in the free and frank interchange of true Christian friendship, one learned to love him as a true child of God—conscious of faults, but earnestly struggling for the Master's sake and in the Master's strength to subdue them all.

His college course was not extended to the usual period. I think it was in his third year of study that the late Mr. Robinson removed from Kettering to Cambridge, and at Dr. Gotch's strong recommendation the church at Kettering invited Mr. Mursell to preach there. It showed the estimation in which Dr. Gotch held him, that at so early a stage of his college course he should recommend him to so important a sphere of labour as Kettering. Events justified his choice. And when, after being separated for more than ten years from my old college friend, I went on my return from India to Kettering and its neighbourhood on behalf of the mission, I was not surprised to find that he had fulfilled the promise of his early days, and had made himself a power in the county where for so many years his lot was cast.

We were thrown together again in the spring of this year for three or four weeks in the tour we took through Italy. How much his company added to my pleasure on that trip! He was full of life and spirits, and yet every now and then he was ailing, and when I spoke to him about it he complained that he was feeling far from well, and that very frequently of late he had felt something was wrong with him. But as we dashed on through the charming and magnificent scenery surrounding us, and were excited as we came to places of which we had read in our school-boy and college days, how little did we any of us think his end was so near! From the rich stores of his memory ever and anon with his deep bass voice he would roll out some appropriate passage of poetry or prose, and it was evident he fully shared with us the profound enjoyment the whole trip gave us. And now that he is gone, one could easily fill three or four pages of this magazine with reminiscences connected with the part he took in the tour. But I must stop. The space the editor has allotted me is more than filled. In the death of James Mursell I feel I have lost a friend—a friend I loved much and trusted greatly. He was a man of large capacity, no mean attainments, and of a most reverent spirit. Outside the family circle, where his loss cannot be replaced, no man mourns what to us in our short-sightedness seems his untimely, because early death, more sincerely than I do.

EXTRACT FROM FUNERAL SERMON

Preached at Newcastle-on-Tyne, June 6th, 1875,

By REV. J. T. BROWN, NORTHAMPTON.

The news that our dear friend was dead—dead ere we had time to think of him as ill, and when no prophetic dread was in our hearts—came upon us with a shock in which bewildering amazement struggled with sorrow and fear. “*It cannot be, it must not be,*” said our incredulous, unwilling heart; *it is sadly true,* said the sure report. Everywhere among us it was received with a surprise that was the parent of doubt. As it was told from one to another each said, in turn, “He gone! our friend Mr. Mursell, whom we talked with only a week or two ago, and who had such a visible place in our midst!” “He gone!” “Lycidas dead! dead ere his prime—young Lycidas.” All felt as if it were impossible to be true, and was but a dream—an empty rumour—and not a fact. But the improbable has come to pass, and the man that was so real and dear to our affections, and whose stay with us seemed to be claimed by wife and children, and church and loving hearts, far and near, has been taken from us in an hour we thought not of. So incalculable, and, as appears to our poor sight, so blind and hard is the action of death! Why this man, with all the tender ties binding him to earth snapped asunder—this man of masculine vigour and willing soul for work—this tree, so full of leaf and fruit—when so many shattered trunks with their glory gone are left standing? Why this man, whose presence was so much to others, while so many detached and unimportant persons are kept upon the ground? We know not; behold, it is a mystery! We stand amid the darkness, with heavy, sorrowful, wondering hearts; our only stay is to turn and look at the face of Him who is our divine Saviour and Friend, and at the same time the Lord of life and death; and to find in the gentleness, the tender mercy, the fathomless love reflected there, the reconciling power, and comfort of our perplexed affection. “It is the Lord”—our own Lord—“let Him do what seemeth Him good.”

But though we may not murmur, and will not, yet we may and must mourn our loss. How can we, who knew our friend, who shall so miss him in “the days that are to be,” on account of what he has been to us in the past; how can our widowed love help feeling its great privation, and going out to the grave where “they have laid him,” to weep there, if not for him yet for ourselves? For what *was* he whom we have thus recently lost? It is not necessary that I should give any elaborate or minute description, for our sorrow not only reflects the sense of our loss but keeps the “look we cannot find” fresh in our memory, and sees him as he was living yesterday, in our sight. He is gone and “we shall see his face no more,” but it will take a far longer time than we shall live for the idea or for the image of him to

fade from our mind. The outer form was in some respects the reflection and figure of the inner man. His clear open face and brow—the cheerful sunny expression, the broad firm-set frame, the look of strength, the general solidity of build, were only material signs of the qualities of the soul that dwelt within the tabernacle of flesh. These were types of a breadth, a frankness, a moral robustness of character, a certain strong and massive power which with his kindness of heart and a piety so real and yet unobtrusive, so decisive and yet genial, combined to render him so worthwhile and pleasant in our midst.

He was a scion of a noble stock, and powers of no common order partly visible then—partly waiting for nourishing years to bring them out—dwelt in him. A large capacity—a resident power of intellect, that had perhaps more of robust strength than impulsive energy, a little slow to act but capable of vigorous work; a degree of sense and sober judgment in advance of his years; a reflective cast of mind joined with a fine poetic sensibility and an hereditary imaginative-ness, that took delight in all that was grand and beautiful in nature, and poetry, and music, in all that charms the soul, a richness of thought that often clothed itself in eloquent and graceful expression; a deep sympathy with those truths of the Gospel that most move and kindle the heart, and a panting earnestness to save men; these were some of the elements of his mental constitution which from the first, and all along his course, prepared him to be a "good minister of Jesus Christ."

His first place of service was a test and sign of his superiority: for in March, 1853, he went to minister to the church at Kettering, where a succession of able men, Andrew Fuller, John Keen Hall, and William Robinson, had made ready a people who required and could appreciate a ministry of spiritual power and richness. There he laboured for seventeen years—seventeen years of growth, work, usefulness, bringing with them great esteem; not without struggles and travail of soul known to some of us, but with the steadiness of a true heart and the enlarging influence of a maturing character. He dwelt in the affections of his people. He was greatly helped in his work by the comfort and brightening presence, in his home, of her whom he then took to be his wife, and now leaves to watch the children of their mutual love. There my former acquaintance grew into a most affectionate and confiding friendship. I saw much of him; knew his soul as far as one soul can be known to another. I saw and rejoiced to see the strong young man taking up his work with spirit, and the Christian and the anxious minister keeping pace with his expanding powers. I saw him striking root deeper into the soil, and spreading out his branches year by year. He entered into the work of the district and filled a larger place in our midst as the days added to his stature. Two things, in addition to those I have named, always impressed me: one, the full reality of his goodness, it was so strong and shining, a light that could not be hid; the other, the richness and unction of evangelical truth which blended in his

preaching with thoughtfulness, and often much beauty. In our parts he lived and will still ever live in our hearts. We loved him; we not only felt and appreciated his ability, but for his freeness with us, and the absence of all self-asserting airs, for the amiability that left pleasant memories behind him wherever he went, for the sparkle and humour of his spirit, for the gentleness and lowliness which made him, in spite of a constitutional shyness which he never wholly lost, such a congenial fellow-worker, for his sympathy and willing help, for his own sake, and for his labours among us, we all loved him, and claim now to come and mourn with you, who had him last, as being ourselves bereaved in your loss. A shade went over a county; a tender regret has settled down with us on account of this going away of our common friend from us all.

More than four years ago, in January, 1870, Mr. Mursell left Kettering for Bradford; and thence, after a short ministry, during which he showed the same things and won for himself a wide respect; he came nearly three years since, in July, 1872, to you: three short, useful, blessed years of mutual affection and pleasure for him and you; and in which you found him to your gratitude and delight all we had long known him to be. What he was he remained, only with a ripening fulness. What he was as a man, a husband, and a father in that exceeding happy home; a friend in your houses; a minister of power and "of a ready mind," a zealous catholic worker with others in all objects appealing to Christian sentiments and philanthropic sympathies; a servant of the Lord Jesus, who loved his Master with a full love and was so intent on serving Him; all this you know, and it is the sense of it that makes you so sad to-day. He told me that of set purpose he preached from the same words as the text of the first sermon in each place, "*For I determined not to know anything among you save Jesus Christ and Him crucified.*" This fact revealed a central feeling of his heart, and it described the main theme, the spirit, the purpose of his ministry from first to last. And even during the illness that issued in death, and in which as you know there was scarce any distinct consciousness, his mind (we can hardly say wandered, for it was true to itself even then) moved and fluttered about the cross, and occupied itself with the prayers and hymns of an imaginary service rendered to Him who died upon it. Neither in life nor death did it move out of the sacred sphere which it entered in his early days. There was not all we might have wished for in the end, but there was a mercy better than our thoughts. It was, as it seems to me, kindly arranged that he should die with you, who had come to love him warmly, and whose affection was ready to take up as an honour and privilege, as well as duty, the care of those he has left. And though we would have listened to words, and watched for gleaming lights with deepest interest; yet when we think of what the rending must have been had he been conscious, we cannot but feel that the soft cloud about his spirit was a merciful device to hide from his eyes the sad realities of death. It was a

gentle going away that saved him a great agony, and we for his sake, are glad. We needed no last words to assure us of his safety; there were words upon words accumulating through years, and above all the spirit of a life that told day by day that he belonged to Christ and was destined for heaven. So he passed away! It was at Leicester, nearly forty-six years ago, that his life began; it was here that it finished its earthly course and was taken up to revolve in a nearer orbit about the sun.

And now he is gone; just now out of the midst of this great happiness, and in the summer of life; now when in our denomination—on the Missionary Committee—in general service; he was fitted to be of ampler use and was rising to a higher place; now when the wisdom, the spiritual aptitude, the force of character, the result of the past, were hanging like fruit thick upon the boughs, and there appeared to be great store of good laid up in him for his children, for you, and for the church at large—just now, without waiting for him to grow old, he and all with him has been taken away. So he sprung up, grew, lived, and worked amongst us; now he belongs to another world and is set to shine as the brightness of the firmament there. I said he belongs to another world, but not wholly. For is he not ours still? Is there not a brightness left on this sky where he shone, a power for good from his life that shall still work on, and a ministry through the memory of what he was that will never cease? But he is gone, and we say as we realize the fact, "This is life, and earth—this changefulness and fading—this baffling of our thoughts and hopes." Thus does the Lord remind us that He is the Lord both of our own and ourselves, and seek to gather our hearts more fully to Himself; thus does He by such events rebuke our earthward tendencies and sleep of soul, and tell us once again in pathetic ways to impress the truth that our being is uncertain and frail; that life here, in one sense so little and in another so solemn, may, by devotion to Him, become so great and sublime; and thus does He seek to draw up our hearts to heaven by setting those whom we love amid its glories. And by the memory of their lives, by the thought of what they now are, and by the manifold glories of that future which contains the solution of all mysteries; the compensation for any shortness of earthly days, and the reward of all toil calls us to follow them in their faith and love towards the Lord Jesus first, and then in a little while to ascend where they are gone.

And can we refuse to hear such voices and to listen to our divine Lord appealing by such events? For you, my dear children, what a message from your father coming down from the skies and reaching you through the grave—a message, so tender and beseeching gathered up in one word: "O trust my—your father's—Saviour, serve and follow Him, that you all—you my own children—may at length come to me!" And what is said through this event, and as it were by the voice of your late minister to you, the church? "Don't forget me,

but in all your affectionate thought of me, remember that Christ is with you always and He can send another to feed you, His flock. I have been forced to leave my wife and little ones, but I know you, and am comforted on leaving them by that knowledge. Above all, I wish that you—every one of you—may work the more earnestly for my retirement; and that if any are slack, if any have gone back, they may be won to renewed consecration by the message sent through my death." To you, hearers of our beloved friend, who have not believed and received the Gospel he preached, what an appeal there is to you! He loved you greatly, and he desired your salvation with a strong desire; he prayed for you in secret, and he spoke to you often from this place, and what was it that he said? "*Believe in the Lord Jesus Christ, and thou shalt be saved*;" give Him your heart and follow Him—seek His face as the first thing—and rest not till ye have found Him! And now what does he say, or would if he could make his voice heard, this morning? Nothing fresh; the same still, only with an emphasis, a power, a fire intensified beyond mortal utterance, by what he now knows of the salvation he pressed upon you while here. Still he cries in your ears, "Believe in the Son of God; give Him your heart; as the first thing seek and follow Him." You did not regard His voice when living: Oh! add not to that sin the fresh guilt of turning away from it, now that it speaks to you from heaven.

The late Dr. Benjamin Davies.

BY REV. T. G. ROOKE, FROME.

DR BENJAMIN DAVIES was born at Wern, near St. Clear's, in Carmarthenshire, of a family long connected with that district, his father being a farmer much respected for probity and piety. The young Welshman very early gave himself to Christian work in the neighbourhood of his home, and is said to have preached his first sermon when he was not yet sixteen. He made a great impression in those days as a preacher, both in Welsh and in English—a fact which may surprise those who have heard his more recent pulpit utterances, which were often painfully hesitating in delivery, though always distinguished by simple and touching fervour of devotion and clear exposition of spiritual truth. Some of his sermons are still remembered and talked about at Swansea, Tenby, and other places where he ministered before he entered Bristol Baptist College in the year 1830; and after his admission to that institution he continued to produce the same unusual impression by the character of his preaching and his praying. One of his fellow-students of that date thus

writes :—"Well do I remember his reading a sermon before the house from Eccles. viii. 11, when every student was dumb-founded. Not a criticism was offered. Good Mr. Crisp looked round upon us, and then at dear Davies in the desk, and said :—"Well, I don't much wonder, Mr. Davies, that your brethren have no remarks to make; the sermon is indeed most excellent, and does you great credit." Such a case never occurred again during the whole of my college course, and I should think it almost unprecedented in the history of our dear old Alma Mater."

At Bristol Dr. Davies had for fellow-students the present presidents of Bristol and Haverfordwest Colleges, Drs. Gotch and T. Davies; the Revds. F. Trestrail, D. Pledge, T. T. Gough, and other well-known ministers both living and departed, to all of whom he endeared himself by his modest yet manly bearing, his amiable deportment, his unaffected piety, and his rapid progress in all branches of study, but especially in that in which he was afterwards to be so distinguished, Hebrew and Oriental literature. After the regular period for theological students at Bristol in those days, he pursued his favourite course of learning further, at the Universities of Dublin and Glasgow, and then proceeded to Germany. Here he formed life-long friendship with Professors Tholuck, Ewald and Rodiger, all three of whom have but recently preceded him to the land of perfected knowledge on high. He left Germany in 1838 with the degree of Ph.D. from Leipsic University. The degree of LL.D. from Dublin was afterwards conferred upon him.

Dr. Davies did not seek any settlement as pastor in the denomination to which he held with increasing firmness as he searched into the philological and antiquarian proof of its distinctive tenet; but he accepted an invitation from the Canada Missionary Society, now no longer in existence, to take charge of its new institution at Montreal for training Baptist ministers for service in the North American colonies. Here his acquaintance was sought and highly appreciated by the leading Transatlantic linguists, as well as by the best men in religion and politics at Montreal. During the six years of this, his first residence in Canada, Dr. Davies edited very efficiently the only organ of the Baptist denomination there, the *Register*, and trained many useful preachers and pastors, one of whom, the Rev. F. Bosworth, M.A., distinguished himself greatly as a scholar, and afterwards became the professorial colleague of his former tutor. It was also whilst residing at Montreal that Dr. Davies met and married Miss Eliza Try, a lady of English family, but born in Portland, Maine, United States. It will be sufficient to name this beloved partner of his days for thirty years to awaken very tender and grateful memories in all who knew her as Mrs. Davies. "Old students," especially, will not soon forget the motherly sympathy and care, the wise counsel and the ever-welcome greeting which they received from her at Stepney and at Regent's Park; or the blank which fell upon them when they found how God's mysterious providence had removed her alike from

the inner circle of her family and that wider circle of young men who were almost to her as sons.

In 1844 Dr. Davies was recalled to England to take the theological tutorship and presidency of Stepney College, and he retained that post for some two years and a half. Amongst the students of that period were the Rev. A. Maclaren, B.A., of Manchester; Dr. Green, of Rawdon; R. H. Marten, B.A., of Lee; James Martin, now of Melbourne, Australia; J. H. Millard, B.A., of Huntingdon; T. C. Page, of Caversham; D. Jones, B.A., of Brixton; W. Goodman, B.A., of Belvedere; G. Short, B.A., of Salisbury; and S. H. Booth, of Rotherhampton. It is needless to say that one and all of these conceived a high admiration for the talents and kindly character of their tutor; and some of them are amongst the sincerest mourners at his death.

Whilst at Stepney, Dr. Davies edited Dr. Robinson's "Harmony of the Gospels" for the Religious Tract Society, adding many valuable notes to the original American edition.

In 1847 circumstances arose, partly domestic, partly official, which made the dominion of Canada seem a more attractive sphere than Great Britain for the deceased. He accordingly accepted a professorship at McGill College, Montreal, and spent the next ten years there in congenial labour, which also allowed him sufficient leisure for enlarging his acquaintance with Oriental literature. He was a ripe and perfect scholar in the Hebrew and its cognate languages when he finally returned to London in 1857, there to become classical and Oriental tutor at the old Stepney College, just then removed to Regent's Park, with its still esteemed president and theological tutor, Dr. Angus. His work at Regent's Park during the last eighteen years has reared its own monument in the deep and truly filial attachment of each succeeding generation of students, and in the growing reputation of not a few who are eager to ascribe their success in study to his wise and sympathetic direction. The names of G. H. Rouse, J. A. Spurgeon, J. D. Bate, C. Jordan, William and Edward Medley, James Sully, and other well-known ministers, missionaries, and professors will of themselves recall how much the cause of Nonconformist scholarship owes to Dr. Davies's rare faculty of eliciting and stimulating in other and younger men talents resembling, though at a great distance, his own. In addition to his tutorial duties during this period he engaged largely in literary work—writing or editing the "Notes on the New Testament" in the Tract Society's Annotated Paragraph Bible; assisting the present Dean of Canterbury in the preparation of his great Syriac Lexicon now in course of publication; and preparing successive editions of his own admirable "Student's Grammar and Lexicon of the Hebrew language." He was a diligent attendant at the meetings of the Philological Society, and there needs no allusion to the honour deservedly conferred upon him in the addition of his name to the learned company of revisers of the English Bible. None of that body took a deeper interest in the tasks assigned to him, or

absented himself less frequently from the periodical sessions in the Jerusalem Chamber at Westminster.

The loss of Dr. Davies will be seriously felt far beyond the bounds of our own denomination. The reverence which his great learning attracted from all who could properly estimate it was, if possible, made greater still by the genuine humility and simplicity with which he regarded his own attainments. His character was a singular blending of the manly and the infantile, and of no one could it be said more truly that he had received the kingdom of heaven "as a little child." This feature came out very strongly in his last days, after he had been removed to Frome "for his burial," as he himself wittingly expressed it. He was able to attend public worship there only twice, the first occasion being an afternoon communion on July 4, when he listened to a very simple evangelical address with earnest interest, and expressed his marked approval of a saying by Dr. Ryland which had been quoted by the speaker, viz., that the finest verse which Dr. Watts ever wrote was this—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all."

His second attendance at chapel was on the day before he died. He had consented reluctantly to the wish of his son-in-law that he should refrain from taxing his strength by the longer services of the morning and evening, but on hearing that a children's service was to be held in the afternoon, he insisted on being taken to that, saying, "I ~~must~~ go to the children's meeting. It is just the one for me *now*." He talked much afterwards about the subject of the address—"Surely in the floods of great waters they shall not come nigh unto him"—and from that time until his death it was manifest to all that he was calmly and expectantly awaiting his summons, as one who had obtained mercy of the Lord to be faithful.

The funeral service was held in Sheppard's Barton Chapel at three o'clock, and began by the singing of the 653rd hymn. The Rev. F. W. Gotch, LL.D., read the Scriptures and prayed, and the Rev. S. H. Booth delivered the address. The 747th hymn was then sung, and the mourners proceeded to the Dissenters' Cemetery, being joined by several members of the Baptist body in Frome, where Dr. Davies was well known through his family connection with the pastor of Sheppard's Barton. The grave was the same in which the late Mrs. Davies and two other and younger members of the same household have been laid within the last four years. It lies on a quiet hill-side, commanding a beautiful view of the Somersetshire woods and pastures, with the chalk downs of Wiltshire visible in the distance, and the Westbury White Horse, a conspicuous landmark in that direction. The service here was shared between the Rev. S. H. Booth and the Rev. J. Angus, D.D., and was witnessed by a large crowd of the residents in Frome.

many of whom brought floral offerings, and placed them upon the coffin, or dropped them afterwards into the grave. The coffin bore the simple inscription, "Benjamin Davies, Ph.D., LL.D., died 19th July, 1875, in his 63rd year."

It has since been ascertained that there is an error in the age thus attributed to the late Dr. Davies. He himself did not profess of late to speak positively as to the date of his birth; but we believe we are correct in giving it as February 26, 1814.

Dr. Davies had outlived nearly all his immediate relations. His son and only surviving child is at present in Canada, where also are his two surviving brothers. This son was purposing to visit England in the autumn with his newly-married bride, and the loving father had been fondly looking forward to his arrival, yet with a presentiment that he would not live to see it. A nephew of the deceased, who is a Baptist minister in Wales, a niece of the late Mrs. Davies and her husband, and the Rev. T. G. Rooke were the only relations and connections within reach at the time of the funeral; and yet no father was ever followed to the grave by his natural sons with more heartfelt mourning or affection. There were, indeed, more than one or two in the train who could say with a meaning known only to themselves and their departed friend, "Am not I better to thee than ten sons?"

The Rev. J. E. Giles.

BY THE REV. T. POTTENGER.

THE following address was delivered at the funeral of the late Rev. J. E. Giles, and at the request of his family it is now sent for insertion in THE BAPTIST MAGAZINE. My estimate of him refers to the time of his residence in Leeds. After his removal from the North I saw very little of him until the close of his life, when his strength had been weakened in the way.

John Eustace Giles was born at Dartmouth in the year 1805. He was the second son of the Rev. W. Giles, who was a good and faithful minister of the Gospel in his day. Mrs. Godfrey says her brother was a beautiful child, and very fond of music, which he cultivated under the direction of his mother. At an early age he began to learn the classics, and when but eight years old he could read the first chapter of John in Greek. Most of his boyhood was spent at Lymington and Chatham. He was educated at Oxford, in the Academy over which Mr. Hinton presided.

When a youth he was made a partaker of the grace of God, and

received Christian baptism. His character, his talents, and his own desires soon marked him out for the work of the ministry, and, some time after leaving Oxford, he entered our college at Bristol, then under the care of Dr. Ryland and Mr. Anderson.

His first ministerial charge was at Haverfordwest; thence he removed to Salters Hall Chapel, London; afterwards he became the minister of South Parade Chapel, Leeds; and then, in succession, he served the churches in Broadmead, Bristol; in Sheffield, in Dublin, and, last of all, in Clapham.

My friendship with Mr. Giles began more than thirty-four years ago, when I entered on the pastorate of Sion Chapel, Bradford. He was then in the full development of his great powers, and very popular among the churches in Yorkshire. At that time the town of Leeds was famous for ministers of distinguished abilities: Churchmen could boast of Dr. Hook, now the learned Dean of Chichester; Dr. Winter Hamilton and the Rev. John Ely were held in the highest esteem among the Independents; while John Eustace Giles was a power in the pulpit, and on the platform second to none. Under his ministry the congregation increased in number and influence, and the chapel was soon filled by people who were able to prize good preaching. The gospel of Christ was the theme on which he dwelt with manly eloquence and beauty of illustration. The divinity and atonement of Christ, justification through His imputed righteousness, the work of the Spirit, a full and free salvation, and many other kindred subjects, were the topics of his ministry. In public meetings against the Corn Laws, Church Rates, Ecclesiastical Establishments, Socialism, and other questions which agitated the mind of the nation, he stood in the foremost rank as a speaker, and often produced a deep impression. His residence in Leeds was a period of commercial depression, of political agitation, and of national danger. The long reign of Toryism had brought the country to the verge of ruin, the people pined away and died under the operation of the Corn Laws, Chartism threatened us with national convulsions, and Socialism spread through the manufacturing districts like the pestilence that walketh in darkness. Then, in the pulpit, on the platform, and through the press, Mr. Giles rendered a service to morality and order to which no words of mine can do full justice. In my judgment, that was the best part of his life, and many of his friends thought he made a mistake in leaving the North of England.

From conviction and principle, our friend was a *thorough Protestant*. He regarded Popery as a gross corruption and a caricature of the religion of Jesus, or, in the words of the Apocalypse, "as the mystery of iniquity and abomination of the earth;" while the semi-Popery which began to manifest itself in the Established Church, under the name of Puseyism, he denounced with just severity, in writing and in speech. He adopted the principle in all its fulness—"the Bible alone is the religion of Protestants."

He was a firm and enlightened *Nonconformist*. Believing that the

kingdom of Christ is not of this world in its constitution, laws, privileges, or government, he was opposed to the union of Church and State, as an injury to the former and a danger to the latter. He knew the distinction between the things of God and the things of Cæsar; but while he rendered to the latter his due, he surrendered his conscience and inner life to the claim and dominion of the former. In things pertaining to God he rejected all human authority, whether it came from a bench of magistrates or a conclave of priests.

From his reading of the New Testament, Mr. Giles was a *Baptist*. On this subject he could hold his ground against all opponents by an appeal to Scripture, or to the practice of the first churches of Christ. His baptismal hymn is one of the best in our collection of *Psalms and Hymns*, and it has the ring of true poetry. The second verse runs thus :

"Sweet the sign that thus reminds me,
Saviour, of Thy love for me :
Sweeter still the love that binds me
In its deathless bonds to Thee ;
O ! what pleasure,
Buried with my Lord to be."

Besides, he was a sound *Theologian*. He read the Word of God in the original languages and was fond of Biblical criticism. With Church History he was familiar, and he cherished a profound reverence for the divines of the Commonwealth. In theology, he belonged to the school of Howe and Flavel, and Baxter and Bunyan; but he placed in the first rank of modern divines and authors the writings of Andrew Fuller, Robert Hall, and John Foster. As a student he enjoyed the inestimable advantage of attending the ministry of Mr. Hall, whose eloquence and sermons have a world-wide renown; at the same time he and his brethren had frequent intercourse with Mr. Foster, and heard him deliver some of his wonderful lectures. Mr. Giles was a good classic and a well-read man. He was conversant with modern literature, and with the theological controversies of the day. His mind was well trained and of a high order; his memory was strong, he was an able debater, he had a fine imagination, and if he had devoted himself to the classics, or to mathematics, he would have attained distinction in either department.

It is right to say that he was an earnest *politician*. He was a politician because he was a *Christian*, and because Christianity taught him to feel an interest in everything which related to the freedom and improvement of his fellowmen. He belonged to the school of advanced liberals, and he pleaded for civil and religious equality as the right of every man. In burning words he denounced colonial slavery, and with many other young men, he hailed with enthusiasm William Knibb as the liberator of the negroes. He was an advocate for cheap literature, and to the end of his days he retained an invincible objection to *Government* education. With his voice and pen he supported all measures which seemed likely to promote the welfare and happiness of the people. Amid evil report and good report; amid the fears of the timid and the abuse of the selfish, he sought the peace, the safety, and the true grandeur of his native land.

Finally, he was a *sincere Christian*. As already stated, he feared the Lord from his youth. From his childhood he was familiar with the image of God and the beauty of holiness in his father's house; the voice of prayer and the song of praise fell on his ears from day to day; and in early life the Lord was pleased to open his heart to embrace the Saviour. Under such influences, his piety was fostered and his character was formed; his principles became rooted like the cedars of Lebanon, and his talents gave promise of usefulness in the service of God. As a young man, rich in endowments; as a minister of the Gospel, able to instruct and interest large assemblies; and as an old man, bowed down with affliction, he walked in the ways of the Lord; at one time going astray like a lost sheep, and then returning to the Good Shepherd; now bewailing his sins, and then enjoying the blessedness of the man whose transgressions are forgiven. His spiritual life was a wrestling with something worse than flesh and blood, but he was enabled to maintain the struggle until the end, and to gain the victory through Christ, who strengthened him. Amid all his sufferings and imperfections, he never faltered in his dependence on the Saviour for present and future happiness. When in the height of his popularity, and when he walked almost alone in the valley of humiliation; through all the changes of his life, and during the long affliction which ended in his death, Christ Crucified was the theme of his ministry, the source of his consolation, and the ground of his hope. As he lived, so he died, "building upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." I have no wish to hold him up to you as a man without faults, which would be contrary to facts and to his own confessions; for, like many others, "he had seen an end of all perfection;" but we shall bury him and his failings to-day in the same grave, and let "the memory of the just be blessed."

Many of his early friends will like to know something about his last days on earth. Nearly four years ago he had an attack of paralysis, which left him unfit for ministerial work, and reduced him to a state of great weakness. Gradually he became worse, and at last he was confined to his room. Then wearisome nights were appointed him, and like Job he might have said, "Have pity upon me, O my friends, for the hand of God has touched me." Month after month the conflict continued without much abatement, and it was a wonder to his medical attendant how human nature could bear such a weight of sufferings. During the last six months of his life he never laid down on his bed, but was supported in a chair both day and night. For three days he was in the act of dying, so extraordinary were his vital powers, and then he passed away, like one who had fallen asleep, with a firm trust in the finished work of Jesus and in the hope of eternal life.

"Looking unto Jesus from the bed of pain,
As a suffering brother, Jesus will sustain;
Looking still to Jesus in the hour of death,
Lo! the everlasting arms are underneath."

Mr. Giles had a large family. His son, the Rev. W. L. Giles, of Greenwich, continues the name in the ministry to the third generation, and we wish him great usefulness. His daughter, Mrs. Pigott, the wife of one of our missionaries in Ceylon, arrived at Clapham a few days before her father's death, and he was much comforted in seeing her again after a long separation. Three sons of tender age will miss the guide of their youth—may God be their father and friend! And the widow well deserves the sympathy of Christian friends. Many wives have done virtuously: few have surpassed her in the long affliction of her husband; may "her children arise up and call her blessed," and may the judge of the widow be her very present help in trouble!

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night—
They hide themselves in heaven's own light."

Sparley Church.

BY AN OLD COUNTRY MINISTER.

III.

FOR a man of fair talent, respectable education, good administrative ability, and unblemished Christian character, there is no position in the world comparable to that filled by the minister of a Baptist church. He is a king, not one of whose subjects ever questions his authority or disputes his right to reign. He is to them the embodied expression of their most cherished principles, the symbol and assertion of their spiritual freedom, and the instrument for accomplishing the holiest purposes of their confederation. They know that the interests of their community depend as much on him as on all the rest put together. To sustain his rule, support his measures, strengthen his hands is the common aim. They listen to his councils and follow his conduct, not in blind credulity, but with the quiet decision of men who know and trust their leader.

~~I~~ I back that statement against every instance to the contrary. Of course there are ministers who will not believe it, who will probably contradict it and appeal to their own experience for its refutation. I know Baptist ministers who never speak but with bitterness of Baptist churches—ministers of wide experience too, who have changed their residence as frequently as if it were the work of their life to dodge the constable, but who have found every church they joined, though a bed of roses at first, a nest of vipers in the end; and whose whole history—if their tale is true—has been a prolonged martyrdom.

at the hands of tyrannical deacons and unprincipled churches. But I maintain my opinion in spite of the experience of persecuted brethren.

That congregationalism should work badly when it is badly worked, can astonish no one; and that there are ministers who are totally destitute of the qualifications for wisely working it, we all know. But where those qualifications exist (and most of our churches are standing proofs that they do exist), the minister fills a position that a monarch might envy.

The Rev. Charles Mildman did not believe in congregationalism. He complained of it, and denounced it as a system which exposed the minister to be "snubbed and hectoring and hampered by a horde of untutored mechanics and old women." He preferred Episcopalianism, or Presbyterianism, or Connexionalism, or anything in fact that would remove the difficulties in front by abolishing "the laity" and support him from behind by an irresponsible authority. A bungling workman, he charged all his failures on his tools.

On the day for holding the quarterly church meeting, three of the members, who had accidentally forgathered in the street, were engaged in close and earnest conversation about the business to be transacted.

"I don't think," remarked the eldest of the group, in answer to what had just been said, "that there will be the slightest chance of the salary being increased, and if Mr. Mildman is wise he will say nothing at all about it."

"O, as for that," replied another, "I don't think Mildman will say anything at the church meeting about salary. That's not his style. He'll prime somebody else, an' then leave them in the lurch. More fools they to be his cat's-paw."

"Well," observed the third, "I at all events shall not vote for a larger salary. Not as I think it's enough, but it's as much as he's worth. He's no preacher, an' he's no pastor. I'm just tired to death of his droning; an' I've a good deal of difficulty in keeping my family at the chapel. The boys calls him Mary Ann, an' my Tom mostly goes away to the Independents, where he says they have a man in the pulpit, an' not an old woman."

"I am very sorry to hear what you say," answered the one who had first spoken. "I'm afraid there are grave difficulties before us. For my own part, if I saw the church getting into a settled state, I should be very willing to put up with Mr. Mildman, although I do not care very much for his preaching. We want a few years of quiet to get over our past troubles and heal the breaches. I am afraid we shall break up altogether if we have another disturbance now."

"And if Mildman stays with us," replied the third, "we shall just dwindle away, an' that's as bad as breaking up. I know I'm not going to see my family divided, some going here an' some going there, for the sake of a minister that I don't care a rap about. An' if there isn't a change soon I shall take a pew at the Independents and go with the boys."

"Well," broke in the second, "you can do as you like, but I shall stick by the old ship. Every man to his post, say I. It ain't the thing to cut and run because there's trouble brewing. I won't be Elimelech and Naomi, scampering off to Moab because there's a famine in Bethlehem; caring only to save your own skin, and leaving your poorer friends to bear the brunt and shift for themselves. I'd expect the Lord to send leanness into my soul if I did. I should go out full and come back empty. Mildman will put his foot in it soon, an' then there'll be a change; an' that'll be the time when every man that desires the peace of Zion ought to be up to his duty. If he'd united us, I'd ha' stuck to him, however poor a tool he was, but he's setting us by the ears, and we shall soon be cut up into a dozen parties, all at variance wi' ene another. Do you know what happened at Smith's the other day?"

"No," answered the other two in a breath.

"Mildman called at Smith's and had tea; and Smith said in a joking sort of a way, 'What was the matter with you on Sunday, Mr. Mildman? you seemed to have got lost in a fog. I wondered what you were driving at.' You see Smith meant it all in fun; for he's no ill in him, only he always will have his joke. But Mildman was desperately riled, although he didn't say nothing at the time; but he went away, an' told Tomkins and Judson—they three always pull together, ye know—an' made out as he'd been insulted. So away goes Tomkins an' Judson to Smith, an' charged him wi' wanting to drive Mildman away, an' there wer a nicish sort of a row, I understand. So Smith is out wi' Mildman, and the other two are out wi' Smith, an' I guess there's a pretty kettle o' fish to fry, which the minister won't like to eat, an'll find it hard to digest."

"It is a great pity that Mr. Mildman is so sensitive," remarked the eldest, "it would be much better if he was able to pass over without notice a good many things he may hear said."

"Sensitive, be hanged!" retorted the last speaker hotly; "he's a fool, that's what he is."

"Do you know what is the business of the meeting this evening?" inquired the other, anxious to change the subject.

"No, I don't," replied his friend; "I hear that Mildman wants old Crampton turned out o' the church, but I for one shall vote against that."

"I don't think, myself," responded the other, "that it would be prudent for Mr. Mildman to attempt the removal of Crampton. Not that it ought not to be done, but he is not the man to do it. If he proposed it, he would almost certainly be out-voted, and that would wound him, besides lowering very much the pastoral authority; or, if he succeeded, he would greatly increase the anger of those who are opposed to him, and make a breach which nothing would heal. Here comes friend Wentley. How do you do, Mr. Wentley?"

"How do, mates? What's to pay now? Blowed if yer faces ain't as long as the cheerman's o' a court-martial."

"We were talking about the condition of the church, Mr. Wentley."

"Aboosing the skipper, I guess, an' that's mutiny by the rules o' the service; leastways it ought to be."

"We all know your ideas, Mr. Wentley, and I don't think there is any disposition among us to resist constituted authority, if it be properly exercised."

"O' course not; but ye think the skipper as is doesn't exercise it properly; that's about the length of it, isn't it? Well, I don't go wi' ye i' that; for I think he don't exercise it at all. But mutiny is a serious thing for all that. It plays Jerry wi' the service; an' if a chap ain't ready for the risk of a hempen collar he'd better keep out of it. Better have a poor commander than the crew at one another's throats to see which is strongest, while the rascally enemy is shipping round to empty his guns into yer starn. Stand by the skipper I soy, an' if he don't do his duty, make representations to headquarters, get him removed from his command, an' appoint another. I'm afeared Mildman hasn't spunk enough in him to manage the ship. She's runnin' on a lee-shore, an' he dursn't order the crew to their posts. If he don't luff soon she'll go to Davy Jones."

"That is exactly our own conclusion, Mr. Wentley. But what do you suppose ought to be done in the case? It does not seem quite right to stand by and see the church drifting to ruin without making effort to save it."

"Well; I'd just talk to the skipper. Tell him the crew is mutinous, an' if he don't show a cool head an' a stiff upper lip they'll mebbe throw him overboard. I'm for being open wi' him an' kind to him. If he were born wi' a white liver, it were no fault o' his—he can't help it. None o' yer conspiracies i' the focsle. Stand to the fore like honest men. If he ain't the man for the place, jast tell him so, wi'out bullyin', an' ax him to give the ship up to a better man."

"And do you think Mr. Mildman would take your advice?"

"Sure as shot. He ain't the man to face a storm. Can't imagine how he ever come to get a commission. I be main sorry for him though. He's a good man, but he's too chicken-hearted to be skipper aboard a man-o'-war, leastwoys one o' His Majesty's own ships. He ought to a been surgeon's mate to a lyin'-in hospital. But he do use some crack-jaw lingo in his sailing orders, surely. Most times I don't know whether he means port or starboard."

While this conversation was going on, the subject of it was sitting in the drawing-room of one of the principal members of the church. It could be readily seen that he was distraught and ill at ease, though to a stranger the reason for his wretchedness would not have been very apparent. The room in which he sat bore abundant signs of the comfortable opulence and cultivated taste of its owner, and no man was more cordially welcomed to the enjoyment of its luxuriant refinement than the Baptist minister; for Mr. Pearson, the owner, was not only a rich but a good man, and every inch a Baptist. His round open face and soft blue eye, saved from any suggestion of weakness

by the clearly chiselled and firm lips, bespoke a nature at once generous and just. Yet this man was the terror of Mr. Mildman, who intuitively felt that there was but little real sympathy between them. Mr. Pearson, with the gentlest disposition in the world, was intelligent, honourable, firm, and fearless. For artifice and trick he had no other feeling but contempt. Ever regulating his conduct by a well-balanced judgment of what was true, right, and fitting, he could never appreciate the reasons for concealment; and in a path that was tortuous he could neither lead nor follow. He perfectly understood the infirmity of his pastor's character, and, though far too gentlemanly ever to refer to it, was particularly careful to avoid everything in word or act that would be likely to encourage it. Mr. Mildman, with the instinct of timidity, always tried to shield himself from unpleasant results by resorting to stratagem. He would have liked to secure Mr. Pearson's support beforehand for plans which he had formed, but lacked the courage to promote. In fact it was for this he had called on Mr. Pearson at this time. He had recently contracted a strong dislike to the leader of the singing, was very desirous of getting him superseded, had already hinted his desire to several of those on whose imprudence and partizanship he could place reliance, and was burning with anxiety to know how far he could depend on Mr. Pearson's support.

Turning over a volume of music that lay near, he remarked, as if the thought had just been suggested to him—

"A great deal of attention is given now to the cultivation of congregational music. It augurs well for the future excellency of public worship."

"Yes," replied Mr. Pearson, "everything connected with the orderly and profitable conduct of the services of the Lord's House is of importance. I only hope that the desire for artistic singing will not become a passion and turn attention from matters of greater importance."

"O, I don't think there is any danger of that," responded the minister, "it was really high time to get rid of such wretched tunes as 'Cranbrook' and 'Lydia,' and such miserable collections of psalmody as 'The Union Tune Book.'"

There was considerable adroitness in this remark. The "Union" was the only tune book in use at Sparley, and the two tunes named had both been sung on the previous Sunday. It was a well placed hint to his friend that the minister aimed at a specific application of the general question. Mr. Pearson noticed it, but only replied—

"And yet I imagine, sir, that the Union Tune Book was a considerable improvement on its predecessors and a great boon to the churches, and the tunes you mention have done good service I believe. They are associated with the youthful memories and early Christian experience of many of the best of God's children. On the basis of musical science or æsthetic perfection they cannot perhaps be defended; but I should be reluctant to place our congregational psalmody

entirely on such a basis. I would allow a wide margin for the demands of spiritual emotion, variation of tastes, differences in culture, and, above all things, the importance of subordinating all other purposes to the promotion of spiritual life in the people."

Mr. Mildman moved uneasily in his chair: the conversation was taking an inconvenient direction; if not changed soon it might be difficult to give it the particular turn he desired; he therefore replied, "I have often thought I should like to see something done to improve our own psalmody. It is very poor; does it not strike you so?"

"I have not given much attention to the matter. In fact, I am not musical, and so long as the music is such as unites all the congregation heartily in the service of song, I am scarcely capable of detecting or greatly heeding its departure from the canons of science. But I am sure we should all be very pleased with whatever tended to the edification of the church."

"I fear," ventured the minister, "that in our case nothing can be done without unpleasantness."

"Why?" asked Mr. Pearson.

"I think Mr. Sparkes has been so long in office as the leader of the singing that he would not brook any interference with what he regards as his vested right. He is a good man, I believe. It is a pity he is obstinate and crotchety."

"Mr. Sparkes is a good man," responded Mr. Pearson, "and the church would get on badly without him. No man among us has been more true to its interests. He has been a tower of strength to it in many an hour of peril."

"Yes, I see that," answered Mr. Mildman, "and of course I should not like to offend him. But many of the friends think the singing ought to be improved, and I am afraid he would not submit to any interference."

"Have you spoken to him on the subject?"

"No, sir."

"I would do so then. I have no doubt he would enter very heartily into any scheme that promised good to the church."

"I am afraid his vanity would take fire."

"I don't think so."

"It has seemed to some of the friends that it would be wise to raise the question at the church meeting in the shape of a proposition to form a choral society for the improvement of congregational psalmody. Mr. Judson, I believe, intends to bring the matter forward to-night."

"I would not attempt anything of the kind without first consulting Mr. Sparkes. He has conducted the singing for a great many years, and has taken great pains with it, and it would be an insult to him to raise such a question without previously acquainting him with it. Neither would I place much value on the assistance of Mr. Judson; he is a vain man who will clutch at any opportunity of reaching a conspicuous position, but his judgment is exceedingly weak, and his

alliance may land you in difficulties from which you will hardly emerge."

Poor Mildman ! It was evident now that the approaching church meeting was going to be a terrible ordeal. By his own folly he had entangled himself in a network of complications from which he could see no escape. He had secretly persuaded one weak-minded man who felt flattered with the pastor's attentions, to raise the musical question, with the promise of abundant support, and he was beginning to feel that after all he dared not support it himself. His first impulse was to seek up this trusty henchman and get him to postpone the motion, but the man could not be found, and the matter had to be left to take its course. Several other questions were in similar condition ; and the poor, bewildered minister went to his church-meeting with a mind distracted with fears, and a heart surging with bitterness against himself and all the world. Two hours afterwards he was——

But to finish that sentence in the present chapter will require vastly more than my allotted share of the BAPTIST MAGAZINE. It must stand over till next month.

The Lord Our Shepherd.

EXPOSITORY AND PRACTICAL PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER.

IV.—IN THE VALLEY OF THE DEATH-SHADE.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me : Thy rod and Thy staff they comfort me." Verse 4.

THE three instances of God's gracious care which we have already passed under review are followed by another equally striking in its nature, and no less necessary for our comfort. The cool and invigorating refreshment of the green pastures, the reclaiming of our souls from their wanderings, and our guidance in the paths of a good and right way do not represent the whole of our needs, nor the supply which our Good Shepherd has provided for them. We have in the course of our life to enter the vale of sorrow, the region of darkness, difficulty, and death, and our own strength is insufficient to carry us safely through ; we cannot successfully grapple with the evils which we are yet compelled to encounter, but He who has made provision for all our other needs will not desert us in this. He will Himself lead us as we go, and His presence shall be our support and stay.

As, then, we have previously thought of God our Shepherd leading us into rest, restoring us to spiritual healthfulness and vigour, and directing us in the paths of righteousness, so now we must think of Him as *leading us into sorrow and sustaining us therein by the greatness of His power.*

I. HUMAN EXPERIENCE OF SORROW.

"Though I walk through the valley of the death-shade." It is essential for us to apprehend the fact that even as we enter and pass through this valley we are under our Shepherd's care. The Psalmist's idea is not that God conducts us to the green pastures and beside the still waters, and then leaves us to ourselves. He is with us all the time, and wheresoever we may be; and not only so, it is according to the Oriental customs on which the imagery of the Psalm is based, *He who leads* and we who follow. We are not said to have wandered blindly or wilfully into this valley. It is not that we have gone where we should not have gone, and that He has come after us to protect and save us from evils that we might have avoided, but rather that He, as our Shepherd, has Himself taken us into the valley. We enter in obedience to His purpose. Our sorrows as well as our joys are of divine appointment, an essential element in our life's plan.

The valley of which the Psalmist speaks was doubtless suggested by recollections of his own pastoral experience in the wild, gloomy ravines which abound in the mountain districts of Palestine. These wadys are from various causes places of great danger. They are not only overhung with wood and thereby rendered dark, but their sides are frequently filled with caverns where robbers lie concealed, and wild beasts find for themselves a lair. Enemies also may be posted on the hills and shoot their arrows on the unwary traveller, and thus in numerous ways death may at any moment dart upon his prey. To the shepherd and his flock as they pass through such places, the risk is exceedingly great, and their safety can often be secured only by an earnest and desperate fight.

The experience to which the text alludes is not exclusively nor primarily death itself, but the risk of it, the possibility of having at any moment to encounter it. The valley is one through which men *may* pass safely and without dying, but from the causes to which we have alluded there is constant exposure to this most dreaded of all dangers. We go through the valley under a shadow, apprehensive and fearful as to what may await us. The words are a powerful expression for an experience of trial, and bid us think of the very worst case we can imagine—the evil which contains within itself the rank and poisonous force of all other evils. We are as men under the sentence of death, and that sentence may be speedily executed. But we are not therefore beyond our Shepherd's faithful care. We are always more or less overshadowed by the presence of this great foe, who moreover frequently sends out his sentinels—pain, weariness,

and disease—long before he himself approaches us to terminate our life here. Still, are we safe. Nay, even when he stands before us face to face and exerts his utmost power, when he strikes the last fell blow, and relentlessly “kills the body,” our true life is untouched—the poison has been removed from the sting, there is NO EVIL that we need fear.

We can see but a little way before us, and even the things which immediately surround us are frequently hidden from our view by the mists that settle on our path. There may be nothing in our prospect to cause us the slightest apprehension; the sun may be shining in the fulness of his strength, and the heavens be clear as sapphire. No-mutterings of a storm may be heard, nor any sound other than the music of the birds filling the air as with songs of gladness, but at the next turn of the road, amid all the exuberance and glory of summer, our ruthless foe awaits us, clad in garments of black, and armed with weapons of invincible might.

Our plans may be suddenly frustrated, our expectations baffled, and our possessions wrested from us by the power of this fell spoiler. A seemingly slight cold, a fever, an accident may sever the ties which unite us to earth, terminate our relations with the objects and beings around us, and send forth our spirits into a world which is here unseen and unknown. And death is terrible to contemplate, view it from whatever human standpoint we will. It destroys our physical frame, overthrows the fair structure of our manhood, and reduces it to a state of loathsome corruption. And inasmuch as all that we know of life is associated with a material organization, and we can receive no sensible demonstration of its existence apart from such an organization, death is on that ground a trial of the greatest magnitude. To a man who lives altogether by sight, who trusts implicitly and absolutely to the guidance of his senses, what proof can we give that it is not annihilation, a literal ceasing to be? And so regarded, it must be an object of utter aversion.

We dread it, too, because of the hard and relentless manner in which it interrupts our friendships and does violence to our deepest affections. The society of those whom we love is indispensable to our happiness; our purest delights spring from the fellowship of kindred minds; and as we advance in life our affections cling with a firmer grasp to the objects on which they are fixed. But at death there is a severance of these closest, tenderest bonds, and the sorrow we feel on other grounds becomes immeasurably greater because of the farewells we then must utter.

Not only so; there is about death an impenetrable mystery. If our senses do not assure us that we shall live again, they do not assure us that we shall not. They simply preserve an attitude of silence. They are unable to bring us any message from the realm beyond, or to throw the faintest streak of light into the midst of our gloom. The matter, though of such momentous importance, is, so far as they are concerned, left vague and undecided, and our hearts are agitated by

alternate hopes and fears, or tormented by hideous uncertainty. And hence it is, as has been said, that most savage nations live in constant horror of death; not so much because of the agony it inflicts, as of the mystery in which it is shrouded. It is to them as to all who steadily contemplate it without the aid of the Gospel, "the mute, ineffable, voiceless horror before which all human courage is abashed." We instinctively dread the unknown simply as the unknown. Darkness intensifies our fears, and well-nigh unnerves us. Dangers which we might bravely meet in the day-time terrify us amid the gloom of night, for we can neither estimate their strength, nor see to what they will lead. And because death is on the border of the dark unknown, it is an object of universal dread.

And the fears which are thus engendered are still further strengthened by the consciousness of our guilt—the possibility of meeting God as our Judge, and of being rewarded according to our works. For there is not one amongst us who has fulfilled even his own conceptions of right, and how few have so much as striven to fulfil them! We have fallen below our accepted ideal, we have transgressed the limits which should have bounded our activity, and we can present to God no more than the fragments of a sin-stained life—a life that should have been pure and perfect. The shrine of our manhood has been desecrated, the image of God defaced, and the songs of revellers have silenced the notes of devout aspiration, and the anthems of grateful love. This is, indeed, the most terrible thought of all, and when it is realized all others sink into comparative forgetfulness, and we are ready to exclaim with one who thoroughly understood our nature, and who neither overlooked nor exaggerated anything, but in full view of physical desolation and corruption, the heart-rending separation of friends, and the solemn sense of mystery, nevertheless, calmly and soberly said, "The sting of death is sin."

Such, then, is the experience of which the Psalmist speaks—the endurance of such forms of trial as might issue in his death, as well as of death itself, "When I walk through the valley of death-shade."

II. TRIUMPH OVER SORROW.

"I will fear no evil." Considering the nature and magnitude of the dangers to which the Psalmist was exposed, this absence of fear is very striking, and not in the least after the manner of men, while the vantage ground afforded by such a state of mind is too manifest to require commendation. Fear inevitably paralyzes our energies, takes the zest and earnestness from our life, renders our work burdensome, and deprives us of the joy which would otherwise be ours. "Fear hath torment." It is no doubt possible to blind ourselves to dangers we cannot avert, to hide our heads and refuse to see them, as it is also possible to deaden our sensibilities and become utterly reckless. Men sometimes assume an attitude of bravado and meet the approach of evil in sheer and wanton defiance. But the

condition of mind is one that none of us can envy; in fact it indicates a coarseness of thought and feeling from which it is incalculably better to be free. It was assuredly not in this way that David thought of his future. He made no attempt to ignore the sorrows and trials which form so considerable an element in every human lot, but clearly and manfully anticipated them, and felt that, though they came to him in their direst form and most deadly power, they need not inspire thoughts of sadness or depression. There was, again, no hardening of the heart against the inevitable, no sullen submission, no saying that because these things must be, they must be, and there the matter ended.

Even the virtue of the Stoic which "comes nearest to Christianity" is very different from the temper of devout and filial trust in God as the Good Shepherd of our souls. The Stoic imaged to himself an ideal of lofty self-denial and austere apathy. He endeavoured to preserve an unruffled serenity of spirit, which no change of circumstance, no external commotion or loss, could move. It was his highest ambition to dwell in his own "unclouded confidence and strength," to be independent of all things and beings around him, self-contained and self-centred, ruthlessly extirpating his tenderest affections, steeling himself against the irreversible decrees of an iron destiny, and sternly acquiescing in what he could not avoid. This philosophy, notwithstanding its many conspicuous excellences, inevitably gendered in the hearts of its disciples feelings of pride and supercilious contempt towards others. It led not only to an exaggerated self-sufficiency which could not bear the strain that was put upon it, but to a cold, unsympathetic indifference which took the bloom from virtue, destroyed as a canker-worm all generosity and nobleness, and cast over the prospects of high and aspiring life the chill and blight of death. We are not indeed forgetful that among the representatives of stoicism, even in an age of unparalleled degeneracy and corruption, there were men of grand and heroic character, whose names have shed lustre on the history of our race, to whose rare genius was granted a glimpse of those truths which Christ has converted into "current coin," and whose minds, too, according to the bold expression of an early father were "naturally Christian." But how few they were, nor could they with all their genius find a satisfactory solution of the enigmas of human life and death; they had no hope that the world at large could be rescued from its disorders and woes, nor could they supply the spiritual incentive requisite for a victorious conflict with acknowledged and inevitable evil. Their system was vitiated by a fatal flaw, and from the very first there might have been detected in it

"The little rift within the lute,
Which by-and-by must make the music mute,
And ever-widening slowly silence all."

The Psalmist sung the strains of this sweet song because he felt that that which men called evil was really no evil, that it was not of

supreme power, the manifestation of some blind inexorable fate which could not be turned aside from its merciless career of destruction, but went resolutely on, heedless of the loves and the needs, the prayers and the tears, of all who crossed its path. He maintained the cheerful faith, which only belief in God can inspire, that "all that we behold is full of blessing," and therefore he accepted it as in some way or other necessary to his well-being. It could not injure him, nor defeat the aims and baffle the hopes of his life. And therefore he looked upon it with an entire absence of fear. Though he could not evade it, it did not discompose him, neither did it foster a heartless defiance as if he were meeting a harsh and unyielding foe.

The tone of mind thus indicated is the noblest we can conceive. We often speak with repining both of our present and our possible experience. We deem ourselves worthy of a happier lot, and secretly rebel against the Providence of God as depriving us of our rights, or imposing on us burdens that we should not be asked to bear. The future we should like to picture for ourselves is one in which there shall be an entire freedom from care and anxiety, with nothing to impede our progress or restrain and thwart our desires. We should prefer to dwell in some retired nook or shady bower, rather than tread the hard and rugged paths, or climb the steep mountain sides and feel the effects of their keen and bracing air. Better by far is it to cherish the temper of the inspired bard, who, from the depths of a divine content, could say, "I will fear no evil." The possibility of its advent he calmly awaited, but he was fully prepared to grapple with it, and make it subordinate to his life's great end. It would gain no real mastery over him, but would further in its own way the interests dearest to his heart. And it is surely a poor scant virtue that cannot stand the test of temptation, and hold its own amid opposition and loss. To sail gaily with the stream requires no strength or skill, and he who would conduct his voyage with safety and honour must be able to row hard against it. And of very little value is that composure of mind which deserts us at the first approach of trial. To be contented only when we are having our own way; to maintain our cheerfulness when the sun shines in the brightness of his strength, and become despondent when the sky is dark and lowering; to trust in God when His will concurs with our own inclinations, and to doubt Him when He tries and crosses us—this, brethren, is unworthy of our manhood, a weakness of which we should perforce be ashamed. It is God's purpose to train us for higher things. If ever we are to dwell with Him, we must have a purity which nothing can taint, a strength which nothing can impair, a faith that will not falter, an elevation which cannot be brought down. The Christian sentiment is to say always with sincere and reverent affection, "Not as I will, but as Thou wilt"; to believe where we may not see, to know that all things work together for good, to trust in God though He should seemingly slay us, and to look through death itself to the light and the blessedness beyond.

Every word in this verse, as has been well pointed out by Matthew Henry and various other commentators, harmonizes with the calm and restful faith of which we have spoken. "Though I *walk*." There is no quickening of the pace, no tremulous, fitful step as though we must hurry along or be lost. We proceed with the ease of calm, strong men who know their way, and persevere steadily to the end. "Though I walk *through* the valley." We shall not remain in it. We keep before our minds the thought of the other side towards which our steps are surely conducting us. As we have entered the valley we shall in due time emerge out of it, and can therefore, while in it, be patient, sustained by the power of a glorious hope. We suffer "but for a moment." And then it is "the valley of the *shadow* of death." The substance, that which alone we dread, has been removed. A shadow, however dark and threatening, cannot hurt us; "the shadow of a serpent cannot sting us, nor the shadow of a sword kill." And what is it that causes the shadow? It could not be there unless there were a light on the other side of it, and when the shadow lies athwart our path, black and chilling, we will endeavour to remember the light which has flung it there, and assure ourselves that when the far end of the valley has been reached, and its deep gorges passed, the darkness will be for ever dispelled, and no object intervene between our clear vision and Him who is at once the light and life of the world.

"From darkness here and dreariness,
We ask not full repose;
Only be Thou at hand to bless
Our trial-hour of woes.
Is not the pilgrim's toil o'erpaid
By the clear rill and palmy shade?
And see we not up earth's dark glade,
The gate of heaven uncloose?"

III. THE GROUND ON WHICH THE TRIUMPH IS WON.

"Thou are with me." The sight of the Shepherd is said to inspire the sheep with confidence by whatsoever dangers they are surrounded. They draw closely together and gather around him, that they may see his form and hear his voice. They will follow him (as we have seen in another connexion) through deep rivers, over steep precipitous rocks, and along the paths of the darkest ravine. They have had such ample experience of his loving and faithful care; he has lived in such constant hazard for them, that they know he will not lead them astray. If he is with them, they need no more. The sight of his rod will allay their fear. With it he guides them to the pastures, corrects them in their wantonness and disobedience, and defends them from the beasts of prey. And when they see it, they know that their best defender and friend is near.

Even so is the Divine presence the stay of our souls, the source of our strength and courage, and the foundation of all our hopes. We

do not profess that we ourselves are wise, and can baffle the powers of evil. We have not gained so complete a self mastery that no outward shock can disturb our composure; nor are our inward resources so many, that to exhaust them is impossible. We have within ourselves no talismanic power to charm away the enemies of our peace, nor should we, if left to our own devices, rise above the fears by which so many are enslaved. Our confidence is not in, our sufficiency is not of, ourselves. "I will fear no evil, for Thou art with me." Thou my Shepherd who knowest our way, who art wise to guide us aright, who lovest us with a deep and infinite affection, and whose purpose it is to bring us, renewed and glorified, to Thine own abode, that we may be for ever with Thee there!

Our life, according to the conception of the text, is continually under the inspection and care of God. He appoints for us, down to its minutest details, the path wherein we tread, and fixes the bounds of our habitation. His purpose is holy and beneficent, aiming at our entire redemption from evil, our assimilation to Himself, and our participation of His glory in heaven. He understands infinitely better than we, the imperfections and blemishes and sins which mar our character, and the methods by which alone they can be removed. He will not lead us into a false and dangerous way, nor will He send or permit any experience which will not subserve our good. His promise has been given, "As thy day is, so shall thy strength be," and by the impartation of His power, we shall be able to endure what would otherwise oppress and destroy us. Greater is He that is in us, than he that is in the world, and there is no event or experience, no known or possible danger which can sever the bond that unites us to Him. The relation which He has established between us is indissoluble. Even death, that grim and mysterious foe, whose strength is greater than that of all other enemies combined, and whose desolations are everywhere visible, cannot separate us from the love of God in Christ Jesus Our Lord, for "He that is our God is the God of Salvation, and unto God the Lord belong the issues from death." This last enemy has been shorn of his strength, his hostility to our race has been subdued, and he has been pressed into the service of another and nobler Lord. To a Christian man he comes as the very messenger of heaven. He opens for us "the gate of life," and through him we rise to the greatness and glory of the immortals. At his last approach, human voices will fail to reach our ears, human forms will vanish from our sight; but amid the silence that ensues, the words shall float like music upon the air, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, it shall not burn thee, neither shall the flame kindle upon thee." And we shall see then, as we have seen in all the other crises of our life, One like unto the Son of Man, leading us in the way which He has so triumphantly trod, and when we die we shall still be with Him. Death thrusts us forth into the unknown. And yet it cannot be *to us* unknown, if Christ is

there. As earth recedes from our view, we shall be welcomed into that world of light, not only by the sainted affection of those whom on earth we loved, and whose memory we reverently cherish, but by the strong and gentle embrace of Him who has so faithfully shepherded our souls, given us rest in the green pastures, restored, comforted, and strengthened us, and with whom through every step of our way, we have lived in close and blessed fellowship. The glory of that Christ who has pardoned our guilt, renewed and sanctified our nature, borne with us in our weakness, sustained us in our sorrows, and fitted us for higher than earthly life will dispel all darkness and subjugate all fear. He is Himself our life. Death hath no power over Him, and all that it can do to us who believe in Him is to change the sphere of our existence, take us nearer to His side, and perfect the communion into which He has called us. "For us to live is Christ, and " therefore "to die will be gain."

A Brief Sketch of the German Baptist Mission.

BY PASTOR J. G. ONCKEN.

HAVING once more come over to this country to secure additional aid for our Mission Work, but finding that I cannot make personal application to more than a very few friends, I have, at the instance and recommendation of several warm friends of the Mission, made an arrangement with our esteemed brother the Rev. J. H. Newton (formerly of West Bromwich), to act as my representative in this country, in collecting funds for our work.

The following is a condensed summary of the results of the labours which for more than half a century have been carried on under my superintendence. It is inserted here in the hope that those who are interested in the spread of the Gospel on the Continent will be induced to render us increased aid.

The long and severe persecutions to which as Baptists we have been exposed have entirely ceased in Germany, and we now enjoy perfect civil and religious liberty. The varied instrumentalities employed for the conversion of sinners have been very richly owned and blessed. Upwards of 20,000 members are now in our Churches; and if we consider how many have died during the fifty years that have elapsed since we commenced our labours, and the vast number who have emigrated to the United States, Canada, Australia, and South Africa, we are not at all exaggerating when we state that 100,000 converts altogether have joined our ranks. In addition to these, very many have been brought to a knowledge of Christ who have remained in other religious communities. At present the number of Baptist Churches

located in Germany, Denmark, Holland, Switzerland, Poland, Russia, Turkey, and also amongst the German Colonists in Africa, is 107; and though the Baptist Churches in Sweden have not joined our Union, I was honoured to baptize in 1847 the first Swede who embraced our views.

The preaching stations in addition to the churches, are 1,230; our Sunday schools number 134, with upwards of 6,000 scholars. The missionaries and colporteurs in connection with the Mission, are 200. The Holy Scriptures circulated, chiefly at the expense of the National Bible Society of Scotland, and three Bible Societies in America, are 1,300,711; ditto of tracts, 31,683,333; books, including four volumes of Spurgeon's Sermons, Haldane on the Romans, and on the Inspiration of the Scriptures, &c., amount to 1,528,625. During the last war with France, 206,000 copies of the Holy Scriptures, in German and French, were circulated in both armies by our agents; while the tracts amounted to 1,260,000. Our periodicals have reached a monthly circulation of 12,000, many of which are sent to churches formed by those to whom we have already alluded, as having emigrated to America and other countries, and with whom we maintain an interesting correspondence.

Thus, it will be seen, we have abundant cause for gratitude to the Lord. A wide door is open to us, and great victories have been achieved through His Sovereign Grace. But much more is yet to be accomplished by sending forth a larger number of devoted men to proclaim the unsearchable riches of Christ; and by a yet wider diffusion of healthy evangelical literature. We are compelled to look to the Christians of this highly favoured land, to render us all the aid in their power, being without any wealthy members in our own churches.

In conclusion,—for all the generous help and valuable pecuniary assistance rendered to us by the National Bible Society of Scotland, the Religious Tract Society, Bible Translation Society, the Trinitarian Bible Society, and the Baptist Tract Society; as well as for the contributions from churches and individuals in Great Britain; and finally, for the generous support of the American Baptist Missionary Union, the American Tract Society, and the American Bible Societies; and from individual churches and Christians of that country,—I beg to present, on behalf of all our churches, my warmest and most grateful thanks.

(Signed)

J. G. ONCKEN,

Pastor of the Baptist Church, Hamburg.

Short Notes.

THE TITLE "REVEREND."—The momentous question whether a Nonconformist minister can with safety be permitted to use the prefix "Reverend," has now reached its fourth stage, and is on its progress towards the fifth. There has never been any hesitation on the subject among the laity, but the incumbent of Owston has thought fit to claim it exclusively for his division of the Christian Church, and has refused to allow it to be inserted on a tombstone erected in his churchyard, by a Wesleyan minister over his child's grave; the reason given being that the Wesleyan was not only a schismatic, but a leader of schismatics. The claimant then made application to the Ordinary, who supported the incumbent. Mr. Keet then took the case into the Consistory Court of the diocese, where the young Chancellor also pronounced against him. An appeal was then made to the Court of Arches, over which his father, Sir Robert Phillimore, presides, and he has confirmed the decision of the lower court, and another appeal has therefore been lodged to the Judicial Committee of the Privy Council.

The Dean of Arches is a profound ecclesiastical lawyer, with very high church notions, and his decision appears to partake of both qualities. The ecclesiastical partialities which creep out in it are of little weight, but its legal authority is binding on the country until it is reversed by a higher power—that of the Privy Council, or, in the last instance, of Parliament. The Dean states that the law as to the rights of the incumbent and the parishioners with regard to grave-stones is but partially understood, and carelessly stated, and he has conferred an essential service on the country by the clear and unmistakeable exposition of the law with which he has favoured us, and which must necessarily result in its being adapted to the liberal feelings of the nineteenth century. The churchyard then is, according to law, the freehold of the incumbent, subject to the right of the parishioner, or the stranger happening to die in the parish, to simple interment and no more. The clergyman has a right to pasture his cattle in it, so as they do not injure the bodies interred in the ground. Every gravestone interferes with that pasture, and the clergyman, "for this and other more important reasons" has a *prima facie* right to prohibit the placing of any gravestone, or to permit it on such conditions as he may choose relative to the size and character of the stone, and the inscription upon it, on the payment of a proper fee. It would thus appear that the churchyard which the members of the establishment, and more especially the clergy, are anxious to guard, with religious care, against the intrusion of dissent, which is hallowed by the title of "God's acre," which may not be desecrated by the body;

of a Baptist's babe which has not been christened, or by the erection of an inscription in which a schismatic minister is styled "Reverend" is, after all, the clergyman's sward, to which his cows and his pigs have as much right as the parishioner. The two legal positions of the churchyard, says the Dean, are, simple interment as a matter of right, and placing a grave-stone as a matter of permission.

With regard to the power and authority of the Bishop, to whom application must be made for a faculty, to place an inscription, two distinct considerations, says the judgment of the Court of Arches, occur; first, is the object lawful? and secondly, is it expedient? It is, however, a mistake to suppose that when the petitioner for a faculty has shown that the object is not illegal, he is necessarily entitled to it. Instances without number have been adduced of ministers of nonconforming churches being addressed as "Reverend," and the Owston incumbent does not deny the fact that he has been in the habit of thus addressing Mr. Keet (although the Bishop states that he has constantly withheld this act of courtesy from them); but according to the opinion of those who have upheld the proceedings of the clergy, what may be perfectly harmless in an envelope, would be highly objectionable when the claimant desired to have it recorded in a place of open resort, that he is entitled to it because he is a Wesleyan minister. The question, says the Dean of Arches, whether it is expedient and proper in this case, must depend on local circumstances, of which the Bishop is the best judge, and he has emphatically and deliberately expressed an opinion adverse to the prayer of the petitioner. The Bishop says in his letter to Mr. Keets, "If the title be taken to imply that he is a person in holy orders, duly qualified to minister the Word of God and the Sacraments in a church, then I am bound to say that the law to which I am subject would not allow me to recognize him in that capacity. I hope to have the happiness before long of admitting some Wesleyan preachers to holy orders in the Church of England, after due training and trial—does the good Bishop here allude to the training and trial of the Rev. Dr. Punshon?—and they will then have a just claim to the title of "Reverend" after ordination, and by its means, but I should be acting with duplicity towards them, and dishonesty and treachery towards the Church of England, if I were to give them that designation now; yet his metropolitan, the Archbishop of Canterbury, has not scrupled to commit this act of dishonesty and treachery towards the establishment over which the Crown has placed him, by addressing the Wesleyan minister as "Reverend." The Dean of Arches did not consider it would be proper or consonant with the practice of his Court were he to overrule not only the direct dissent of the incumbent, but the deliberate judgment and authority of the Bishop in this matter, and he declined to issue the faculty thus prayed for. An appeal was immediately lodged to the Judicial Committee of the Privy Council.

It appears, therefore, that the control of the clergymen over all the churchyards in the kingdom is absolute, unless the Bishop should

think fit to interfere, and that when he supports the incumbent, the Court of Arches, to which the appeal lies, is powerless. The whole question of inscriptions over the graves of deceased friends and relatives, with which the dearest affections of the survivors are associated, is by law subject to the will of the established clergy, and there is no power to control their caprice or bigotry in the exercise of it. They have the power to disallow any commemoration of the deceased, or any record of the sympathies of their friends on their tombs. They have the absolute control of all inscriptions, and they are the sole judges of the propriety of each of them, and may exclude any expression they object to. One incumbent and his ordinary expunges the word Reverend. Another Bishop who objects to marriage by a registrar—and there are such—may object to a man's designating the deceased as his wife. This state of things is a scandal to the enlightenment of the age, and requires the interference of the legislature which cannot be much longer delayed.

CONFERENCE ON THE BURIAL BILL.—It was reported some weeks ago that a friendly conference had been held under the auspices of some of the bishops to ascertain whether it was not possible to come to some agreement on a plan for allowing Nonconformists to be buried in the parish churchyards with their own services. We now learn from a letter which has been sent to the *Times*, that such a meeting was held of some of the most eminent Dissenters, and clergymen anxious to promote a good understanding upon this vexed subject, which is the source of much animosity. It was neither of a representative or an official character, but it served to show the large and liberal feelings entertained by those clergymen who are distinguished by a greater predilection for the Act of Toleration than for the Act of Uniformity. After long discussion, they unanimously agreed to five propositions. The question whether the churchyard was National or Church property was, by common consent, left in abeyance, and there it may remain, without leading to any controversy between Churchmen and Dissenters. The Dean of Arches has settled that matter by delivering *ex cathedra* the law on the subject. It cannot be said to be strictly either Church or National property; it is the freehold of the incumbent, for him to pasture his cattle, subject to the condition of granting a plot six feet by three for the burial of a parishioner. Of the propositions, four were not of a character to create any controversy, but the two following gave rise to earnest discussion, which did not terminate in an agreement.

"2(a). That if the relatives or friends of the deceased elect to have any service performed in the parochial churchyard, the said service shall be a religious service, and shall be such as is customarily used on the like occasions in the religious body to which the officiating minister or person belongs."

"2(b). That if the relatives or friends of the deceased elect to have

any service performed in the parochial churchyard, the said service shall be a Christian service, and consist only of prayers, hymns, or extracts from the Holy Scriptures."

The clergymen present were convinced that, without the adoption of the second alternative form, no burial bill that could be framed would be acceptable to the great body of clergymen, while the Nonconformists did not feel at liberty to accept it. There can be no doubt that both parties expressed the views and feelings of their respective communities, and it is evident that if the question is left to be settled by the concurrence of the clergy, it will remain unsettled till the dawn of the millenium. Parliament must take the matter into its own lay hands, and, as it has done in other cases which have been year after year, the subject of dreary debate, such as the question of Church Rates, and the admission of Jews into Parliament, and decide it at once on the principles of justice and equity. The judgment of the Court of Arches which we have noticed above, will doubtless hasten this consummation. It has now a larger question to solve—to convert the parish churchyard from the clergyman's freehold into a parish trust for the proper exercise of which he shall be responsible, not to the Ordinary, but to one of our lay tribunals. Whenever this question comes before the House of Commons, it will be found to include the minor question of the burial of Dissenters with the religious service of their own church, and that question will be found to be as easy of solution as that of church rates proved to be, as soon as the Prime Minister took it up in earnest.

ROME AND THE NEWEST FASHIONS IN RELIGION.—Under this title Mr. Gladstone has just published, in a collected form, his tracts on the Vatican decrees, on Vaticanism, and on the speeches of the Pope. In the preface to it he states that the interest attached to the discussion has led to reprinting his tracts in America and in Australia, and to the translation of them into various languages; but the gentleman who has translated it into French informs him that the Duc Decazes, the Minister of State, has refused to allow the free sale of the translation at the railway bookstalls, the public highways, and the kiosks. This is a significant fact; it indicates how keenly the exposure of Ultramontaniam by Mr. Gladstone is felt in Roman Catholic circles, and it shows also what degree of intellectual independence is to be expected where the influence of the Roman Catholic religion is predominant.

The most interesting and important portion of Mr. Gladstone's preface is that in which he repeats what he had previously said of "the intention of proceeding to bloodshed on the part of the Roman Catholics on the first suitable occasion for the restoration of the Pope's temporal power," and he confirms it by quoting the declaration which Cardinal Manning made at the meeting of the League of St. Sebastian on the 20th January, 1874—"Now when the nations of Europe have revolted, and when they have dethroned, as far as man can, dethrone,

the vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this has been done, there is only one solution of the difficulty—a solution I fear impending, and that is, the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the first empire. I do not see how this can be averted, and it is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put in his own rightful place.”

The Cardinal, as might be expected, endeavours to explain away this declaration, which has necessarily been taken to indicate the expectations of the Pope in reference to his temporal power. His words, he says, “were not a threat but a lament, and those who quoted his words against him as a firebrand, who would set Europe in conflagration, are among the chief apostles of the gospel of revolution, and the chief agents against the peace of Christian governments.” He proceeds to say that Mr. Gladstone has not taken his announcements in the sense in which he made them. He meant simply to say that it was impossible for seven millions of men to be in arms in Europe without the occurrence of a desolating war. This was a safe prediction which would naturally suggest itself to any man of intelligence who contemplated the present state of Europe. But this war, the most destructive which has been witnessed on the continent during the present century, will not, according to his idea, have for its object the gratification of personal or national ambition or resentment; but the restoration of its temporal possessions to the Court of Rome, of which the Cardinal has now become a prince. He has recently returned from Rome, and has brought with him an intimate knowledge of the latest expectations of the Vatican, and he informs us that a fearful wrong has been committed in depriving the Pope of his temporal sovereignty and limiting him to the exercise of his spiritual authority over, as he says, 200,000,000 of subjects, and this act of injustice must be punished as well as redressed, for the gates of hell shall not prevail against the Church.” If the Christian world is to survive, the sense of justice will one day bring the Pope back to his seat. But even then the Christian world will not be able to do without scourging itself by a European war, which it has prepared for itself. A sense of justice will move, the guilty world will prepare the weapon and strike the blow, but the decree is from heaven. All these vast armaments, all this unwarred military activity, this unexampled skill in the construction of weapons of destruction have but one origin and one object; they are designed in the order of Providence to restore to the throne of temporal authority the vicar of Him who said, “My kingdom is not of this world.” This is what the Vatican, and its representative in England, contemplate and expect. Whether the Cardinal contemplates it with lamentation or with delight, whether his prediction, as he finds it prudent to designate his declaration, is intended to accelerate the fulfilment of it, and whether the Court of Rome is employing its ubiquitous influence throughout Europe to

avert or to foment it, let the Cardinal himself candidly declare. The *Times* winds up a seasonable article on the subject by the following appropriate remarks—"Englishmen will never believe that the destinies of the human race are overruled, empires lifted up or cast down, continents covered with blood, and mankind immolated by its own deadly inventions, that an Italian bishop may be permitted to call his own, and to misgovern a small and sparsely-peopled territory in the heart of a country occupied by an ancient and noble race."

THE UNVEILING OF THE STATUE OF BAXTER at Kidderminster recalls to mind the treatment he received during his life, in the spirit of the times, from the guardians of the law and justice, and it will be interesting to recal it to the recollection of the reader.

In the year 1685, Richard Baxter, then in his 69th year, enfeebled by age and disease, was committed to the King's Bench prison by a warrant from the Chief Justice Jefferies, for his paraphrase on the New Testament, which was described to be "a scandalous and seditious book against Government." On the 18th May, when labouring under great indisposition, he moved that further time might be allowed him for his trial, but the Chief Justice cried out in a passion, "I will not give him a minute's time if it were to save his life. We have now to deal with a saint, and I know how to deal with saints as well as with sinners. Yonder stands Titus Oates in the pillory, and if Baxter did but stand on the other side of the pillory with him, I should say that two of the greatest rogues and rascals in England stood there." The charge against him was that in several passages he had reflected on the prelates of the Church of England, and so had been guilty of sedition. His counsel stated that there was no implication by name, and in fact, no allusion at all to English bishops, and that the passages referred generally to other prelates elsewhere who deserved the characters given to them, on which the judge exclaimed, "Were it not for you gentlemen of the long robe who support and hold up these factious knaves to the chin, we should not be at the pass we are in." To refute the charge of having reviled the bishops, his counsel turned to a passage in which he had stated that great respect was due to those truly called to be bishops among us. "Ay," exclaimed the Chief Justice, "this is your Presbyterian cant, 'truly called to be bishops,' that is, himself, and such rascals called to be bishops of Kidderminster and other such places—bishops set apart by such factious snivelling Presbyterians as himself—a Kidderminster Bishop!" Mr. Baxter endeavouring to address the Court, the Chief Justice exclaimed, "Richard, Richard, dost thou think we'll hear thee poison the Court? Richard, thou art an old knave; thou hast written books enough to load a cart, every one as full of sedition (I might say treason) as an egg is full of meat; but, by the grace of Almighty God, I'll crush you all."

On the present occasion the statue was surrounded by a large con-

course of the inhabitants anxious to do honour to the memory of one who has rendered the town illustrious, and who may be considered the worthy descendants of the 1,600 of Baxter's fellow-townsmen who, when the hand of oppression was upon him, testified their admiration of him by a written testimonial in his favour. Around the statue also stood the three great official successors of those who, in the seventeenth century, witnessed his expulsion without a sigh or a struggle—the Lord-Lieutenant of the county, the Bishop of the diocese, and the vicar of the parish. The ceremony of unveiling the statue was performed by the lady of the Bishop, and there, on the platform, stood side by side in Christian harmony, as Dean Stanley happily remarked, the descendants of the two great Puritan parties of that intensely polemical age, “the Presbyterian wolf,” and “the Independent bear.” The presence of the liberal Dean of Westminster was one of the distinguishing features of the assemblage, and seemed to give additional interest and dignity to it. With a master hand he traced the most prominent events of Baxter's life, and delineated his literary and ministerial labours, and did not fail to allude to the high respect in which he was held by some of the most illustrious characters of the age, who could appreciate greatness and disdain bigotry: Lord W. Russell, Sir Mathew Hale, Archbishop Usher, and Bishop Burnet, who entreated him to write the “Call to the Unconverted,” not omitting Elliot, the apostle of the North American Indians, who translated it into their language. It was a noble address, equally worthy of the speaker and the subject, and was repeatedly interrupted by cheers. But that which strikes us as the remarkable symbol of the occasion is the contrast it enables us to trace between the intolerance of the age in which Baxter lived and the liberality of the present age—the bullying of Baxter and the incarceration of Bunyan with the statues raised by the homage of their townsmen to commemorate their genius and labours. This is owing to the progress of our free institutions, and is visible equally in ecclesiastical as in civil and political matters. As to the relics of intolerance, so foreign to the spirit of the age, which are still struggling for existence, we may be certain that they are destined to an early tomb—that the churchyards will soon be opened to the parish without any denominational distinctions, and that bishops will cease to deny the courtesy title of “Reverend” to ministers who have not received the imposition of hands from them.

Reviews.

AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D., AND MEMOIR BY HIS SONS. Vol. II. London: Daldy, Isbister, & Co., 46, Ludgate Hill.

THE second and concluding volume of Dr. Guthrie's life is, to our mind, far more interesting and in all respects more satisfactory than its predecessor. We felt compelled when passing the first volume under review, to advert to the lack of any reference to the spiritual life of its subject, and rose from its perusal with the feeling that although a very charming book, and full of anecdote, it was not what we might have expected the life of a very distinguished minister of the gospel to be. We are glad to acknowledge that the completed work forms one of the most admirable biographies we have seen for many a day.

The second volume opens with the story of the Disruption. It has often been told before, but never more graphically than by Dr. Guthrie and his sons. Those of our readers whose memory does not extend backward to the early days of Queen Victoria's reign, can have but an imperfect idea of the intensity of feeling which was awakened by the great political and religious controversies of the last generation. We distinctly remember the excitement caused by the great questions of the day, at the time when Richard Cobden and John Bright made their first appearance at the Crown and Anchor in the Strand, to educate London in the Corn Law business; and Drs. Candlish and Cunningham, and other great gams from the north were enlisting the sympathies of the English Nonconformists in the foundation work of the Free Church. Those were stirring times. Railways and telegraphs, penny postage, and penny newspapers were in their infancy, and the tides of human feeling rolled in deeper channels than in later days. The department of Free Church work which Mr. Guthrie undertook, at the time of the Disruption, was the collection of funds to provide manse for the ministers. That ugly word "Disruption" has taken to itself as distinct and specific a meaning in Scottish Ecclesiastical history as the Reformation and the Revolution of the sixteenth and seventeenth centuries have in the pages of English history. By the indefatigable labours of Mr. Guthrie, £116,370 were obtained in twelve months. The history of the Free Church movement furnishes some most remarkable instances of pecuniary liberality, and, indeed, it inaugurated a new scale of contribution in all the churches. When the late Marquis of Breadalbane gave, in one donation, the sum of £15,000 to the different schemes of the Free Church, such acts were all but unprecedented. When it was announced that the sum of £383,871 had been raised by the Free Church in the first year of her existence, her best friends feared that such a revenue could not long be maintained. Thirty-two years have gone since then, and her members have contributed close upon eleven millions, and her annual income of half a million is nearly double the revenue of the Scottish Established Church.

The Manse scheme expedition of Dr. Guthrie was his apprenticeship for the ragged school enterprise, which next occupied so worthily and so largely his time and attention. "I never engaged in a cause," was his testimony at the Birmingham Conference, "as a man and a Christian minister, that I believe on my death-bed I will look back on with more pleasure or gratitude to God, than that He led me to work for ragged schools. I have the satisfaction, when I lay my head upon my pillow, of always finding one soft part of it, and that is, that God has made me an instrument in His hand of saving many a poor creature from a life of misery and crime." The portion of this volume which is occupied by Dr. Guthrie's ministerial experiences is full of pleasant reading, and affords much insight into the zealous spirit, devoted sincerity, and effective manner of

the preacher, while it bristles with anecdote and story, as all must do that truthfully narrates the belongings of the subject.

The anxiety, fatigue, and exposure involved in the accomplishment of the Manse Fund Mission left their mark on Dr. Guthrie's stalwart frame in evident cardiac disturbance which more or less affected him to the last. The prevalence of these symptoms is one of the penalties of overwork incident to this busy age, and painfully so in the circles of ministerial life. During the years 1847-8 the ministry was almost entirely suspended in consequence of illness, but the interruption resulted in adequate compensation throughout the fourteen following years, which were the crowning period of Dr. Guthrie's pulpit labours. It was at this advanced time of life he commenced publishing his sermons and other treatises, with the sagacious remark, "This mode of doing my Master's work, and my duty to the Church, suits my age better than galloping about to meetings and scenes of excitement over the length and breadth of the land." "The Gospel in Ezekiel" (now in its fortieth thousand), "Christ and the Inheritance of the Saints," "The Way to Life," "Speaking to the Heart," "The City, its Sins and Sorrows," are the volumes which contributed largely both to Dr. Guthrie's usefulness and popularity. Subsequently to the publication of these books the productions of his pen appeared in the *Sunday Magazine*, of which he became the editor in 1864. In the same year he resigned the ministry of Free St. John's, and passed the remaining nine years of his life in a quiet eventide, cheered by the affections of a devoted family, and enlivened by the hospitable attentions of a large circle of admiring friends. At length, in the month of February, 1873, by gentle stages he reached the end of his pilgrimage, and, after many expressive testimonies of his peace in Christ, on the last Sabbath of that month "he fell on sleep" at St. Leonard's-on-Sea.

CHRISTENDOM AND THE DRINK CURSE. An Appeal to the Christian World for efficient action against the Causes of Intemperance. By the Rev. Dawson Burns, M.A. London: Partridge & Co., Paternoster Row. 1875.

THE friends of the Temperance movement may be sincerely congratulated on the production of a thoughtful and candid volume like this. It has reached us soon after a very similar work, "The Temperance Reformation and the Christian Church," by the Rev. James Smith, of Tarland, and the two are in every way worthy to stand together, as probably the ablest of their class. The object which Mr. Burns has in view—the thorough deliverance of our land from the scourge of drunkenness, is one which must command the profoundest sympathy of all Christian men, and which ought, moreover, to ensure far wider co-operation than it now does from all sections of the Christian Church. Mr. Burns appeals to his readers as Christians, points out the evils of the drinking system on personal godliness; on the increase of the Church; and the serious hindrances it creates to the progress of the Gospel both at home and abroad. He of course pleads for total abstinence as by far the most efficient remedy, and as imperatively demanded by the exigencies of the case. How far his arguments will be deemed conclusive by different minds, we cannot say, but that he has pleaded his cause with marked ability, and in a thoroughly disinterested spirit, no one will deny. The book will probably win many to Mr. Burns' views, and even where this result is not reached, it will doubtless tend to lessen the too frequent, and the too thoughtless use of intoxicating liquors by Christian men. The medical testimony as to the small medicinal virtues of alcohol, and the deleterious effects of its constant use, even in small quantities, is very striking, and requires the most careful consideration. We do not agree with all that Mr. Burns has advanced—in fact, we often dissent from him very widely; but we are so anxious to have this great question fully and fairly pondered, and so convinced that the work will do immense good, even where it stops short of producing full convic-

tion, that we should be glad to know of a copy being in the hands of every church member in the kingdom, that it might at least lead to more direct and special effort for the removal of this great and awful curse.

D. L. MOODY AND HIS WORK. By Rev. W. H. Daniels, A.M., Chicago. With Portraits and Illustrations. London: Hodder & Stoughton. 1875.

THAT there will be a very extensive demand for some such work as this we cannot for a moment doubt. Mr. Moody and Mr. Sankey have been so prominently before the public for the last two years, and have acquired such a remarkable popularity as Christian Evangelists, that there is an eager desire to know all that can be known about their previous life and work. Mr. Daniels' biography will therefore satisfy a natural curiosity, and prove a source of pleasure and satisfaction to large multitudes, both in England and America. The facts of Mr. Moody's early life, and especially of his philanthropic and evangelistic efforts before he rose to notoriety are deeply interesting, and go far to explain his present position and influence. We rise from the perusal of the first part of the book with the feeling that we have been in contact with a noble, albeit, an eccentric man, a man of generous and loving sympathies, of sincere Christian principle and intense devotion, one who in every sense has "the courage of his convictions." The brief sketch of Mr. Sankey is also of great interest. The second part of the book gives the history of the revival of the last two years, down to the departure of the evangelist from London. This no doubt gives the work a completeness which it would otherwise lack, but at the same time, it is almost too soon to write the history of this remarkable movement. Mr. Daniels' statements are in some instances too general to be of lasting worth, and here and there he exhibits somewhat of a tendency to "hero-worship." There were, moreover, many influences preparing the way for Mr. Moody's successful prosecution of his mission, which have not been sufficiently recognised. Still we are thankful to possess this book, and feel sure that it will tend to increase the faith, the consecration and the zeal of Christian people in efforts to evangelise the world. The specimens of Mr. Moody's addresses are thoroughly characteristic. We ought to add that one half of the profits of the book is to be given to the Young Men's Christian Association in London.

PROBLEMS OF FAITH. A Contribution to Present Controversies. London: Hodder & Stoughton. 1875.

WE have here four lectures delivered especially to young men at the Presbyterian College, London, viz.:—*Anthropomorphism in Theology*, by the Duke of Argyll; on the Hypothesis that Animals are Automata, by Professor Watts, of Belfast; *Superstition in Christendom*, by Dr. Donald Fraser; and *Scientific Unbelief*, by Mr. Carruthers. Had we space at our command, we should be glad to give an extended notice of this very instructive volume. The Duke of Argyll's lecture is in many respects the ablest and most telling. The way in which he proves that Anthropomorphism is not confined to theology, but underlies the rankest materialistic science, is singularly clever. The tables are completely turned on Huxley, Tyndall, and Matthew Arnold, who are shown to be guilty of the very fault they so superciliously condemn in others. Altogether, the Duke's lecture strikes us as a most timely contribution to the questions of the day. Dr. Fraser's exposure of sacerdotalism and sacramentarianism is also opportune, discussing a familiar theme with equal force and freshness. The best point in Mr. Carruthers' lecture is perhaps his vindication of the design argument, and of Professor Watts we need only say that the way in which he entered the lists with Professor Huxley proves him to be a valiant and effective foe. If the redoubtable scientist successfully replies to our author, he will accomplish a task to which we certainly do not believe him equal.

SCENES AND SKETCHES from English Church History. By Sarah M. S. Clark. Edinburgh: William Oliphant & Co. 1875.

THIS book is, we presume, written principally for intelligent young people, and to their attention we can, with one or two reservations, cordially recommend it. It conveys a large amount of valuable information about the ecclesiastical life of England, and its relation to the State both before and after the Reformation. The lives of Benedict Biscop; of the renowned Anselm; of some of the Protestants in the time of "bloody Mary;" of Bishop Ken, Bishop Wilson, and of George Whitefield are narrated in a graphic, succinct style, and so as to give a fair idea of their character and work. The authoress is apparently a member of the Church of England, and is to our thinking decidedly too "ecclesiastically minded." Erastianism has none of our sympathy, but neither when the Church is allied with the State has its opposite. The writer might with advantage have extended the range of her vision, and have given us sketches of some of the more prominent members of other communions who have contributed not a few of the brightest pages to our English history. Whitefield's Life is headed "The Sect and its Founder." Surely a more appropriate heading might have been found, especially as 'we are told nothing whatever about the "sect," either in its origin or continuance. But apart from these drawbacks, the volume is unquestionably good, and will furnish both instruction and attractive reading on a subject with which we should all be more familiar.

THE YEAR OF SALVATION. Words of Life for Every Day. By J. J. Van Oosterzee, D.D. June to December. Translated by C. Spence. Edinburgh: T. & T. Clark, 38, George-street.

THE earlier part of this "Book of Household Devotion" we noticed some months ago, and sincerely rejoice in its completion. It has a far higher worth than most works of the same class, and will be a welcome companion both in the study and in the family. Oosterzee is one of the ablest living theologians of Germany, a well-known champion of evangelical truth, clear-sighted, practical and devout. He has considerable exegetical skill, as is manifest in all his writings. He has a vigorous imagination, and keeps steadily before him the higher aims of the Christian life. Some of the papers in this volume are perfect gems of Scriptural exposition—e.g., those on Hosea xiv. 4 and 5, 1 Cor. xiii. 13, 1 Cor. vi. 24, Matt. vi. 21, and we doubt not that the entire book will be highly esteemed on this ground. The papers contain in fact the substance of many of Oosterzee's sermons, and are rich in suggestive power. They are truly "thought-inspiring." The author says, "A portion of myself, of the best that I can give, I have expressed in these pages," and a work which can be judged in the light of this testimony will have no difficulty in making its way. If the ministers and members of our churches were to digest a chapter of it every day, it would greatly aid the purity, the vigour, and the efficiency of their faith.

A CROOKED WOMAN MADE STRAIGHT. By W. J. Humberstone, Author of the *Friendship of Jesus*. London: Elliot Stock.

A SERIES of twelve chapters on the miracle of healing recorded in Luke xiii. 10, 17. There is a great deal of genuine, tender, and humane feeling in them; the result of earnest thought, and of living experience of the power and blessedness of the Gospel. To the careworn and suffering, the book will have a special adaptation. It is devoutly evangelical in tone—rich in the exposition and application of the great truths of Christianity. The only exception we can take to it is in reference to its length. If it could have been compressed into six chapters, it would certainly have been more generally acceptable.

MEMOIRS OF THE LIFE AND LABOURS OF THE LATE REV. THOMAS JONES, OF CHEPSTOW. Edited by Dr. THOMAS, of Pontypool. With a Funeral Sermon by Dr. Todd, of Sydenham.

THESE pages are a fitting record to the memory of an excellent minister of Christ who, for more than half a century, laboured earnestly and successfully first in the fertile Vale of Glamorgan, and afterwards in the town on the Banks of the Wyfe with which his name is best known. Mr. Jones began his ministry in early life, and at a time when Sandemanianism and hyper-Calvinism prevailed in the few churches of the Principality. From both he was mercifully preserved, and through the whole of his course his zeal, his affection, and scriptural simplicity, secured to him the respect of all who knew how to appreciate real excellence. Dr. Todd's sermon, founded on Eccles. vii. 1, exhibits with discrimination the constituent properties of a good name together with the blessings it secures to its possessor, and diffuses all around him. In Mr. Jones both were well exemplified, and the loving testimony borne in these pages is honourable alike to him, and to the brethren from whom it comes.

THE BIBLE AND SCIENCE. A Course of Six Lectures delivered in New York. By J. W. Dawson, LL.D., F.R.S., &c., Principal of McGill College, Montreal. London: R. D. Dickinson. 1875.

MR. DICKINSON has here reproduced in a cheap form (one shilling) a course of able, learned and eloquent lectures on the great questions in dispute between the respective advocates of science and religion—e.g., the origin and development of life, the constitution of the heavens and the earth, the creation of man, his antiquity, &c. Dr. Dawson shows very clearly that the Bible, so far from being adverse to science is its best friend; that it is nowhere out of harmony with its acknowledged "findings," and that whatever truth there is even in the Darwinian theory the Bible has anticipated. The impotence of all Anti-scriptural science is also forcibly shown and the scepticism of our day, as represented by Spencer, Huxley, Fyfeall, and Mill, is temperately but firmly rebuked. By all means let our readers buy this valuable work.

THE KINGDOM OF CHRIST UPON EARTH. Twelve Lectures delivered to the Students of Andover Theological Seminary. By Samuel Harris, Dwight Professor of Theology, &c. London: R. D. Dickinson. 1875.

A SERIES of vigorous and learned lectures on a theme of transcendent importance, reviewing with great freshness and power what in modern phrase is called "Christ's plan," and the methods by which it has been, and is to be accomplished. Mr. Harris is a robust thinker, well and widely read, and thoroughly qualified to meet the so-called scientific scepticism of our age. His book is marked both by expository and by apologetic power, and can scarcely fail to secure an appreciative circle of readers. Had we been among the students to whom the lectures were originally addressed, we should most earnestly have joined in the request for their publication.

THE SCHOOL OF JESUS CHRIST. Some of the Parables Paralleled in French and English. London: Elliot Stock. 1875.

A CAPITAL idea and one which will both facilitate the acquisition of French, and store the mind with some of the choicest texts of Scripture. The parables are not only given in parallel columns, but each sentence is given in a separate line, so that the English words and their equivalent in French are seen at a glance.

A LETTER TO REV. S. DAVIDSON, D.D., LL.D., in answer to his Essay against the Johannine Authorship of the Fourth Gospel. By Kentish Bache. Second Edition. London: John Hodges, 24, King William-street. 1875.

WE are glad to see a second edition of this powerful and conclusive pamphlet. The author is well versed in patristic literature, and is moreover an accomplished logician. His arguments are keen and trenchant, and thoroughly subvert the sophistries and misconceptions of the rationalistic school in relation to the Gospel of John.

Poetry.

GRACE.

FRAUDS before the banquet hall,
Weary and cold and desolate;
Faint fragments of the music fall
Here, where I stand, without the gate.
And now sweet voices whisper, "Come!
The Bridegroom bids you welcome home!"

But I am black,—not beautiful;
My voice makes echo thin and weak;
These eyes with tears are dim and dull;
I dare not to the Bridegroom speak.
"Then kiss His feet, if love be dumb;—
'The Spirit and the Bride say, Come!'"

Ah, no! my lips are foul with sin;
He would draw backward from their touch:
My heart is black as night within;
The Bridegroom cannot welcome such.
"Nay, but He does;—He calls you home;
And Bride and Spirit bid you, Come!"

My hands are empty of all gifts;
My soul has failed her trust to keep:
How shall I face Him, when He lifts
On me those eyes that read so deep?
"Your debts are cancelled in the sum;
'The Spirit and the Bride say, Come!'"

Black as the tents of Kedar, I,—
Yet, Lord, I thirst, I faint;—O Christ,
I love Thee! let me love, or die
Beneath Thy feet, self-sacrificed.
I love Thee! wherefore should I roam?
"The Spirit and the Bride say, Come!"

I love!—my hands are deeply stained.
But I have looked upon Thy face,
And love Thee, by that look constrained,
Till all I ask, is still to gaze—
To gaze on Thee, until my heart
Has learnt how beautiful Thou art!

(By the late Miss Blatchley.)

[Extracted from the August number of *China's Millions*. The writer was one of the most devoted of the agents of the China Inland Mission, early called home to her reward.—Ed.]

Texts and Thoughts.

"I am the truth."—JOHN xiv. 6.

"Truth in the blessed Lord Christ is not a dogma, but a life; not a mere letter, but a spirit. It is a thing of beauty and power. It meets the moral soul of humanity as light meets the eye; as water the parched tongue; as bread the hungry soul. It is wonderfully suggestive; it opens a boundless realm of thought. The most comprehensive system of theology in existence is but as a little garden cut out from the great continents of the earth, as compared with 'the truth as it is in Jesus.'"

DR. THOMAS.

"Thy faith hath saved thee."—LUKE vii. 50.

"It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as true living as a well man. So it is not the measure of thy faith that saves thee—it is *the blood that it grips to; that saves thee*. As the weak hand of a child will feed as well as the strong arm of a man; for it is not the hand that feeds thee—albeit it puts the meat into thy mouth—but it is the meat carried into the stomach that feeds thee. So if thou canst grip Christ ever so weakly, He will not let thee perish."

WELSH.

"Sir, we would see Jesus."—JOHN xii. 21.

"To see Jesus with the eye of faith is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush, full and sparkling, from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the lifeboat coming where our bark is thumping on the bank, or ground on rocks by foaming breakers; it is to see a pardon when the noose is round our neck, and our foot on the drop. No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand! This is worth labouring for; praying for; living for; suffering for; dying for."

DR. GUTHRIE.

News of the Churches.

NEW CHAPELS OPENED.

Brearley, near Halifax, July 15th.

INVITATIONS ACCEPTED.

Hillman, Rev. J. (Dewsbury), Hunslet, Leeds.

Longhurst, Rev. C. M. (Reading), Acton.

RECOGNITION SERVICES.

Whitehaven, Cole, Rev. J. W., July 19th.

Garway, Williams, Rev. T., August 2nd.

Westbury Leigh, Rev. Thomas, W., August 5th.

DEATHS.

Player, Rev. C. R., Shefford, Beds., August 13th.

Webb, Rev. E., late of Tiverton, at Cheddar, August 7th, aged 65.

Wilshire, Rev. J., of Derby, at Llandudno, August 6th, aged 45.

THE

BAPTIST MAGAZINE.

OCTOBER, 1875.

Sparley Church.

BY AN OLD COUNTRY MINISTER.

IV.

THERE was an unusually full church-meeting. For the observant reader has no doubt remarked, that although many people systematically excuse themselves from attendance at such meetings on the plea that "there is often so much unpleasantness," they are pretty sure to be there if there is more than an average prospect of the "unpleasantness" being extra lively. Most people have a weakness for witnessing a "scrimmage," providing it can be done with safety to themselves. Even our potent, grave, and reverend legislators, engrossed, as we all know they are, with the interests of the Empire, and weighted with the cares of State—even they are never so eager to occupy their parliamentary seats as when "a scene" is part of the evening's programme. Some have gone so far as to assert that even bishops (not Nonconformist ones, from whom nothing better could be expected, but genuine Right Reverend Fathers in God, such as inhabit palaces, have only the most ethereal tastes, are supposed by many to be the exclusive channels of Divine grace, and are believed to possess a monopoly of sweetness and light) have been seen struggling with common worldlings for places in the Peers' Gallery when a "fracas" was expected in the Commons. But this, of course, I do not believe. It is a slander, no doubt. The popular mind loves to exaggerate the weaknesses of its spiritual rulers.

Be this as it may, however, the Sparley Baptists were certainly only emulating "their betters" when they crowded in exceptionally large numbers to a meeting which promised to be exceptionally tumultuous. I dare say life was so dull at Sparley that a warmish meeting was a real godsend to the gossips, both in the church and out, though probably they would hardly venture to say so. The

"proprieties" required them to deprecate heated tempers and angry discussions, and to commend peace and union; but having made these concessions to the proprieties, there was no reason, they argued, why, if there was a storm, they should not be there to see it. At all events, there they were; and if truth must be told, not a few of them were in mortal fear that the meeting would pass off without affording them the entertainment they had come for. After the singing and prayer, which were unexceptionally correct, several matters of minor importance were talked about and dismissed without the slightest trace of unusual excitement on the part of any one. The church-meeting seemed to be a very prosy and spiritless affair after all; and two or three people, who had not before been to one for more than twelve months, got disgusted and went away, observing to one another that "they were told there was going to be a shine, but it was as dull as a regular prayer-meeting."

One man was present, however, who had come to the meeting primed for work, and was not to be balked of his opportunity, as he coarsely put it, of "letting the steam off." Mr. Judson, whom the pastor had encouraged to raise the musical question, was not only an ignorant and vulgar, but, as Mr. Pearson had called him, an exceedingly weak-minded and vain man. Nothing gratified him so much as the opportunity of making a speech or preaching a sermon; and he was restless and uncomfortable so long as any one else was in possession of the meeting or pulpit. He would travel any distance, endure any inconvenience, mingle with any community for the pleasure of making his voice heard in a public assembly. By dint of pushing he had secured his recognition as a preacher, but, grossly ignorant, injudicious, and offensively forward, he was one of the men who do so much to bring the order of "lay" preachers into bad odour in many of our best churches. And although Mr. Mildman flattered him, and made him a confidant, he was the most relentless critic the pastor had. He affected conscientious objections to what he called "a hireling ministry"—objections, however, which some people were uncharitable enough to maintain would disappear if he could be "hired" himself. As this was not likely to occur, he was free to indulge his spleen against all settled pastors as "man-made ministers," who had sought the ministerial office for "a genteel life and a piece of bread." As always occurs where vanity, in its intenser forms, is allied to weakness of character, the man, incapacitated by conspicuous absence of ability for being a leader, and unable to acquiesce in being led, became the irreconcilable foe of all existing order, the critic and censor of all in authority. Egotism and envy, cavil and detraction, were the characteristic features of most of his conversation. There was no man who respected the pastor less or made more disparaging remarks about him behind his back. Naturally he was too well known to have much influence in the church; and "It's only Judson" was generally regarded as a sufficient answer to whatever he said. He had, indeed, a small circle of the poorer and more weak-minded

members who regarded him as an oracle, and whose devotion he rewarded with occasional gifts and confidences; but the majority of the people appraised him at his true worth, and stood aloof from his companionship. Nothing could be alleged against his moral character of which judicial cognizance could be taken: he was simply a busy-body, whose ineffable self-conceit kept him in constant action, meddling with whatever least concerned him, and missing no opportunity of thrusting himself into public notice. As might reasonably be expected in the case of a character so curiously compounded, his exhibitions of himself, while always painful, were sometimes amusing; for he *would* talk whether he understood a question or not. He was fond of parading his knowledge, and was addicted to the use, when he could command them, of long and sonorous words. On one occasion he concluded a vehement harangue on the state of the church by declaring that what was wanted was "more of the *energizing* influence of the Paraclete and gales of *terrestrial* grace." At another time, in expounding the text, "They spit upon and buffeted him," he explained at some length that "buffet" meant *to blindfold*, and that the popular game of blindman's buff was taken from it! He convulsed a large meeting held after a public tea, by introducing a vote of thanks to the ladies with the words, "I rise to propose a vote of thanks to *our female brethren of the other sex*." It was a slip of the tongue, caused by the excitement of finding himself in the unwonted position of being required to address a large assembly. The roar of laughter with which he was greeted brought him at once to a sense of his awkward blunder, and for some moments he stood in speechless confusion. Before he could sufficiently recover himself to proceed, some wag called out, "Say that again, Judson," which elicited another burst of laughter, in the midst of which the discomfited orator rushed from the platform, boiling over with the rage of mortified vanity. Only in a small and struggling church could such a man come to the front; and only a minister who was destitute of common prudence and self-respect, would make him a confidant and counsellor. It was to this man, however, that Mr. Mildman had entrusted the keeping of his peace of mind and his reputation, by privately inciting him to raise, at the church-meeting, a question that he knew could not but end in mischief, and which he himself dare not only openly support. And Mr. Judson was by no means indisposed for the work. He loved to make himself the centre of "a movement," and was not likely to let such a golden opportunity slip out of his hands. Accordingly, as soon as a fitting pause occurred, he sprang to his feet, and said—

"Mr. Chairman, I rise to move that in the opinion of this meeting, a singing-class ought to be formed, or a choral society, for the improvement of the congregational singing. I think this is very important. They have one at the Independents', and the improvement is so great, that the congregation is nearly doubled. Good singing is very attractive, and we ought to do something to attract the public. Any one can see that our congregation gets smaller every week. There's

nothing here to keep it together; and I believe the pew-rents have dropped off a good deal in the last six months." "Not true," exclaimed one of the deacons. "Well, I was told so," continued the speaker; "and I am sure no one would wonder if it was so, considering how dead-alive everything about the place is. Something ought to be done at once—instantly, as I may say. I don't know much about music myself, but there's many as would be glad to join and help if they was encouraged at all; but as long as no encouragement is given, we shall remain as we are."

The speaker sat down, proud and flushed. He had made a speech! Above all, he had, as he said, "put a spoke in somebody's wheel;" but whose wheel was not quite clear. Nobody, however, appeared to feel much interest in the question, and for some time it hung fire. At length inquiry was made as to whether the leader of the singing approved of the proposal, and the inquiry brought that gentleman to his feet.

"I have not heard of it before, brethren," he said; "and I am not sure that I understand it now. I confess that, from the tone of brother Judson's remarks, I concluded that more was meant than met the ear. I was not before aware that there was any dissatisfaction with the singing. Certainly, no one has ever complained to me. I have done my best during a good many years as leader, but I have no desire to monopolise the position, and shall be very glad to resign it to abler hands——"

"No, no," cried several voices.

"At the same time," he continued, without noticing the interruption, "I shall be equally glad if the brethren so desire it, to continue my services, and lend all the assistance I can to the proposed music-class."

"I move that the matter be left entirely in the hands of our present singing-master, Mr. Sparkes," said one of the deacons.

"I object to that," exclaimed Judson. "I don't think one man ought to have all the power. There ought to be fair play all round, and more encouragement of native talent. Mr. Sparkes is not the only man who is able to lead the singing. I insist on my proposition being put to the meeting."

"Not seconded," cried a dozen voices at once.

"I second it," promptly came from some one sitting near the proposer.

"And I second the amendment," responded another voice as promptly.

"What about the leader?" some one asked.

"Mr. Sparkes is the leader," replied two or three voices together.

"Mr. Sparkes has never been appointed by the church," retorted Judson; "and I say that no man has a right to hold an office unless the church has appointed him."

"Pastor and brethren," said Mr. Sparkes, speaking very slowly, but evidently labouring under great excitement, "I think I see the drift

of Brother Judson's proposition now; and if I say that I resign my position now and finally, it will, perhaps, facilitate a decision. The church can then proceed to vote on the question before it, without regard to me, and afterwards pass on to the appointment of a leader."

"No, no," came from all sides, and general commotion ensued.

"I think," said the irrepressible Judson, "that Sparkes is quite right. It ain't the thing to keep in one rut. I have nothing to say against Mr. Sparkes, but he ain't up to the new ways of doing things; and he does right to give way. We want sol-fa, and chants, and that sort of thing. We must keep up with the times. We must move on. We want a younger man."

"Where is he?" asked one who had not previously spoken.

"It's very easy to raise *gratuitous* obstacles," replied Judson, "when you don't want a thing to be done; but if the chance is given, the man will be found. Why should we not advertise, and offer a salary? For ten pounds a year we might get a first-class man."

"Will you pay it?" inquired the treasurer of the church.

"Sir and brethren," began Mr. Pearson, "I regret exceedingly that this question has been raised in the manner it has. It is not courteous either to you, sir, or to the deacons, or to Mr. Sparkes. If there was any desire for a change, the official leader of the singing was the proper person to be made acquainted with it; and if after that it was desirable to bring it to a church-meeting, which I very much doubt, it ought previously to have been communicated to the church's officers. I hope this meeting will express its decided disapprobation of the practice of private members bringing matters before the church which its officers have had no previous opportunity of consulting upon. There will be no end to our misunderstandings if such a practice is persisted in. It is not liberty nor order, but license and confusion. On the general question that has been raised, I am not competent to speak. If the music of the sanctuary be such as to unite all voices in the service of song, I am satisfied; and that I think has been and is the case. But I cannot too strongly express my grief—nay, my indignation—at the manner in which this question has been pushed under our notice. It is not consistent, Sir, with the respect due to you as the pastor of the church, nor to the deacons as its responsible officers, nor to Mr. Sparkes as a long-tried, useful, and laborious member. I must also express my entire dissent from the opinions which Mr. Judson has uttered, and my utter abhorrence of the principles he has enunciated. What have we to do,—what has the Church of Christ to do with 'keeping up with the times?' The shifting fashions and capricious tastes of the world are no standard for the Christian Church. I venture to hope, sir, that this meeting will not follow the lead of Mr. Judson in this matter. I would suggest the withdrawal of both the proposition and the amendment; I would also entreat my friend and brother, Mr. Sparkes, to recall his resignation, and permit the whole question to be referred to the pastor and deacons."

"Well, Skipper, leastways Mr. Chairman," said Frank Wentley, "I entirely sides wi' what Mr. Pearson says. I think Mr. Sparkes is as good a bo'sen as ever piped to quarters, an' I means to stand by him. But that's neither here nor there; what I means is, that the crew has no right to be interfering with the officer's duty. I say that *you* ought to command the ship, an' if you want a council o' war just call yer commissioned officers together and then issue yer orders to the crew. The conduct o' Mr. Judson is mutiny, if I know anything about the rules o' the sarvice, an' ought to be punished. There is a great deal too much grumbling before the mast for my taste. If the men has a serious grievance let 'em out with it in a respectful way to the commander, an' then go about their duty like true-born English sailors, an' not like flipperty-flopperty Frenchmen an' them dirty Lascars. If we ain't united an' every man at his post, from the skipper to the powder-monkey, we'll have the enemy down on us wi' a broadside 'at 'll blow us out o' the water before we can decide who's to give the order to fire. Ye'll excuse me, sir; them's my sentiments. I seconds Mr. Pearson."

Mr. Judson, who had been standing while Mr. Wentley spoke, had been sorely tried to sit still during the speech of the previous speaker. Its dignified but severe rebuke of his officiousness; its reflection on his judgment and discretion; the decided snubbing it had inflicted on him at the moment when he was hoping to snatch a grand victory; even the gentlemanly tone in which it had been spoken, all served to sting him beyond endurance. The meeting was in no humour, however, to tolerate him any longer, and his attempts at utterance were met with loud cries of "order," "spoken," "vote." At last he marched up to the chair, and said

"I *will* speak, Mr. Chairman. I have been insulted, and I have a right to defend myself. I maintain that I had a right to bring this question forward, and I did not bring it forward in the way that Mr. Pearson says I did. He says I ought to have laid it before the pastor first; well, so I did. We talked it over together, an' he quite agreed with me, and said he wished some one would bring it up. I know he's quite tired of the kind of singing we have in the chapel, and wants to see a change; but, as he says, nothing can be done so long as one man has a vested right in the leading, and won't give up. Now, I say, the views of the pastor ought to be met. How can we expect him to work the church up if we tie his hands, and make him keep in our old ruts?"

It would be difficult to say whether this speech was the result of a simple but blundering instinct of self-defence; or was dictated by spiteful resentment, and a malicious resolve to drag the pastor after him into the mire. At all events its effect was electrical. A dead silence followed it. It virtually laid a serious charge at the pastor's door, and, unhappily, most of those who heard it felt that it was probably true. Hitherto he had not spoken. He had permitted the meeting to take its course while he had looked on in helpless anxiety.

But it was impossible to be longer silent. In fact he was compelled to speak ; for one of the deacons demanded to know from him whether the statements the Church had just heard were true.

"I did say something, brethren," he replied, "about making an effort to improve the singing. A number of us were talking casually together, and this topic came up among others, and I expressed my opinion about it."

"I understand Mr. Judson to say," persisted the deacon, "that he brought this matter forward at your suggestion. Will you tell us if that is correct, sir?"

"I do not remember exactly the words that were used," replied Mr. Mildman, "but I did not wish the matter brought forward this evening ; and if I could have seen Mr. Judson before the meeting I intended to advise him to put it off."

"I am perfectly satisfied, sir," replied his interrogator.

"I should like to say a word or two, sir," said Mr. Sparkes. "I had not till this evening the remotest idea, sir, that you or any other were dissatisfied with our congregational singing. As I have said before, no one has ever spoken to me or given me a hint on the subject. I cannot help thinking, sir, and you will excuse my saying it, that *you*, at all events, ought to have spoken to me if you were dissatisfied. I should have taken it kindly. It is a great mistake to suppose that I consider myself to have a vested right in the leadership ; I assumed it at first only because there was no one else to take it, and I have kept it only because, until to-night, I have known of no reason for relinquishing it. I have had, I think, no other desire but to promote as far as I could the interests of the church, and it would have been a pleasure to me to have your guidance and help. However, a different course has been adopted, and I am unable to shake off the suspicion that the whole affair is simply an effort to get rid of me. And the effort will succeed ; for I cannot longer consent to occupy the position I have done, after the unmanly treatment to which I have been subjected to-night."

As soon as Mr. Sparkes had ceased speaking, the deacon, who had just before interrogated the pastor, again rose to his feet. He was a sufficiently noteworthy man to merit a formal introduction to the reader. He was a young man—indeed the youngest man that had ever filled the deacon's office in the church : his election to which, by a perfectly unanimous vote, at an unusually early age, was the highest testimony the church could give to the excellency of his Christian character and prudence. His character was remarkable for strength rather than tenderness. He was distinguished by a quiet self-possession which nothing seemed to disturb, and an unwavering reliance on his own judgment, which, by removing him to a large extent from the need of sympathy and counsel, somewhat isolated him. He was in no sense a "clubable" man. He was capable of being a cordial and firm, but not a warm or demonstrative, friend. Truthfulness and uprightness were his strongest traits. He could make no allow-

ance for men who were the victims of amiable impulses, irresolute will, or diffidence. The slightest departure from the path of pure justice or transparent honour he could neither understand nor condone, and he condemned it with a severity from which generous consideration was too rigidly excluded. He was well read in the works of such men as Charnock, Owen, and Gill. There was that in the sternness of Puritanism and the inflexibility of pronounced Calvinism which spoke to the deepest instincts of his being. Yet those who knew him intimately knew that the mellowing influences of the Gospel had done not a little to soften the native hardness of his character. His censure even of the grossest wrongdoing always stopped at the point where severity would have passed into vindictiveness. I have known him move with the unflinching resolution of a remorseless Nemesis, to remove from office a man who had abused his trust by dishonesty, and then give the culprit fifty pounds to go and start himself afresh on a better career. To a man like Mr. Mildman, who always had something to conceal, he was a constant terror, although the two had never as yet come into actual collision; a fact which was due rather to his own powerful self-control, and to the profound regard he had for the church that had elected the pastor, than to any great respect he felt for the pastor elected.

Such is a feeble portrait of Richard Felton, the junior deacon of the Sparley Church, who now stands beside the minister's chair to address the church-meeting.

"Brethren," he said, "you heard me tell our pastor, after his answer to my last question, that I was perfectly satisfied. I will explain to you what I meant. I wanted to ascertain if it was correct that it was at his instigation, or with his connivance, that Mr. Judson had come here with his motion about singing; and from the answer I last received I am satisfied that it was; for why should he, just before the meeting, have sought up Mr. Judson to get it postponed, unless it was already arranged between them to bring it on? Now, I put it to this meeting, is it seemly, is it right, is it respectful to the deacons, is it consistent with peace and order, that the pastor should enter into underhand arrangements with a private member to bring matters before the church, of which its responsible officers have received no information, and which are designed only to gratify personal antipathies? This is not the first time it has occurred. Mr. Mildman rarely consults the deacons or informs them of his movements. We generally come here without the slightest idea as to what the business is, or who is to introduce it. Thus far we have kept silence for the sake of peace; but I can be silent no longer; and as the pastor seems to have an insuperable objection to the deacons now in office, I intend to resign now."

The commotion which followed this speech, delivered with the dispassionate calmness of a judicial sentence, would baffle description. The buzz of voices was at length hushed by some one exclaiming, "Advise the pastor to resign," followed by a murmured "Hear, hear,"

which unmistakably stamped the suggestion with the sanction of the meeting.

Ten minutes later Mr. Mildman had announced his resignation of the pastorate, and left the meeting, followed by Mr. Judson, who, to the great relief of everybody, also announced his withdrawal from the church's fellowship.

The Lord Our Shepherd.

EXPOSITORY AND PRACTICAL PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER.

V.—FESTIVITY AMID CONFLICT.

"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over."—Verse 5.

IN this verse the imagery of the Psalm is changed. Hitherto God has been presented to us as our Shepherd feeding, guiding, and protecting us. Here He is presented as our Host, and we are described as His guests. He entertains us with rich and kingly bounty in His own home, bestows upon us marks of His royal favour, and makes us glad with the abounding tokens of His grace. This thought is in some respects higher than that of the preceding verses, inasmuch as it implies a closer and more intelligible fellowship between God and ourselves. However great may be the condescension of a shepherd towards his sheep, he regards his children and his friends in a different light. And, however strong may be the affection and gratitude of the sheep towards their shepherd, they cannot enter into all his thoughts, or converse with him as one man converseth with another. We can only understand and appreciate others by that which is in ourselves; and while, therefore, on some grounds the relation of a shepherd and his flock most fittingly sets forth the relation of God and His people, it cannot fully express the idea of the close and intimate friendship to which He has called us, the participation of His own nature and glory which He designs us to acquire. This thought is much more vividly represented by the image of a powerful and generous host lavishing his bounty on his guests even when their enemies are near, and honouring them with expressions of His most cordial regard. The guests sit around the table, which has been spread with everything that can contribute to their entertainment and delight, without the slightest fear of assault from the foes that have followed in their track, who witness, but are powerless to mar their enjoyment. They sit there, holding high converse with the host, in happy interchange of thought; listening to all that he has to tell them of the place of their sojourn, recounting to him the story of

their lives, seeking knowledge which may serve to guide them in the remaining stages of their pilgrimage, and promising gratefully to remember his kind and timely hospitality;—a type of our relation to Him who has called us to be His friends, made known to us all things requisite for our life and happiness, and given us the privilege of converse with His Spirit as the source of our unfailing aid. As the illustration drawn from the shepherd and his sheep was suggested to David by reminiscences of his pastoral work in the earlier years of his life, there can be little doubt that here also he is speaking from the result of his personal experience, and that he bases his expressions on events that had actually transpired in his own wonderful career. It is possible that he had often sat, even in his shepherd days, at the mouth of some gloomy ravine, where a festive board had been spread for the enjoyment of himself and his friends. Or if this Psalm was written during the revolt of Absalom, he might find in the devoted and considerate care of Barzillai the Gileadite, who spread for him and his comrades a table in the wilderness, that which fitly reminded him of the grace and fidelity of God (2 Sam. xvii. 27-29). David, though so powerful and so deeply beloved, had lived throughout his life "in the presence of enemies." From the time when the purpose of God to elevate him to the throne was made known, down to the very moment of his death, he had to encounter opposition of various kinds and degrees. The bitter and wrathful hostility of Saul—the weary years during which he was an outlaw—the dissensions of the men of Israel who clung to the house of the dethroned monarch—his wars with the Philistines—the treason of his own son, and various other trials, prove to us that all his good things were enjoyed "in the presence of his enemies." But the thought that was now uppermost in his mind was that the good prevailed over the evil, the enemies that were near could not harm him. And in review of all that had transpired in the past, and all that was going on in the present, he felt that if his had been the conflict, his too were the triumph and the joy. He was as one for whom a rich and ample repast had been provided, the guest was received with the highest honour, his head—as was usual at festal entertainments in the east—was anointed with fresh oil, a symbol of the grace and favour of God. And, possibly also to David, this Oriental custom would call up still more powerful associations. The anointing by which on three several occasions he had been proclaimed the king whom God had chosen (1 Sam. xvi. 13; 2 Sam. ii. 4, and v. 3), was to him an emblem of the favour that had ever rested on him, of the divine friendship which was constant in its regard, which would not be foiled in its designs, but would ensure for him in the higher sphere as in the lower, a triumphant issue to all his struggles, so that in another and happier world than this, he should reign as a king and priest unto God. Not only had David received everything that was necessary to preserve him amid his foes—he had been filled with overflowing gladness. His cup, the symbol of joy and exhilaration, ran over. He was not treated as a mere pensioner upon Heaven's bounty,

nor were the gifts of God meted out to him with a scrupulous regard to his deserts. He saw everywhere around him a munificence of love, and, however sorely his enemies had pressed him, he could, in the light of God's countenance cheerfully sing, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

Such is the picture presented for our contemplation: **FESTIVITY AMID CONFLICT.**

I.—THE CONFLICT OF LIFE.

That life is a conflict is an assertion made so frequently that it has become one of the commonest of the common-places of moralists, and runs no small risk of being shorn of its force by the mechanical repetitions of a false and fictitious sentimentalism. The deepest truths are often stripped of their power by the lips of men who have no sympathy with their spirit, and against whose lives they are an emphatic protest. And so because some have spoken of conflict who have displayed none of the spirit of the warrior, whose efforts have been simply directed to the attainment of ease, and who have selfishly passed their days amid luxury and comfort, the thought to which they have given utterance—because untrue in their own case and therefore a mere conventionalism—is often treated with disdain; and by those who are in the exuberance of youthful life, and glowing with expectation of better things which the bright-winged future is to bring them, the assertion is thrust aside as an unwelcome intruder, unworthy of a moment's serious thought. But it contains, nevertheless, a deep truth to which we have all at some time or other to bear undisguised and heartfelt witness. We not unfrequently come in contact with men who may justly be described as "enemies," who watch all our movements in a spirit of eager jealousy; who do their utmost to hinder our success and bring about our failure—sometimes by bold and open attack, at other times by secret and more insidious devices. Many a true-hearted man has had to suffer from the stings of envy, hatred, and malice; has been subjected to cruel misrepresentation, and has had his life embittered by the craftiness of a dissembler in whom he had unwittingly confided. Alas! the evil and malignant passions of human nature are not yet destroyed; and so long as they are unrestrained by Divine grace, they will make the world a scene of hostility and strife.

Apart, however, from such extreme cases as these, we have to encounter the rivalries of competitions of trade, which, in an overcrowded state of society like ours, are inevitable, and which, unless carefully guarded against, may degenerate into feelings infinitely worse. Coldness and estrangements, personal and party feuds, mar our pleasure. Cares and anxieties, sicknesses and pains, interfere with our work; failures, disappointments, and losses thwart our plans. How often is life a continuous struggle for subsistence, and oftener still a fight for happiness—a yearning after some greater good?

In quite another way also does life assume the aspect of a conflict. Everything of worth involves a corresponding cost. No possession can be acquired, no result achieved, without toil and sacrifice. The things that are easily gained are, as a rule, lightly esteemed, have no power to reach the depths of our nature, and are, moreover, easily lost. If, for example, we are to acquire broad and comprehensive views of truth; to understand the laws and processes of nature; to see into the workings of the human mind; to unravel the tangled web of history; and, above all, to look upon the face of God, it can only be by the conquest of our indolence, the suppression of early and deep-rooted prejudices, and the exertion of our powers to their fullest scope. The seeker after truth must "scorn delights and live laborious days"; and, in order to gain the treasure he desires, must willingly part with all that he hath. Or if, again, we are aiming, not so much at the culture of the intellect and the possession of knowledge, as at the perfection of the moral character, the same law holds, and numberless are the enemies we must overcome. If we are bent on possessing a pure and Christ-like heart, the seat of generous and heroic sympathies; if we are resolved to hate all meanness, and falsehood, and equivocation, to love all beauty and holiness and truth; if our conscience is to be sensitive and our will obedient to the good; if we aim to keep our spirits unsullied by evil and our faith serene amid trial; if the image of the Christ of God is to be fused into our being, and our lives are to be a reflex of His, then must we be prepared for a manly and vigorous struggle. Pride and selfishness will have to be subdued; bold and clamorous desires must be silenced; pleasures that tempt us with siren voice must be refused; honours and rewards cheerfully surrendered; and we must count all things as loss for Christ. And, seeing that we wrestle not only "against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world," against spiritual wickedness in high places, we must take unto ourselves the whole armour of God, and stand in constant readiness for the fight.

Yes; whether we will or not, life is a conflict, as God doubtless designs it to be. The hostile influences to which we have alluded awaken and invigorate the noblest elements of our nature, supply them with a field of action, and, by means of risks and dangers, train them to hardihood and endurance. Were there no call for watchfulness, no demand for self-renunciation, no opportunity of painful exertion, the brightest and most godlike features of human character would never have appeared. The sublimest virtues would have been restrained, nor could we have discovered the high and noble capabilities of the soul. Our goodness would then have been of a merely negative type, whose safety would have lain in its ignorance of evil, and in the absence of adverse power. But now we know that God is educating us for higher things, that we may be resigned amid trial, pure in the midst of temptation, trustful, though surrounded by darkness, and thankful, even when our will is crossed. Our character

is not to be like some tender sapling or some hot-house plant, which must be shielded from the bracing winds and the biting frost, or die; but rather like the massive oak, whose roots strike deeply into the earth and branch themselves out in every direction, its trunk so firmly fixed that it can weather the fiercest storm and maintain its vigorous life through the chilling frosts of each successive winter. The servants of God are to be heroes. The songs of the redeemed are the songs of victors, the gratulations of men who have "overcome." And how can they triumph if they do not strive? One of our great English poets tells us that most men

"Are cradled into poetry by wrong,
And learn in suffering what they teach in song."

And by no simpler method can we reach the highest spiritual power. It is an idle dream to imagine that we can join in the triumphant notes of "just men made perfect" unless we have in ourselves the experience of that whereof they sing. Our own lives must be a true epic, or our lips are doomed to silence. There is deep truth enshrined in that old Oriental legend, according to which no one can sing a song to the immortals who cannot be the hero of his tale, or live the song he sings. He must in this way vindicate his right to speak of deeds of high and holy daring, and therefore does God place him under such forms of life as his own imagination has portrayed, that He may try him whether he be a hero indeed. And so we, who aspire after the sinlessness, the perfection, and the victorious rest of heaven, must not deem it strange when God weaves the circumstances of our lives into forms that call forth and strengthen the virtues we admire. If the heavenly ideal has been imprinted on our mind, no darkness can obscure it; if we are true to our sense of its claims, no fascinations shall allure us from its pursuit, nor shall any terror quell our zeal. The struggle may for a time seem to baffle us, and we may stand pale and blanched with fear; but the loving presence of our Lord shall re-kindle our ardour and inspire us with invincible courage, and, though it be after many sighs and longings, after heaviest toils and struggles, we shall at last join the choir of the immortals—"More than conquerors through Him that loved us;" and when that transcendent result is realised, we shall not, for a moment, deplore the process through which it has been gained.

II.—THE FESTIVITY BY WHICH WE ARE CHEERED IN THE CONFLICT.

Our former statements cover but half the truth—*God calls us to a feast even in the midst of the battle.* Our enemies stand around us with dark and lowering brow, their eyes flashing forth gleams of hate and their hearts devising mischief. They are ready to spring upon us, like birds of prey on the defenceless dove, or like eager dogs on the hunted hare. But even in their presence the table is set before us, laden with rich and ample provisions, and He who has prepared it for us will hold them back by a sure restraint, so that they cannot

harm us. We are the guests of a powerful and munificent King, who sets before us not a scanty and ill-assorted meal, but one in which He has shown considerate regard to all our need. We eat and are satisfied; we converse with Him, and are filled with gladness. Nor have we, after partaking, to pursue our way in haste or by flight, that we may escape the assault of our foes, for His great power is pledged to protect us. There is no department of our life to which this truth does not apply. Our temporal necessities will not be ignored. Food, clothing, shelter, health, and strength will be granted to us, not always in the same measure, or according to our desire, but certainly in sufficient measure, and so as to fulfil the promise, that "they who fear the Lord shall not lack any good thing." Not less surely will God defend us against our adversaries, vindicate our character from unjust and malignant accusations, and deliver us out of the snares of evil men. He will give us, whatever our outward condition and possessions, a spirit of perfect peace, in which we shall be tormented by no corroding anxiety, nor robbed of our strength by hard and distracting doubts. Wonderful it is to see the way in which the poor and suffering and the great army of martyrs are sustained. Weary and overburdened as they seem, they have in Christ, and in their communion with Him, greater blessings than earth can give or take away, and, having the greater, they are at ease about the lesser, and rest in the calm conviction that God always will spread for them a table in the wilderness.

But as "man doth not live by bread alone," our text is a pledge of those higher blessings which are indispensable to our true life. The soul needs food appropriate to its nature as really as the body. It can be vigorous and healthy, an abode of harmony and joy; only when it dwells in the contemplation of truth, is animated by pure and elevated affections, and is one in its sympathies with God. God Himself is the life of the soul. To know, to love, and to serve Him is essential to its very existence and exercise, and it is because they are ignorant of, and estranged from, Him that there is in the hearts of men a hunger and a restlessness which nothing earthly can remove. But in the prosecution of His great purposes of grace, God invites our famishing world unto Himself. "Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." And in the Gospel of Jesus Christ the needs of the soul are amply met. The sense of guilt, of which every true man is conscious, and which hangs on his spirit like a weight of lead, repressing his aspiration and energy, and tormenting him with the thought of entanglements from which he cannot escape—the sense of guilt is removed. Our sins are forgiven, and Christ breathes into our ears the benediction of peace. The ignorance which veiled God from

our sight, and the errors which misapprehended Him, are dispelled by the illumination of the Divine Spirit. The truth which discloses our relations to God and to men, decides the nature and extent of our duty, and tells of our destiny, is brought within our reach, and becomes a ruling power of our life. The evil tendencies of our nature are gradually overcome; a loftier ideal of virtue commands our attention and stimulates our energy; our weakness is supplemented, and the things which are altogether impossible to ourselves present no difficulty to Christ, who worketh in us mightily to effect the good pleasure of His will. The soul prospers and is in health, being enriched with all spiritual blessings, and finding in the joy of the Lord its strength.

There is, I know, a way of speaking of the Gospel as if it were obsolete and no longer able to meet the intellectual and spiritual necessities of the world. The most prevalent attitude of the "scientific" intellect is that agnosticism which treats all religious knowledge as imaginary and unreal, and proclaims the impossibility of understanding anything which our senses do not certify. The theist and the atheist are both at fault! They cannot say whether there is a God or not. If He exists, He is "unknown and unknowable;" and so in respect to such questions as a future life, the resurrection of the body, and the immortality of the soul. We know, and can know, nothing about them. They are outside the sphere of legitimate inquiry and rational belief, and we must, therefore, be content to leave them alone. We may long for light, and struggle towards it, but our efforts are necessarily vain. There are, too, matters relating, even to the present life, which are said to be involved in a darkness that no man can pierce, and in respect to which we may hold any opinions we please. The aims of life (we are told) are obscure and uncertain; the thought of freeing our nature from so-called evil, and realising the ideal it reveres, is an empty chimera, and man must either be content to live a low and sordid life within the walls of a moral prison-house, unable to unbind his fetters; or, if he aspires after higher things, he will be haunted by the shadow of vain dreams, become the sport of cruel deception, and at last sink down in exhaustion and despair.

We are not unacquainted with the difficulties which have to be encountered in the path either of scientific research or metaphysical speculation. The truth that lies at the heart of the universe is not easily unveiled, nor can we proceed far before we reach the limits of human investigation. But the scientific method is neither the exclusive nor the supreme means of knowledge, and we may, while absolutely loyal to it in its own sphere, supplement its discoveries by light which streams from another source. Where the work of science ends, that of the Gospel begins, and it solves the questions which science cannot touch. We may be as fully convinced of its truths as of any material facts which microscope or telescope, the axe of the geologist or the laboratory of the chemist, have ever revealed. If we

enter upon our study of the truths of the spiritual world with sincerity and earnestness; if we lay aside our pride and self-will; if we are really pure in heart, we shall not seek in vain. Never yet has the law failed: "If any man willeth to do His will, he shall know of the doctrine whether it be of God"; his spiritual insight shall be quickened; he shall be brought into direct and practical contact with the matters of which others merely speculate; he shall attain a conviction that no dialectical skill or critical acumen could of themselves impart—the conviction of a man who has known and felt the realities which others may doubt or deny; and the voice of that inward witness shall speak to us in tones of clear decision, although the clamours of the world be raised to silence it. In Christ, the Word of God, we shall find the treasury of wisdom and knowledge, a key to unravel the mysteries of the universe. The problems that still remain unsolved, which the physical investigations of our age have thrust into undue prominence, have no connection with that which is of deepest moment to us, and cannot approach the centre of our faith or the sources of our life. Speculations as to evolution, development, and the universality of natural law, do not interfere with our trust in Christ or endanger our hold on the truth which He has taught us. We believe in Him because a candid examination of the facts of His life and death and resurrection, of the unique and sovereign power of His Gospel, and the history of the world as influenced by Him, constrain us to do so. And, so long as we believe in Him, God is neither "unknown or unknowable." We can connect the revelations of science and "the increasing purpose" that runs through the developments of history with the Ever Living Word. The antagonisms which are so loudly proclaimed do not disturb us. The world is His. He made it, and in Him all things consist. We can, therefore, reverently welcome the fresh light of science and rejoice in its growing brightness, even as, where that light fails, we can hold on our course undaunted, and follow the guidance of One from whom all truth emanates, and in whose light we shall still see light.

And again, to those who love Him, Christ will be the power of a new and ever-progressing life. Human existence is no vain and meaningless thing. Its aims as interpreted by the Gospel commend themselves to our judgment and our conscience. Purity, nobleness, and perfection are no illusion. The dreams that have fascinated our imagination and caused our hearts to flutter with hope shall yet be fulfilled, and he who truly seeks it shall grasp the golden prize. Melancholy indeed it would be if our barque were tossed helplessly about on the surging sea, drifted along by the wildly-pursuing waves, and the lightning bursts should reveal—

"Only a driving wreck,
And the pale master on his spar-strewn deck,
With anguished face and flying hair,
Grasping the rudder hard;
Still bent to make some port he knows not where,
Still standing for some false, impossible shore.

And sterner comes the roar
 Of sea and wind, and through the deepening gloom
 Fainter and fainter wreck and helmsman loom,
 And he too disappears, and comes no more."

But, O brethren, it is not so, it is not so! The tempest is not beyond control; the seething ocean shall be calmed and the fiery crests of its waves shall subside at the voice of Him who commands it, "Peace, be still." The sea is His and He made it. The Great Captain of our Salvation shall steer our course aright, and we shall reach the shores of the land we love, where those who have gone before shall welcome us with jubilant gladness and we shall be "for ever with the Lord."

Life without Christ is indeed dark and dreary, and neither Hellenic culture, nor Oriental mysticism, nor modern science can illumine or relieve it. But here also, as truly as in the purely intellectual sphere, "God causeth us to triumph in Christ." The type of character revealed in Him, on which we gaze with reverent affection. He stimulates us to follow. The law of duty is transfigured into the law of love; the claims of Our Lord are stronger than the claims of self, and if at times amid the fitful glare of earthly brightness we are tempted to forsake Him, the vision of His eternal beauty, which has burned itself into our souls creates a distaste to all meaner things, and renders nauseous the charms of sin. The subtle foe, which, chameleon like, takes on different hues according to the colours of the objects that surround it, is foiled by the conscience of those whose sympathy with Christ becomes "an unerring light." The grace of the Holy Spirit counteracts our weakness and we are made "strong in the Lord." Our aims are being advanced, and amid the din of the confusion and the tumult of the battle, our hearts have the sure presage of victory, and we shall yet be like Him and see Him as He is. The testimony of all who have sincerely, earnestly, and continuously clung to Him is that He is the light, the life, and the joy of their souls. And to the eager student wrestling with doubt and bent on the discovery of truth; to the man of action longing for the revelation of a worthy aim and for possibilities of high achievement; and to the child of sorrow, yearning for peace and satisfaction of heart, this message we can confidently proclaim, that in Him "The Lord of Hosts hath made unto ALL PEOPLE a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well-refined." To this feast let us repair, and we too shall join the throng of consenting witnesses,—“Thou preparest a table before me in the presence of mine enemies.”

John Sutcliff.

BY C. B. LEWIS, OF CALCUTTA.

IT may safely be said, that the particulars of any good man's life, however uneventful and undistinguished by the notice and admiration of the world, would be, in many respects, very instructive and encouraging to his fellow-Christians. If it be so of the example of every true servant of Christ, the excellences of some make them especially worthy of loving remembrance, and, amongst these, such as have been most remarkable for their holiness, benevolence, and usefulness have certainly the first claim to our grateful recollection.

Such a claim has John Sutcliff, one of the most excellent of Baptist Ministers, and a chief founder of the Baptist Missionary Society. His ministry began a hundred years ago, and his useful career was finished early in the present century, yet those to whom the principles he held are dear, and who rejoice in the continued activity and prosperity of the institution he helped to commence, may be expected still to cherish his memory and to feel the influence of his example. As no complete memoirs of Mr. Sutcliff's life were ever published, the following short outline of his history and character may be welcome to those who are familiar with his name as the beloved associate of Fuller, Ryland, and Samuel Pearce, but who know little more about him.*

John Sutcliff was born in a sequestered spot about four miles from Wainsgate, on the borders of Lancashire, on the 9th of August, 1752. Under the eye of pious parents he was brought up with great care. He was preserved from associating with ungodly companions, and was early instructed in the principles of Christianity. It is said that his disposition was naturally irritable. If so, he must have obtained an early mastery over it, for no trace of ill temper was to be found in his conduct from youth onwards. The family were in the habit of attending at an old Baptist meeting-house, in their own vicinity, called Rodhill End; but as there was service at that place only every other Sunday, they went once a fortnight to Wainsgate; and there, under the ministry of the Rev. John Fawcett, John Sutcliff was brought to a saving knowledge of the truth, and joined the Church, May 28th, 1769, being then in his seventeenth year.

From childhood, he was very fond of books; and, with little assistance, except that obtained from his private reading, he gained a pretty correct acquaintance with all the branches of learning commonly

* The materials for this notice of Mr. Sutcliff's life are mostly taken, without further acknowledgment, from the funeral sermon by Mr. Fuller, and from the memoirs of the Rev. Dr. Fawcett.

taught in country schools. In the fifteenth or sixteenth year of his age, he occasionally assisted the Rev. Dan Taylor in a school which he had established at Birchcliffe. During his attendance there, Mr. Taylor encouraged his taste for learning by teaching him the rudiments of Latin. Their intercourse was also of great advantage to Mr. Sutcliff in spiritual things. His subsequent determination to unite with the church at Wainsgate, however, naturally led him to a more intimate acquaintance with Mr. Fawcett and with his people there.

With an ever-increasing desire to improve his mind, Mr. Sutcliff frequently went to Wainsgate, not only on the Lord's-day, but at other times. He received from his kind pastor during these visits considerable assistance in the study of English grammar, and made some progress in the classics. At one period he resided several weeks at a house near Wainsgate, that he might enjoy the help of Mr. Fawcett, and pursue his studies without interruption. Throughout this intercourse he gave such evidence of his piety and abilities, that his friends saw reason to hope that he was designed by the great Head of the Church for public usefulness. With a view to this, they recommended him to the patronage of the Bristol Education Society. Being admitted by this Society on its list of students, so great was his eagerness to enjoy the benefit of the institution, and by preparatory study to obtain such qualifications as might contribute to render him acceptable and useful as a minister, that what would have been formidable obstacles to many did not at all deter or discourage him from engaging in the hallowed pursuit. Though weakly in constitution, he set out and travelled on foot from his native place to Bristol (a distance of about two hundred miles), in the depth of winter, in January, 1772. He was a stranger to the road; but the expenses of the journey, which he performed in about seven days, fell short of twenty shillings. He often afterwards travelled on foot, solely with a view to save his money for the purchase of books or for benevolent uses.

The Bristol Academy was at this time under the care of the Rev. Hugh Evans, who was assisted by his son Caleb. Mr. Sutcliff, by his progress in learning and by the worth of his Christian character, secured the love and esteem of both these excellent men. His stay at Bristol was not, however, a long one. In 1774 he left the Academy, and after a short period of uncertainty as to his plans, finally settled at Olney, in Buckinghamshire, in July, 1775. Here, in the early part of his ministry, he experienced much opposition from some of his people, who strongly disapproved of the freeness of his invitations to sinners to embrace the Gospel. Mr. Sutcliff, however, was patient, mild, and not easily discouraged; and after a while, opposition was disarmed and he had the joy to see his church largely increased and its members knit together in the unity of Christian love, and in warm attachment to their pastor.

When he came to Olney, the excellent John Newton and his friend the poet Cowper were living there. With both of them, as well as with the Rev. Thomas Scott, who after some years succeeded Mr.

Newton there, he became acquainted ; but no incidents illustrative of this friendship seem to have been preserved.* With the ministers of his own denomination his acquaintance was soon widely enlarged, and it was productive, not only of great pleasure and manifold advantages to himself, but, as we shall see, of important blessings to the world at large.

At the close of May, 1776, the Baptist Association was held at Olney, and ministers and leading members of the churches in Northamptonshire, Leicestershire, and other neighbouring counties, were assembled there. It was a time of special interest. Robert Hall of Arncliffe, the venerable father of the well-known minister of the same name, and not inferior to his son in natural abilities, read the Circular Letter, on "The Scripture Doctrine of the Trinity," which for years afterwards was esteemed by his brethren as a standard treatise upon the Divine Mystery. Now also Mr. Sutcliff, for the first time, met the young minister from Soham, Andrew Fuller. Who could have imagined that this round-headed, rustic-looking youth, so uncouth in his appearance, possessed an intellect so powerful and acute ! In him, however, Mr. Sutcliff found a spirit congenial with his own. Both had made themselves acquainted with New England theology, as contained in the writings of Jonathan Edwards and others, and were deeply interested in many questions, practical, and speculative, which were suggested by the controversies of the day. A short time after this, Mr. Sutcliff also made the acquaintance of the younger John Ryland of Northampton, another man of kindred spirit ; and the increasing intimacy of succeeding years made the bond of union between these three ever more complete and strong. To this the Baptist Mission in great part owed its origin and its early success. Robert Hall truly said,—“The intimate friendship which subsisted between that lovely triumvirate, Fuller, Ryland, and Sutcliff, which never suffered a moment’s interruption or abatement, was cemented by their common attachment to that object.”

Of congenial sentiments and taste, though of very different temperament and character, there was scarce a thought which they did not communicate to each other, while they united all their energies in supporting the same cause ; nor is it easy to determine whether the success of our Mission is most to be ascribed to the vigour of Fuller, the prudence of Sutcliff, or the piety of Ryland.

It is interesting to note how God developed His wondrous purposes in the hands of these His servants. On the 5th of October, 1783, Mr. Ryland baptized, at Northampton, William Carey, then “a poor young

* A few Olney reminiscences of the poet were, at the request of a friend, collected by Mr. Fuller, probably after Mr. Sutcliff’s death. The following statements are interesting :—

“I knew a person who heard him pray frequently at Mr. Newton’s social prayer-meetings, and have heard him say, ‘Of all the men that I ever heard pray, no one equalled Mr. Cowper !’ The deep sense which he had of the importance of the atonement usually overcame him at the Lord’s Supper ; and he was commonly, if not always, drowned, as it were, in tears at that ordinance.”

ourneyman shoemaker." Soon after, Mr. Carey became a member of Mr. Sutcliff's church at Olney, and by it was encouraged to devote himself to the work of the ministry. As a preacher, he rapidly grew in the confidence and esteem of the ministers of the Association, and especially gave evidence of his ardent desire for the extension of the Gospel of Christ, even amongst heathen nations. When the Association met in 1784, Mr. Sutcliff moved his brethren to urge upon the churches connected with them to give themselves to fervent prayer "for the general effusion of the Holy Spirit." The first Monday evening in every month was recommended for a special prayer-meeting on this behalf, and the appeal was very generally responded to by Christians at large. In 1789, its effect was heightened by printing an English edition of President Edwards' address on Union in Prayer for the Revival of Religion. This also was done by Mr. Sutcliff; and in April, 1791, he preached a sermon at the ministers' meeting held at Clipstone, on Jealousy for the Lord of Hosts, which produced a most powerful impression upon all who heard the preacher entreat them to cherish "the divine passion, the celestial fire, that burned in the bosom and blazed in the life of Elijah."

How the formation of the Baptist Missionary Society in 1792 followed upon these things has been often told, and need not be repeated in this narrative. It is enough to say that in all the measures which brought about this great enterprise, so far surpassing the apparent resources of the men who accomplished it, Mr. Sutcliff bore a most important part. His heart and hands were fully engaged in the work. At all times and in every way, he was ready to assist to the utmost of his power, and his example and influence recommended the Mission effectually in all directions.

Within a few years after his settlement at Olney, Mr. Sutcliff had become one of the most influential members of the Baptist body. Unfeignedly benevolent, sound in judgment, modest, yet always ready to engage in every good word and work, his advice was sought by ministers and churches in all parts of England. He was a man to be trusted. Every one could rely on his kindness, his prudence, and his integrity. He was active in the circulation of evangelical truth by all means, and though he was not much known as an author, he did not a little in the way of promoting the publication of books likely to have a beneficial effect by their wider distribution. He maintained also an active correspondence with religious booksellers in London, and did much to increase the circulation of any works he regarded with special approval.

He married in 1796, Miss Johnson, a member of his church, and lived in great happiness in her society. Not long after this he was induced to take into his family some young men who were anxious to be employed either as missionaries to the heathen or as ministers at home, and a considerable number of such were from first to last placed under his care. Beginning with one or two students, the number afterwards rose to six or seven; and, his own house being too small,

the one adjoining to it was also rented for the accommodation of his enlarged family. His character and attainments, and his eminent disinterestedness, well fitted him for such a charge. All his pupils greatly revered and loved him, and his uniform gentleness and devout seriousness gave him an influence over them for good which continued to affect them in after-life. It seemed to be natural to them all to speak of him as "Father Sutcliff." They remarked that he never lost his temper, but always treated them with most generous consideration, and helped them in all their difficulties with encouraging counsels.

"I have heard him sigh under troubles," said his friend Mr. Fuller, "but never remember to have seen him weep, except for joy and from sympathy. On his reading or hearing the communications from the East, containing accounts of the success of the Gospel, the tears would flow freely from his eyes."

His missionary zeal was manifested, not in efforts for distant lands only, but in vigorous and well-sustained endeavours to evangelize the neglected villages of England which lay within his reach, and it is pleasing to note that, at a time when there was little unity of action amongst differing sections of the Church of Christ, he was able to secure a combination of Christian effort in this direction. Members of the Church of England at Olney, and the Independent minister there, cordially joined with him in a plan for carrying the Gospel into neighbouring places where it was not preached, and much good was the result.

Mr. Sutcliff was very studious in his habits, and having a retentive memory, his acquaintance with books was accurate and extensive. His library was regarded as one of the best in that part of England. At his death it was left on easy terms to the Bradford Baptist Academy. His knowledge of Christian literature was accompanied by an equal "facility in knowing men." His judgment of character was generally correct, and always candid. "His eye was a faithful index to his mind; penetrating, but benignant." His character never lacked decision, but he was never overbearing.

In person he was tall, being nearly six feet high, and until the latter part of his life he was of a spare habit. No likeness of him has been published, except a *silhouette*, bound up with the Baptist Magazine for 1815.* "His countenance was grave but cheerful, and his company always interesting."

Dr. Cox, who knew him well, wrote,—

* His friend Dr. Ryland thought his appearance was spoiled by his wig! In a letter to Mr. Chamberlain, dated 9th May, 1804, he says, "I wish we had a picture of Carey without his odious stiff wig and coat collar. Good Mr. Wilson, of Olney, is an excellent Christian; but one of the ugliest wigmakers that ever was born. He made them of just the same description for Carey, Fuller, and Sutcliff: enough to spoil any man's physiognomy."

Carey, we have heard, threw his wig overboard, when on his way out to India. A portrait of him still exists, in the disguise Dr. Ryland liked so little. It is to be hoped that this picture will eventually be sent to the Baptist Mission House, London.

"Sutcliff was the very personification of fatherly kindness. His manners bespoke extreme gentleness of disposition; his voice was full of soft modulations; his eye beamed with benignity; he at once gained attention, and conciliated esteem. The amenities of a natural disposition the most affectionate that could be, were perfected by the influence of religion, which, in its sincerity of principle and unobtrusiveness of character, has been seldom, if ever, surpassed. His was not, however, a feminine softness, bordering on imbecility, for he possessed much decision and holy fortitude. Still it was the might of patience and perseverance, rather than the energy of action. He would counsel, but not control; carrying caution and prudence to the utmost. In the exercise of sound judgment, he was probably not excelled by any of his coadjutors. Mr. Fuller was accustomed to say, that when he received a packet from India which confused him by the variety of its contents, he rode over to Olney to lay them before Sutcliff, who would unravel and explain all with perfect ease; determining what it would be best to suppress, and what to publish.

"To his other excellent qualities of the head and the heart, was added a portion of humour. One specimen may be given in illustration. Mr. Fuller had written to ask him whether they should summon a meeting of the missionary committee on a particular occasion; to which he answered,—'Call a committee meeting! No: the matter is self-evident. If you do call one, appoint some proper place on the turnpike road, at such a milestone; fix the hour and minute; let us meet, and set our horses' heads together, pass a vote, and part again in two minutes.'"

As may be supposed, he retained the friends he made. With Dr. Fawcett and Mr. Dan Taylor he frequently corresponded to the end of his life, and their affection for him grew with the course of years. "He never lost his friends," said Mr. Fuller at his death, "but his friends have lost him!" To the needy he was a sympathizing generous helper, to the perplexed a wise and safe counsellor, to the sinful and erring a compassionate and gentle, yet faithful, admonisher. Who can rightly estimate the amount of blessing ministered by such a life to all who came under its influence?

Thus beneficently did this good man spend his days. There was little of incident in his history. His career might be pronounced monotonous; but it was the monotony of well doing. At length his health began to fail, and, after a few years of gradual decay, at the

* Any incidents or anecdotes serving to give the reader a vivid idea of Mr. Sutcliff's character and labours are so rare, that the preservation of the following may be pardoned. On the 13th of August, 1797, Mr. Thomas Corby was ordained at Newport Pagnel, as pastor of a church of thirteen members there. Mr. Fuller preached from Psalm cxxxiii. on *Union*. Mr. Sutcliff delivered the charge, taking as his text Psalm lxviii. 27: "*There is little Benjamin, with their ruler.*" He enlarged upon this, under the following quaint remarks:—I. That Benjamin, though little, was ranked among the tribes. II. That the exertions of little Benjamin were kindly noticed. III. That Benjamin, though little, was a tribe regularly organized. They appeared "*with their ruler.*"

beginning of March, 1814, whilst on a visit to London, he was suddenly seized by a paroxysm of pain which made it almost impossible for him to breathe. This attack was followed by symptoms of dropsy, and it soon became evident that he would not recover.

His experience during the three months of his final illness was very much what might have been expected. He possessed his soul in patience. He was much occupied in pensive retrospect of his life. Whilst he indulged a steady hope in the infinite mercy of the Redeemer, there was very little of that confident ecstatic joy which some of his friends thought so good a man should exhibit. But the Saviour whom he loved was near him to the end, and his desire to be with Christ and with those who love Him was constant and fervent. His peace was based upon "the consciousness that he had come to Jesus." He often expressed his deep regret that he had not prayed more. Those who had often remarked his prayerfulness during his life, and had observed in him a singular largeness of heart which led him to expect much from the promises of God to the Church, heard this regret with surprise, and received it as an admonition to themselves.

His humility was conspicuous. When anything was said in reference to what he had done in promoting the cause of Christ, he would reply, "I look upon all that I have done as nothing! I must enter heaven just on the same footing as did the thief on the cross, and shall be glad to take my seat by his side." Mr. Fuller, when taking leave of him said, "I pray that you may have an *abundant entrance* into the everlasting kingdom," &c. He replied, "I think I know the allusion in that text; it is to a ship entering the harbour, with a fair wind, on a fine day, with all her sails set. I know, also, that it stands in connection with the exercise of all the Christian graces. I can say nothing of having added to my faith, patience, &c., &c. I do not expect an *abundant entrance*; but if I may *but enter*, though it be on a board or broken piece of the ship, I shall be happy."

He died on the 22nd of June, 1814, and his affectionate wife survived him only till the 3rd of September, possessing the same good hope through grace which supported him to the end. His loss was felt severely by his brethren and friends, and his "memory" was emphatically "blessed" in its influence over all with whom he had been associated. May the pure, gentle, benevolent, and useful life of this good man be even now a stimulus to those who may peruse this short and imperfect memorial!

Not Ashamed of the Gospel.

"I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth."—ROM. i. 16.

AND why not ashamed of the Gospel?

I. *Because it is certainly true.*—All the system of the Christian revelation rests on *facts*. That Jesus Christ was born of the Virgin at Bethlehem, in the land of Palestine, during Herod's reign is just as certain as that Herod lived and reigned. That Jesus, when grown to manhood, taught publicly and performed miraculous cures and raised the dead; that He was put to death by crucifixion and was buried in a new tomb where never man was laid, and that He rose again to the deadly terror of the Roman guard who surrounded the sepulchre; that He was about Jerusalem and its neighbourhood forty days after His resurrection; that above five hundred witnesses saw Him; that the disciples conversed and ate with Him, and saw Him received up to heaven; and that forty days after He sent, according to promise, the Almighty Spirit down upon the assembled Christians, giving them a power of preaching in tongues hitherto unknown, as testified by the foreigners then at Jerusalem, who heard, understood, and believed; these, we say, are *facts*, just as certain as it is that Cæsar lived and Herod reigned; as certain, nay more so, than many of the great facts of civil history, on which the name and fame of our historians rest.

It ought to be ever before the minds of inquirers, that of the thousands and tens of thousands who heard and saw all this, not one of them has left so much as a scrap of writing contradictory to these facts, that the Sanhedrim of the Jewish people themselves dared not resist the evidence of Christ's supernatural working;—these are *their* words, "that He hath done many miracles and we cannot deny it;" and that it has been reserved for outrageous infidels and wicked men, after 1,000 years, to have the effrontery to stand up for a life and miracles of Jesus Christ as wholly fictitious! But we, *we*, are not ashamed of the Gospel; no indeed, we throw back with scorn the *allegations* of modern infidelity on their authors, as more fictitious and unfounded, and more utterly baseless than the effusions of the most romantic imaginations that were ever coined in the wildest minds of the wildest of visionaries.

And what ought to be more confirmatory still, is the extraordinary fact, that all the principal events of Christ's history and reign were to be found in the prophetic writings, a thousand years before He was born. The Virgin Mother; the place and circumstances of His birth; His treatment by the people of the Jewish nation; and the particulars of His closing history, sufferings, death, burial, and rising again, are all set forth in the book of Isaiah. While the prophecies of Christ

himself, forty years before the fall of Jerusalem, pictured out that terrible event in startling language, but so exactly corresponding with the yet unrolled history, as to impress the mind of every intelligent reader with the thought, that only Omniscience and Omnipresence could have given forth the frightful details of the wreck of Jerusalem's glory, the burning of the Temple, the miserable deaths of most of the inhabitants, and the scattering abroad of many of the once dignified citizens and proud and scornful ecclesiastics. Moreover, the scheme of our *world's history* on to the end of the world, as emitted through the Apostle John in his Apocalyptic vision in Patmos, so far as it has been realised in the Roman and Ecclesiastical history, fits in most perfectly with the facts of the case; a source of running witness this to the truth as the book is unrolled, which makes its appeal to the intelligence and understanding of every age in succession.

Ashamed of the Gospel! No; it is certainly true, if truth be in the world; if all the great scholars and wise men in Christendom, together with the consolidated masses of men of common sense,—if all these have not lost their power of discernment and discrimination, they declare with one mouth, for the invulnerable truth of the Gospel of the grace of God.

II. Not ashamed of the Gospel! No, because *it has truly and successfully done all that it promised to do*. It promised to God His glory; and good will and peace to the earth. And has it so done? Ask the historians of the first and second century, when paganism was being overthrown, its altars overturned, and its temples either deserted or turned to be the temples of Christianity. When neither Roman eloquence nor arms could stand before the power of the Gospel, even the invincible army of unmatched warriors, in great numbers, embraced the truth, and before Constantine had ascended the throne, or acknowledged himself a convert to the Cross, the population of the Roman Empire was getting leavened with the Gospel, and events were in progress for changing the entire aspect of society.

Not only so, ask what it has done in these days for Great Britain and America, for Continental Europe, for India, Madagascar, Burmah, Islands of the South Seas, for poor downtrodden Africa, for the Scandinavian peoples, but of all other peoples for *our own nation*: *we owe everything to the Bible*. True it is, as written, "We have heard songs from the ends of the earth; even glory to the Righteous One." Yes, indeed, it has brought glory to God in the highest, everywhere, all round the globe. "God over all and blessed for ever" has been in all these regions exalted to His own proper throne; His name is known, His praises sung, His Word the law, and His worship, supplanting the places of worthless idols in all these countries to such an extent as accomplishes what prophets have predicted and Psalmists sung—"The wilderness blossoms as the rose, for waters break out and streams in the desert." Savages have been tamed, civilised, converted. Men lower than the brute creation have been lifted *up* and *out* of their deep degradation, and have become "the sons and daughters of the living God." A new

world, a new creation, is promised as the grand ultimate destiny of our sin-destroyed and ruined race, rising out of the universality of Christian truth and principle; and so far as 1,800 years are to be taken as an earnest of the time to come, there can be but one opinion as to the certainty that is stamped upon the events of the past; carrying our faith forward to the grand climax. Even now, notwithstanding the vices that still exist, alas! in countries in some measure Christianised, the contrast between society now, and society 1,000 years back in the chronicles of the dark ages, must strike every observant eye as fulfilling the splendid visions which the inspired seers of antiquity threw out, even to the letter.

III. Not ashamed of the Gospel, for *it retains all its inherent and wondrous power to save to the uttermost all poor sinners who come to God by Christ Jesus*. Some sweet herbs and flowers long retain their aroma, as valuable remedies do; but by-and-bye they yield like all things else to time's universal sway,—they become useless, and are thrown away.

It is very wonderful to think of the "saving health,"—for that is the Old Testament name of the Gospel—as retaining its efficacy from age to age. That one sacrifice for sin should suffice for *Adam*, even 4,000 years before it was offered, and for all the ages and all the generations of mankind who have lived and peopled the world and died during those long durations of time, sufficed, we say for them all, and just the same for us now alive, yea, and for any number of the race who may yet people this globe. You ask with surprise, is it so? Yes, it is certainly so. The Gospel preacher who shall stand forth in the year 7,000, or 10,000, or 20,000, from the creation, if earth were to have such an antiquity, will be offering the same remedy for human guilt, and in the very same terms as now. The old, old story will be a telling the very hour before the blast of the last trumpet, "the Lamb of God who taketh away the sin of the world;" up to that awful moment of the shutting in of the door of the ark; but not a moment longer. And do you ask, To what is this owing? How can it be that from the fall in Eden to the last man, virtue, the rare and divine virtue of Christ's *one* offering up of Himself, should reach from the beginning to the end of the world? Is it a sovereign arbitrary appointment of heaven? No; it cannot be so; it were unworthy of the infinite wisdom of God so to decree. The virtue of the sacrifice *thus long* retains its efficacy because the victim is the *Peerless One, the Son of God most High*, and His Father, the proper and only judge in such a matter, is so delighted with the self-sacrifice of the love of Christ—His law obeying, His curse-bearing malediction for the guilty, that *He* sees sufficient reason *in Himself* to pardon, sanctify, and save all sinners who avail themselves of the amnesty declared. "This is my beloved Son in whom I am well pleased;" in this His justice and vengeance rest. Believing in Him is the way, the only way back to God as reconciled and "reconciling the world to Himself, not imputing to them their trespasses." "The power of God is in it," says the Holy

Ghost by Paul; "it is the power of God unto salvation," and can it then decay or lose by age? No; "the power" is in the blood—no common blood, and no common man whose blood it is! It is the heart's blood of an incomparable Being—a divine Being—and there is *power* in it to reopen intercourse between heaven and earth; *power* in it to dissolve the enmity of the proudest, stoutest heart; *power* in it to wash out the deepest, oldest, darkest stains of human guilt; *power* in it to turn right about a natural man, and to make of him a new creature. "The blood is the life," saith God. Christ's blood for you is just the same as saying *Christ's* life for *your* life; and as God is greater than man by infinite degrees, so is His life so much more precious than the lives of all creatures were they to be offered up in one vast hecatomb. No wonder it speaks peace to believing conscience when it pacifies the wrath of an angry Lawgiver, whose business it was to have exacted the lives of all sinning creatures without mercy and without end. "Ashamed of the Gospel!" Why, it is—what shall I call it? no,—I will not multiply words,—“the power of God to salvation to every one who believeth.” That is the best, the grandest epithet of all; then—

There is life for a look at the crucified One,
 There is life at this moment for thee;
 Then look, sinner, look unto Him and be saved,
 Unto Him that was nailed to the tree.

1. As these things are undeniably so, what are we to say to those foolish people whose cry is, "The Gospel! if it ever had such power as you assert, must have faded away; it is now *effete*."

Our answer is plain and simple: "If the Gospel does not now save men and women, it can only be because they do not believe in it; the fault is not in the Gospel, but in the unbelief of unbelievers." Either parties mistake the Gospel, and take that for the Gospel which is *not* the Gospel,—a mistake easily fallen into; or, they do not understand and do not believe it. It must be so; the Gospel is a *specific* medicine of divine origin for man's universal sin and depravity; it cannot fail of a cure, or, if reported to fail, it *must* be as we affirm—either it is not the true apostolic Gospel of God's grace that is complained of as *effete*, or it is not understood, therefore not believed. Many are the forms of opposition to God's truth; in our day this is one of the fashionable objections put forward by men who "know not what they say, nor whereof they affirm." But this new cry of scepticism will be lived down as many such like have been before; "The word of the Lord shall have free course and be glorified," when its enemies themselves have become *effete* and perished without memorial.

2. Now, some are ashamed of the *friends* of Christ because of their humble position in society. Others are ashamed of the *institutions* of Christ, as interfering with the liberty they claim for themselves to do as they like. Some are ashamed of Christ *Himself* as a divine Person, ashamed of His *blood* as not to be trusted in for salvation, and ashamed of many of the *doctrines* He taught and enjoined upon His

disciples; ashamed also of being taken for believers in His *miracles*. Ah, indeed, the great adversary whom He encountered in a forty days' conflict in the wilderness, and whose head He bruised when nailed to the cross on Calvary is still going about to destroy by craft what he cannot compass by force; be not surprised, be not entrapped into his snares because men celebrated for scientific attainments, and wealth, and learning are in his train. The god of this world must needs have under his hand the best of the world's implements for working his works; "but greater is He who is in you than he who is in the world"; and "blessed," saith the Lord, "blessed is he whosoever shall not be offended in Me."

3. To be ashamed of Christ from any of those causes of offence is a far more serious matter than many suppose. "He who is ashamed of *me* or *my words*, of him will I be ashamed before My Father and the angels of God." Shame in presence of a public tribunal must be inconceivably dreadful. To go up there in the self-righteous pride that scorned Christ in poverty and rags, that contemned and despised His simple institutions, therefore modelled and set up a religion that proposed to chime in with the principles, manners, and habits of worldly men, and to anticipate a smiling reception when the High and Mighty one consigns them to the *left* with "I never knew you; depart." Ah, me! to see the blank astonishment of the party, to see the ten thousand faces of holy angels and happy souls portraying the passion of contemptuous abhorrence of the unhappy soul who had presumed to make and model a religion of its *own invention*, the caricature of *His*, authoritative and sublime in simplicity, will be appalling beyond description—shame, burning shame will then kindle a coal in conscience which must burn for ever!

4. Now, then, is the Gospel the power of God unto your personal salvation? Salvation from the wrath to come, from the power and practice of sin? Salvation from the terror of God, the fear of the second death, that dies never? Salvation from the world of pride, fashion, deceit, ambition, covetousness, falsehood, scorn of the good, the humble, the conscientious, and the Holy? *Saved or not saved* by believing the Gospel?—that is the question. It *can be known, it is known*; it must be known that Jesus Christ is in you, or that ye are unchanged by all your hearing of the Gospel, by all your talk about the Gospel. It is not in *word*, however approved and applauded and eloquently expressed; it is "in *power*,"—the power of God, a living, active, energising breath, irresistibly bearing the soul of the believer away from its natural loves and vices and setting him down in a new world of peace, and joy, and hope, and holy effort to be all that God would have him to be, and all that his own heart desires he should be. O, do you so study, understand, embrace, and lay to soul and conscience, "The faithful saying and worthy of all acceptance, that Christ came to the world to save sinners, even the chief," that all doubt and indifference shall take end in the words of the unwavering disciples, "Lord, to whom shall we go? Thou hast the words of eternal life."

5. O poor soul, if you are oppressed with the intolerable burden of your innumerable sins against God, seeing no way of escape, and ready to abandon all hope and to resign yourself into the arms of dark despair, do be entreated to believe the glad tidings of great joy; the truth of the Gospel of Christ, which, as you have heard, is *certainly* true, which has done all that it promised, and which retains all its original power to save to the uttermost all who come to God by Christ, the way to the Father; do, I say, be persuaded to take God at His word, and to throw your poor, miserable, sinking soul into the arms of the loving, faithful Saviour by a hearty undoubting confidence. Then, O then, shall the peace of God which passeth all understanding keep your heart and mind by Christ Jesus.

Hesitating soul, I pray you to remember that you are in the hands of God; that not one in all the world can deliver you out from the demands of His offended justice but Jesus Christ; not one in God's universe offers to die for you but His incarnate Son, nor is there any but His Holy Spirit who can, if he would, renew your wicked heart but the Spirit of grace. In the words of inspiration, "No other name given whereby *we must* be saved." The inevitable necessity therefore comes to this, Believe and live, or disbelieve and die the second death!

Joy in the Lord.

TO an unregenerate man the happiness of Christians is unintelligible. It belongs to a sphere with which he has no acquaintance. He sees, to a certain extent, the restraints which religion imposes; but of its blessed communion with God he sees and can apprehend nothing. Its hopes appear to him visionary; and point to a kind of future life for which he has no desire. His heart knows that the pleasures of the world do not yield him full satisfaction, and cries out more or less articulately for some nobler and better happiness; but the mists which natural alienation from God has gathered around him prevent him from seeing that the cup of salvation, offered him by Jesus, holds the water of life which can slake his soul's thirst. He cannot think the "yoke" of Jesus to be "easy," and his "burden" to be "light" and that to bear this "yoke" and "burden" is, in truth, rest. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

But the man who, through faith, is "in the Lord," and thus, taught by His indwelling Spirit, has true wisdom, sees ever more clearly, if there be in him any approach to vigorous religious vitality, the reasonableness of his being happy. Even if at times he is not happy, still

he feels that a Christian *ought* to be happy. Nothing in God's universe certainly is so fitted to produce and sustain gladness of spirit as the boundless, unwearying, tender love of the Saviour. Out in the world we found that the springs and streams might be named 'Marah,' because the water was bitter; but in Christ our hearts are satisfied with blessing. "With joy we draw water out of the wells of salvation." Gently and tenderly, not harshly reminding us of our rebellion and folly but cheering our hearts with looks and tones of comfort, He has led us home,—away from the wilderness of our wanderings and woe, to the city that He has built for our security. And the citizens of the spiritual Zion may well "be joyful in their King." What city, dear friends, is like unto our city? "Beautiful for situation, the joy of the whole earth, is Mount Zion." "Glorious things are spoken of the city of God." "He hath called her walls Salvation, and her gates Praise." From her towers Christ's people can see the billows of Satan's warfare rushing on in wild fury, but broken on the walls and scattered into thin foam. Within the walls is peace, and "prosperity within her palaces." Through the midst of the city flows the river of life; and on either side of the river are seen the far-stretching branches of the tree of life, whose fragrance is wafted through every street, and whose leaves are for the healing of the nations. The Saviour King Himself abides among us. You have seen His face and heard His voice, have you not, Christian brethren? In His relations to us He shows matchless tenderness and condescension. He mingles kindly with His people. To all our petitions His ear is open; to all our wants His bounteous hand. We find His law to be a simple one,—that we should desire and strive after all that is noble and beautiful and good—that we should be pure, and loving, and patient, and godly. Love for Him makes the law pleasant to us; and we learn every day to love it more and more for its own excellence. Thus "His yoke is easy, and His burden light." His service is "glorious liberty." In the sorrows of life we never look in vain to Him for sympathy, tender and brotherly,—for He remembers the old time when He Himself dwelt out in the wilderness, and when He wept at the grave of His friend. When the weakness and folly of our days of wandering come back upon us for a time, and we sin,—we find Him no hard, avenging taskmaster, but a gracious Lord. "The people that dwell in Zion are forgiven their iniquity." Our gracious Redeemer, as ye know, dear brethren, is to us in all things a light, a glory, and a defence. In every danger, and perplexity, and sorrow, here rests our confidence, that "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King,—He will save us." It is certainly reasonable, my friends, that all who are "in the Lord" should rejoice in His goodness.

We have perfect security, too, that His kindness will be *continued* to us. No power can pluck us out of our Saviour's hand; for, in Him, with ineffable goodness is conjoined an infinite greatness—a power, and wealth, and wisdom, which pass knowledge. This is "the Lord strong and mighty, the Lord mighty in battle." "His name is

called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." In Him, to the truest and tenderest sympathy of a man who has struggled and suffered as we have, are united all the perfections of supreme Godhead. We have many and bitter spiritual enemies; but if we be "in the Lord," we cannot by possibility be permanently vanquished. The plan of defence is conceived by His wisdom "whose understanding is infinite;" all the details are carried out, and the human and other instrumentalities controlled, by Him whose eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him;" and the ends are certainly and gloriously secured by His power who "doeth according to His will in the army of heaven, and among the inhabitants of the earth." "Have we not known, have we not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary;" and that He, this everlasting God—who "was made flesh and dwelt among us, full of grace and truth,"—that *He* is the Saviour in whom we are called to trust? "Beautiful exceedingly are the feet of them who say unto Zion, Thy God reigneth."

Your security is *perfect*, Christian;—*and for ever*. The law of death throws a shadow over all mere earthly friendship and protection and joy; but they that are "in the Lord" may rejoice in the knowledge of unending love and care. Jesus died for sin once; but having, by His glorious resurrection, proved Himself the Prince of Life, He is now "alive for evermore,"—alive for evermore as the God-man, our Kinsman Redeemer. His immortality is the immortality of His goodness and of His greatness. There will be no change throughout eternity in His full desert of the warmest love and gratitude and devotion of His people. Whom he loveth, He "loveth to the end." And through this undying love, "because He liveth," all who are in Him "live also," in holiness and joy kindred to His,—and this for evermore. We must leave the Zion below indeed, but the gracious Saviour has built for us a far more glorious Zion above. Thither "shall come the ransomed of the Lord, with songs and everlasting joy upon their heads." The joys which we find so sweet in Zion here, are but faint foretastes of those which are provided for us there. Here "we know in part;" there "we shall know even as also we are known." Here we see but dimly, through faith, Him whom our souls love; there, face to face, we shall "behold the King in His beauty," we shall be ravished with the "open vision" of "the Altogether Lovely." Here on earth, even in Zion, are found sin and its constant shadows, death and sorrow; but by the river of life yonder there is "nothing that defileth," and, consequently, "no more death, neither sorrow, nor crying, neither any more pain." The King's servants there "serve Him day and night in His temple;" and He "wipes away all tears from their eyes."

Certainly, my brethren, a Christian has good grounds for a happiness infinitely transcending all the pleasure which can be yielded by any advantages of the world—"joy unspeakable and full of glory." He

characterised her throughout life. How happy she was in forgetting her own wants, and adding to the comfort of others! Visitors were not many minutes with her before they felt perfectly at ease and at home, especially ministers of Jesus Christ; indeed, it seemed to be a kind of absorbing passion with her to make others happy, and was fully manifest even to the end of her last suffering moments. Fussiness she had none—calm, gentle, and loving, her presence made home real to all. An enemy she never could make, but she knew well how to conciliate and reconcile; hence the circle of her friendship was extensive and permanent.

During the past six months she endured much bodily pain without the shadow of a murmur; her life-long trust was not in vain. Death, to her, was simply going home; therefore, her last words were, "Good-bye—the Lord bless you!"

As intimated, she has left behind her two sons—the elder, minister at Arthur-street chapel, Camberwell-gate; the younger, a merchant in the City—and one daughter (may we say here, "As the mother so her daughter?"), several grandchildren, and a host of friends, to mourn over their loss and rejoice in her gain—"to be for ever with the Lord."

Poetry.

PARAPHRASE OF 84TH PSALM.

Thy house of prayer, O God, to me is sweet,
My soul is faint within Thy courts to meet;
For God the living one who reigns on high,
My heart and flesh in writhing anguish cry.

The twittering sparrow for a house doth pine,
So restless for Thy love this heart of mine;
And as the hovering swallow seeks a nest,
So for Thine altars, Lord, am I in quest.

How blessed they who in Thy house abide,
Since Thou art there they know no want beside;
Thy praises still they sing with joyful glee,
And their thanksgivings ever rise to Thee.

Who passing through the valley make it glow
With crystal waters as they weeping go,
And adding strength to strength through all the way,
Appear in Zion, there to praise and pray.

O Lord of Hosts unto our prayer give ear,
Behold our Shield, and for his sake draw near;
Look Thou Thine own anointed in the face,
And guard us still beneath Thy sheltering grace.

To spend one day alone, O Lord, with Thee,
Is better than a thousand unto me;
To be a doorkeeper where Thou art found,
Rather than dwell in tents where sins abound.

For Thou, O Lord, art still a sun by day,
A shield to guard us in our onward way;
Thou wilt both grace and glory freely give
To those who upright in Thy presence live.

O Lord of Hosts whom angels bright adore,
Whose praises echo from the eternal shore,
The earth proclaims to the wide sounding sea
The blessedness of him who trusts in Thee.

Correspondence.

THE MEMOIR OF REV. DR. DAVIES.

To the EDITOR of the BAPTIST MAGAZINE.

Frome, 13th September, 1875.

DEAR SIR,—Will you allow me to correct two unintentional errors which have been pointed out to me in the memoir of Dr. Davies, which you have adapted in this month's Magazine from the notice written by me in great haste for the *Freeman*? I should not have suffered them to reappear in your pages had I had the opportunity of revising a proof. One error is the allusion to Professor Tholuck, of Halle, as already deceased; whereas I am happy to find that he is still living. The other is my statement that the notes in the Annotated Paragraph Bible were written by Dr. Davies. I am now informed on good authority that he annotated only one or two of the Epistles. The bulk of the notes to the rest of the book were from the pen of the Rev. W. A. Salter, of Leamington. By printing these lines in your Magazine for October you will much oblige,

Yours very truly,
T. GEO. ROOKE.

News of the Churches.

NEW CHAPELS OPENED.

Blagdon, near Bristol, September 12.
Enfield, September 14.
Prickwillow, Cambridge, September 14.

INVITATIONS ACCEPTED.

Davies, Rev. R. (Maesteg, Glamorganshire), Morley, Yorkshire.
Gregory, Rev. C. W. (Lochgilphead, N.B.), Bacup.
Houston, Rev. J. F. (Ilford, Essex), Swavesey.
Manning, Rev. J. (Harlington), Aberdeen.
Morgan, Rev. T. H. (Birmingham), Harrow.
Page, Rev. W. (Portsea), Hammersmith.
Vasey, Rev. W. B. (Gorton), Sale, Cheshire.
Wardley, Rev. H. (Melbourne, Cambridgeshire), Sloane-street, Chelsea.

RECOGNITION SERVICES.

Southport, Nuttall, Rev. L., September 9th.

RESIGNATION.

Arbroath, Macdonald, Rev. J.

DEATHS.

Prichard, Rev. Dr., Llangollen, September 7th, aged 79.
Thomson, Rev. R., formerly of Dunfermline, Millport, N.B., Sept. 9, aged 73.
Whitley, Rev. J. L., at Leicester, Sept. 16, aged 53.

In other believers, again, spiritual gloom is caused by *defective apprehension of the fulness and freeness of the Gospel*. The "glorious liberty of the children of God" is by these but partially understood, so that, whilst at times rejoicing in the air of freedom, they ever and anon fall back under "the spirit of bondage, again to fear." If in Christians thus imperfectly enlightened there be a lively imagination, which brings with vividness before them "the terrors of God, setting themselves in array against them," the distress of soul is often very terrible. The experiences of Luther and of Bunyan, in the earlier years of their religious life, afford illustrations. In cases of this kind, where the nature is at all really healthy, growing knowledge of God and of His Gospel gives emancipation.

But yet again,—in a lamentably large number of instances, the want of joy in religion is due to *feeble spirituality, and indulgence in sin*. Worldliness, perhaps, like a killing parasite on the trees of the wood, has wreathed itself round the energies of the soul, stifling and deadening. Or the pleasures of social life have stolen away the time once given to communion with God in prayer, and to kindly visits, "in the behalf of Christ," to the sick and poor. Desire of self-gratification in some form has for a time gained dominion; and the result is the loss of joy. Mists inevitably rise from a soul which is cherishing sinful desire, and hide the face of God. We all know the circumstances under which David had to pray, "*Restore unto me the joy of thy Salvation.*" It is well for a believer who has thus forgotten himself and his Saviour, when positive gloom takes possession of him. There is reason to hope that repentance, and the opening of his heart again to the cheering beams of the Sun of Righteousness, are at hand. In the sadness there is evidence that the Spirit is resuming the discharge of His mission as the Comforter, by "convincing of sin." Far more really melancholy is the condition of those who have allowed themselves to come down into a state of simple indifference,—the heart lacking alike "the joy of the Lord," and pain, through the sense that this joy is lacking.

The verse now before us represents it as a *duty* of believers to be happy. Here, as in other places of his writings, the apostle gives "Rejoice in the Lord" distinctly as an injunction. In such a connection, the word "duty" or "injunction" sounds strangely to us. We ask, "Is this, then, a matter of the will? The case of joy in this respect is closely analogous, I apprehend, to that of faith and love, neither of which is *immediately* dependent on the will, but both of which are expressly enjoined as duties. "This is God's *commandment*," says the Apostle John, "that we should believe on the name of His Son Jesus Christ,—and love one another, as He gave us commandment." The *immediate* practical force of these words of John is, no doubt, this,—"God commands us to *examine*, with seriousness and candour, the evidence that Jesus is His Son, and the Saviour of the world. Examined in such a spirit, the evidence will certainly produce conviction; and one fruit of the truth believed will certainly be a

sincere and strong affection to the Christian brotherhood." Similarly the precept, "Rejoice in the Lord," means practically, "Have your thoughts much occupied with the blessedness, and glory, and security, of the relations into which faith has brought you with the Lord; try, by thoughtfulness and prayer, to live in an atmosphere of childlike trustfulness in your heavenly Father; in seasons of peculiarly strong temptation to gloom, direct your minds with peculiar intensity to the "exceeding great and precious promises" of the Divine Word. Thus "your souls will be filled with joy." The injunction, like all God's injunctions, is a most reasonable one.

The duty is an *important* one, too. The tone of the apostle here and elsewhere brings this out very clearly. Nothing is more calculated to commend the gospel to those around us, than proof that its influence on the hearts which receive it is to make them bright and happy. This commendation is, of course, specially impressive, where outward circumstances are of a kind naturally tending to sadden. When, in deep poverty, or on a bed of pain, a Christian is contented, calm, joyous; there is here "an epistle of Christ" written in letters so large and fair, that even careless observers can hardly help reading its testimony to the reality and potency of divine grace. Where the lights of this world have been in so large a measure withdrawn, it must be plain that such brightness of heart can come only through a beam of sunshine straight from heaven to that heart. For the spiritual progress of the believer himself, too, it is of very much moment that he "rejoice in the Lord." Nehemiah's statement holds true for all time: "The joy of the Lord is your *strength*." We know the power of happiness, of a genial, buoyant spirit, in carrying forward the ordinary work of life. In the work of the spiritual life—resistance to temptation, and earnest labour for the Master—there is no sustaining power to be compared with joy. Walking in darkness, enveloped in spiritual gloom, we move slowly, stumble, and fall. In the sunshine, we press forward with bounding step in the way of God's Commandments, "running, and not weary;" wherefore, "O house of Jacob, come ye and let us walk in the light of the Lord."—*From Lectures on the Epistle to the Philippians, by Rev. R. Johnstone, LL.B., Glasgow.*

Short Notes.

MESSRS. MOODY AND SANKEY.—During the past month two reports have appeared in the papers in reference to Messrs. Moody and Sankey's revival ministrations, which will be read with interest by those who took pleasure in watching their labours—the one is a financial and the other a medical statement. The donations to this evangelical campaign amounted to £28,238. The larger portion of

this sum was furnished by a few subscribers, who are blessed by Providence with large resources, and made a noble use of them by devoting them to the promotion of divine truth—one giving £550; seven, £500; twelve, £250; forty-six, £100; thirty-six, £10 10s.; two hundred and nine, £10; sixty-nine, £5 5s., and four hundred and six, £5. The total number of donors was 2,578. The contributions towards the expenditure, from the thousands upon thousands who crowded to their services, appears to have been scanty in the extreme; only fifteen having sent a shilling each, and twenty-seven half-a-crown. It is a significant fact that of the large number of those who derived benefit from their exertions—of which so much was said in the papers—those who, from motives of gratitude, might have been expected to respond with alacrity to the earnest calls for pecuniary assistance which were constantly made by the Managing Committee, formed so insignificant a portion, and presented so singular a contrast to the liberality of the less wealthy members of our Nonconformist churches. Regarding the result of these services in a medical point of view, we have a valuable report from Dr. George Savage, assistant medical officer at Bethlehem Hospital. There never has been a revival movement in the Protestant community without its leading to the assertion on the part of those who regard all religion with contempt that the only result of such excitement was to multiply the inmates of the asylums. The object of this aspersion is of course to discourage all religious fervour, although the same individuals would never apply the argument to those secular pursuits which, when pursued with the same ardour, produce the same results. These remarks have been repeated on the late exceptional demonstration of religious zeal; and it is therefore gratifying to obtain a refutation of them from an eminent and impartial member of the medical profession. He compares the cases which have been admitted into the hospital during the four months of the labours of Messrs. Moody and Sankey, from April to August, 1875, with the admissions during the corresponding period of the two preceding years, and he states that there was unquestionably an increased number during the present year both of males and females, but more particularly of the latter. Many of the patients seem to have been morally degraded, but *only three cases were distinctly traced to the revival*. He does not look upon religious insanity as a special, well-defined class; and he believes it is false to attribute an outburst of insanity to attendance on some exciting kind of religious service. Many who are verging on insanity seek religious consolation, and, notwithstanding, go mad. They would, he remarks, probably have gone mad in any case, and the most, therefore, that can be said against the service is that it precipitated the attack. The reader will not fail to appreciate the value of these observations on so difficult a subject from a candid and conscientious observer.

CLAIMS OF ROMAN CATHOLICISM.—One of the most remarkable features of the present age is the increased repugnance to Roman

Catholicism, amounting almost to a feeling of animosity, which pervades the Protestant community. It is, doubtless, to be traced to the augmented spirit of aggression which has animated the Papal hierarchy during the last thirty years, and to the claim of universal dominion, by divine right, over the consciences of mankind, and to the Syllabus and Encyclical which it seeks to impose. Indeed, its demand of abject obedience becomes more peremptory in proportion to the preposterous character of the dogmas, such as the Immaculate Conception, and the decree of Infallibility it has thought fit to promulgate. The latest example of this presumption appears in the resolutions of the Roman Catholic Congress recently held at Freiburg, in Baden, of which the following is a brief epitome. The Church—that is, the Church of Rome—is a perfect empire, endowed by God with special rights in the field of teaching, consecrating, and jurisdiction; and entire liberty must be accorded to the Church in all its actions. It is an attack on the existence of the Church to try to limit the Pope, the supreme head of the whole Church, in the execution of his unlimited power as to his teaching, and as to his jurisdiction over the whole Christian world. The suppression of the temporal power is a violation of Christianity. The Catholic Church received from God power and authority to teach its doctrines. It has, therefore, an inviolable right to establish schools in which Christian youth shall be taught and educated according to the principles of religion. Under no circumstances can the Church grant to the secular power the right to regulate instruction in religious matters, and Catholic teachers can give instruction only by authorization of the Church, and Christian parents can confide their children only to such schools as are approved by ecclesiastical authority. Peace can only be restored when the Catholic Church receives back its rights and powers, which it claims by virtue of divine and public law. The temper of the German Catholics may be judged by these resolutions, which were unanimously voted at the Baden Congress, and we can fully comprehend the cause of the antagonism which exists between them and the German State. The Catholic community entirely repudiates the right of the State to interfere in any measure with the question of education, or the constitution and administration of the Church, although the instruction given in the seminaries, and the principles promulgated from the pulpit, are utterly repugnant to the liberal institutions of the State, and inculcate resistance to its authority. The duty of the State, according to the Congress, is simply to submit to the “perfect empire of the Church endowed by God with special rights,” which rights the State is bound to enforce by its authority, and to support from its funds. It is clear that if these principles are to prevail, there is an end to all idea of civil or religious liberty, and the Germans, after having with many struggles succeeded in obtaining a free constitution from their rulers, are now required to submit to the spiritual despotism of a foreign priest. The rights claimed by the Ultramontanes cannot be reconciled with those which are essential to the constitution of civil

society, and, according to this resolution, there must be perpetual warfare between the two parties. Peace, say the bishops, can only be restored when the Catholic Church receives back the rights and powers which it claims by divine prerogative. This seems clearly to indicate that there is no disposition on the part of the Roman Catholic prelates in Germany to submit to the constitutional laws of the empire; and that they intend to continue, without any abatement, the contest which is now distracting the empire. But these rights, however necessary to the absolute power which the Vatican claims, are by no means essential to the enjoyment of all the spiritual privileges provided by the Roman Catholic religion for its professors.

ARBITRATION.—It is most gratifying to the mind to contemplate the prospect of a period when the disputes of nations shall be amicably adjusted, instead of being left to the arbitrament of the sword. Hence, the institution of Peace Societies is welcomed even by those who are not sanguine of their success, as they tend to prepare the minds of men for a consummation so devoutly to be wished. One of the most interesting of these Peace Congresses was held last month at the Hague, and attracted no little attention in Europe. The attendance included men of distinction from different countries in Europe, and also from across the Atlantic, all anxious to promote the interests of peace and hopeful of its progress. The third annual report, which is just published, gives us a detail of the facts which appeared to the meeting to encourage the expectation that the principle of arbitration was making steady progress. It states that within the last two years the subject has been introduced into the legislature of no less than five countries—the British House of Commons, the Italian Chamber of Deputies, the States General of Holland, the Belgian Parliament, and the two Houses of Congress,—and in every case declarations have been made approving the principle of arbitration. The report then proceeds to enumerate the instances in which disputes which would formerly have been left to the decision of the sword have been amicably adjusted. The differences between China and Japan were settled through the intervention of Mr. Wade, the English Minister at Peking. The differences between Turkey and Afghanistan were settled by English diplomatists. In like manner, the discord between England and Portugal has been settled by referring it to the arbitration of Marshal MacMahon. But we cannot be so sanguine as to augur from these facts that the millennium of universal peace is so near at hand. The disputes which have thus been disposed of without a resort to arms referred chiefly to boundary questions, not of such gravity as to kindle the national feeling. As to the favourable reception given to the question of arbitration in five legislative assemblies, it would have been marvellous if it had been otherwise. In the calmness of debate, and with no practical question before it, there is no such assembly which would have deliberately voted that war was to be preferred to arbitration; but let some question arise which excites the passion of the nation

—some insult or act of injustice—and the votes of the assembly would bear a different complexion. Is it, for instance, to be supposed, in reference to the civil war in America, that the two Houses of Congress, however pacifically inclined, would have allowed the question of the continuance or dissolution of the Union to be submitted to any European tribunal of arbitration, however impartial? The same may be said of the sanguinary conflict which has been so long raging in Spain. Would Don Carlos and King Alfonso lay down their arms, and submit their claims to the throne to the arbitration of the Pope himself, although they might believe with equal sincerity that his judgment would be the voice of infallibility? Again, Germany is resolute to maintain possession of Alsace and Lorraine, and France is equally bent on recovering those provinces, and between them they have more than a million of soldiers ready to support their claims, whenever the question comes to a point. Is it to be believed that the two countries would leave the decision of this burning question to any European monarch, and tamely acquiesce in it?

For the present, indeed, we seem, unhappily, to be farther off than ever from the halcyon days of peace. Never since Europe became civilized, have wars been waged on a more gigantic scale. Never have there been such stupendous armaments on foot for the prosecution of future wars. Never has so large a portion of its masculine strength been abstracted from the promotion of national industry, and devoted to the profession of arms, consuming the fruits of the earth instead of assisting to multiply them. Never have wars been so expensive, or the disposition to make them more and more costly, so difficult to repress; and never have the ingenuity and the genius of mankind been so intensely devoted to the improvement of implements of destruction. With Europe armed to the teeth, and seven millions of men held in readiness to cut one another's throats, the prospects of peace do indeed appear remote. They will not be improved until it is found that the materials of war, in men and money, are well-nigh exhausted. The Continent is in a state of inflammability, and the slightest spark may lead to an explosion.

DRINK IN LIVERPOOL.—The alarming increase of drunkenness in Liverpool has led the magistrates to appoint a Special Commission to investigate the local administration of the licensing laws and the moral condition of the town. The Commissioners have collected evidence from impartial and well-informed witnesses, upon whose statement implicit reliance may be placed. Their report exhibits a state of things which cannot fail to make a deep impression on the country, and, by maturing and strengthening public opinion, eventually lead to the reform of a system to which the increasing demoralization of the country is to be attributed. Nowhere in England has it produced more deplorable effects than in this populous town. The number of public houses has increased to 3,000, and the sum annually spent in drink is calculated at from three to four millions. It is affirmed to

be impossible to get an honest day's work from operatives engaged in building and repairs, in consequence of the facility for getting drink. Where the wages of a dock labourer amount to 28s. a-week, 10s. of it is usually expended in the public-house. Within 150 yards of the Sailors' Home, there are no fewer than forty-seven drinking shops, and the wages paid to the seamen in this abominable locality are soon dissipated among the women and publicans who surround them, and who not only pilfer, but demoralise them. It is stated that, of twelve cotton fires, it is probable that ten may be traced to incendiarism, with the object of covering defalcations and robberies. The facts stated in the report furnish the strongest argument for the exercise of a more strict control over the liquor traffic. This is the great desideratum, not only of Liverpool, but of England, and, until it can be effected, all the other appliances for the benefit of society, on which so much benevolent energy is expended, must be comparatively futile. The report bears testimony to the domestic misery which has been occasioned among the working classes by enlarging the hours for drink; and Parliament would have acted more wisely, when the question was under discussion, to have asked the opinion of the wives, rather than to have been influenced by the interested views of the publicans. The inspection must be rendered more effectual, so as to reach many places which are an abomination, but which are now practically uncontrolled. By way of remedy for the evils connected with the system, it has been proposed that the municipality should be vested with some authority—some suggest with absolute authority—to regulate the trade, to reduce the public-houses to salutary distances, and to subject the publicans to such conditions of lease and management as the public interests require. But these, and all other suggestions—such as putting the leases up to auction—will require grave consideration. At all events, the efforts to relieve the country from the plague of drunkenness have hitherto been feeble and faint-hearted, and no substantial reformation can be expected while the Legislature is under the thumb of the licensed victuallers. As soon as it is emancipated from the control of that all-powerful corporation by the irresistible voice of public opinion, and not till then, may we expect a real diminution of intoxication and vice and misery.

Rebicus.

THE NEW REFORMATION. A Narrative of the Old Catholic Movement from 1870 to the Present Time. By Theodorus. London: Longmans, Green, & Co. 1875.

THE old Catholic movement is unquestionably one of the most significant "signs of the times," and we are quite disposed to think with "Theodorus" that it demands much closer attention from the religious public of England than it has yet received. It is a movement in which, as Protestants and Dissenters, we can sincerely rejoice, although there are several grave defects in it, and its leaders do not in every respect carry their principles to a legitimate conclusion. We cannot, however, on that ground withhold our sympathy from men who are so earnestly advancing in the right direction, and it would, doubtless, be well if a more accurate knowledge of their position and prospects were widely diffused. And there is no book so well calculated to impart such knowledge as the one now before us. Who the author is, we have not the slightest idea, but he writes with such clear and incisive views of the questions at issue, he is so thoroughly acquainted with all the details of the struggle, and has narrated its progress in so comprehensive a style, that his work will certainly become a recognised authority, both in our own day and by the ecclesiastical historian of the future. The introductory chapter contains a succinct statement of the theories of the Papal and the Episcopal systems, of Conciliar and Papal infallibility. The steps that preceded the Vatican Council, the dexterity with which its real design was concealed, the arbitrary control exercised over it by the Pope, the restraints to which its members were subjected, the intrigues by which the Liberals were baffled and suppressed, are boldly exposed and censured. The infallibility of the Pope was decreed only by a section of the Council. The vote was not honestly secured, and he to whom it had reference displayed throughout the proceedings of the Council "an increasing acerbity of temper and fierceness of tone." The publication of the Vatican decrees caused great dissatisfaction among loyal Catholics, but the majority submitted peaceably to them. Dollinger, Reinkens, Von Schulte, and others in Germany, made a noble stand against them, at the certain risk of excommunication. The ecclesiastical authorities proceeded to the most extreme measures, and showed that the old persecuting spirit was as vigorous as ever. Dollinger and his confederates rapidly passed from the stage of protest to that of aggressive activity; their numbers and influence grew. Conferences were held, to which members of the Greek, the Anglican, and certain of the Protestant churches were invited, and earnest efforts have been made in the direction of intercommunion.

Our author gives a full and impartial account of the congresses held at Munich, Cologne, Constance, Freiburg, and Bonn, and places in the hands of his readers ample materials for estimating the aim and the value of the movement. As against the Papal infallibility party, the old Catholics are maintaining a glorious struggle. Those who imagine that Mr. Gladstone, in his now celebrated pamphlets, has taken an alarmist's view of Vaticanism and the dangers involved in it, will assuredly be undeceived by a perusal of the facts narrated here. Papalism is destructive alike of civil and religious liberty. It is the enemy of patriotism, and its pretensions must be strenuously resisted. Mr. Gladstone has rendered to our country a service deeply needed, and his trumpet-like tones should be made to resound again and again. On that side of the question we are in the fullest accord with "Theodorus." Whether the intercommunion aimed at between the old Catholics, the Greek Church, and the Anglicans can be secured, and whether if it were secured it would prove of great

benefit, we are not so sure. The question of the *filioque* in the Nicene creed will probably prove a fatal barrier (of this Canon Liddon's letters to the *Spectator* of September 4th is ample proof), and there is some ground for the assertion that, instead of revealing a living base of unity, the congresses have adopted definitions and formulas which simply cover conflicting views. The basis of intercommunion excludes non-Episcopal churches, such as are supposed to have cut themselves off from the "apostolic succession;" and so far as we in England are concerned, there is surely some force in the words of one of the noblest of English Churchmen:—"It may be a comfort to some minds to exchange brotherly embraces across Atlantics and Pacifics, with bishops of very corrupt churches, because they are Episcopal. To me it would be a far more blessed sight if English Nonconformity might be kindly accosted by English Episcopacy; if the shadow of fraternity abroad might be the reflection of the substance of fraternity at home" (Dr. Vaughan). We are not aware that the Bishops of Winchester and Lincoln (!), Dean Howson and Canon Liddon have shown any anxiety in this direction, and until they do, it will be only in a very limited sense that they desire to realise the unity of the Church. Still we are deeply interested in the "New Reformation," and feel greatly indebted to "Theodorus" for his valuable contribution to the history of its rise and progress.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF PSALMS.
With a New Translation. By James G. Murphy, LL.D., T.C.D., Professor of Hebrew, Belfast, &c. Edinburgh: T. & T. Clark. 1875.

THE publication of a work like this dissipates all fear as to the future of Biblical criticism in England. Messrs. Clark have introduced to theological students many of the ablest exegetical works of continental authors, and have thereby aided to an extent of which few of us are fully aware the establishment of sound hermeneutical principles, and invested the teachings of Holy Scripture with new beauty and power. Notwithstanding the spread of rationalistic and sceptical theories, the Bible is more widely revered and loved to-day, and its truths stand out with greater clearness and more manifest adaptability to the abiding needs of the world than at any previous period of its history, and for this result we are in no small measure indebted to the great theologians and commentators of Germany. It is, however, a great pleasure to see works of equal merit from the pens of British authors, and during recent years, the publishers of this volume have issued several which are in every way worthy of a place by the side of their "Foreign Theological Library"—such works, e.g., as Dr. Gloag's "Commentary on the Acts," the late Principal Fairbairn's "Pastoral Epistles," and Dr. Murphy's "Commentaries on Genesis and Exodus." The present work is of the same high order. We have now a very extensive literature on the Psalms, but Dr. Murphy's contribution to it is a most welcome addition. After looking into it very carefully, comparing the translation with the versions of other eminent scholars, and testing as best we could the validity and suggestiveness of the notes, we have no hesitation in predicting for it a cordial reception from all who can appreciate a sound and scholarly exegesis, and who are anxious to discover the full and exact meaning of the inspired Word. The author is an acknowledged Hebrew scholar, well versed in Hebrew literature, familiar with the peculiarities of its thought and language. His erudition is, moreover, the servant of a ripe and finely-balanced judgment, and is never suffered to interfere with its independence or vigour. He has, further, the art of compressing into one or two brief sentences the results of long and complicated processes of investigation, and in this respect his work has frequently reminded us of Bengel's *Gnomon* of the New Testament. The introductory dissertation ably discusses the nature, the authorship, the theme, the interpretation, the arrangement, &c., of the Psalms, and we do not know a more masterly essay than the part which treats of the imprecatory Psalms. The critical notes appended to the comments are, we trust, in no danger of being over-

locked, at least by any who have the slightest knowledge of Hebrew. They are excellent. We do not invariably agree with Dr. Murphy's opinion as to the occasion of the Psalms; there are some questions which we should like to have seen treated more at length—e.g., "the songs of degrees,"—and here and there we dissent from his interpretation. In Psalm cx. 3, we prefer the rendering given by Delitzsch and others. "Thy people are most willing on *thy field day*; in holy festive garments, out of the womb of the morning's dawn cometh the dew of thy young men." The day of Christ's power is (we think) not the day on which He subdues, and so converts, the soul of an ungodly man, but the day in which He musters His hosts for battle. These willingly respond to His call, go forth arrayed in priestly attire (the beauties of holiness), and they form the dew of the king's youth. We cannot, however, in a notice like this go into details, and if we could, it would be mainly for the purpose of enabling our readers to judge for themselves of the accuracy of the very favourable estimate we have formed of this work. It is a work which the pastors of our churches will not be slow to appreciate, and its contents, thoroughly mastered, will render them invaluable aid in their efforts to "supply fresh and constantly diversified material for the edification of their hearers." Dr. Murphy is a Hebraist of considerable power, he has a fine discriminative tact, is of intensely reverent mind, and possesses all the qualifications of a good commentator. We sincerely trust that he may be enabled to continue a line of work for which he has such rare aptitude. Our Old Testament literature is really enriched by additions like this.

ST. JOHN, THE AUTHOR OF THE FOURTH GOSPEL. By Christoph Ernst Luthardt, Professor of Theology at Leipzig. Revised and Translated by Caspar René Gregory. Edinburgh: T. & T. Clark. 1875.

THE interest attaching to the question of the authorship of the Fourth Gospel may be inferred from the fact that from 1792 to the present time there have been at least five hundred treatises, of one kind or another, devoted to its discussion; and that interest is manifestly increasing. Attention has recently been directed to it in a very forcible manner among ourselves by the anonymous author of "Supernatural Religion," by Professor Lightfoot's trenchant reply to him, and by Mr. Matthew Arnold's somewhat novel theory, as propounded in the two last numbers of the *Contemporary Review*. The advocates of the Johannine authorship have no reason to fear the most thorough and fearless investigation. The extreme position of the Tübingen School is absolutely untenable (Mr. Arnold's articles surely prove that), and a tolerably extensive acquaintance with writers on both sides, warrants us in saying that the generally accepted views of the Christian Church have received and can receive no fatal shock.

Dr. Luthardt's treatise, as revised and enlarged, is complete and exhaustive. It gives the history of the disputation of the Johannine authorship, adduces the testimony of the patristic writers of the early versions, and of heretical writers. St. John's residence at Ephesus is established as resting on a basis of historical fact, the differences between his gospel and the synoptists, as also between his gospel and the apocalypse are candidly weighed and shown to present no barrier to our belief in an identity of authorship, and the conclusion is reached that John's Christology, to which objection is so often urged, is no argument against the apostolic origin of his gospel. The essay is full of keen-sighted wisdom; its principles of historical interpretation, its methods of deciding the worth of the various classes of testimony, and its fine appreciation of the deeper spiritual aspects of the gospel, combine to render it an invaluable aid to those who are anxious to gain an impartial and comprehensive view of this eagerly controverted problem. The translator has done his share of the work admirably, and furnishes a complete list of the literature of the subject.

A SERMON OF REFORMATION. By Thomas Fuller, D.D. Edited by J. E. Bailey, Author of "The Life of Fuller," &c. London: B. M. Pickering. 1875. Price One Shilling and Sixpence.

To those who are unacquainted with the writings of the witty "old Fuller," as he is often lovingly called, we say, by all means, purchase this sermon. They may not agree with its royalist and semi-Erastian principles, but they will none the less be charmed by its broad and manly wisdom, its forcible epigrams, and the wonderful raciness of its style; while its strain of practical godliness will be a source of spiritual stimulus and strength. This reprint is a fac-simile of the original edition, and is published as a specimen of the collected discourses of Fuller, which are now in the press. No living man is better qualified for the editing of Fuller's works than Mr. Bailey. His study of them, as shown by his "Life of Fuller") has been for years a labour of love, and he is, we should imagine, familiar with every word that the great historian and divine ever wrote. The pains he has taken in the work he has thus far accomplished cannot be adequately remunerated; but, with Archbishop Trench, we feel that he is doing "a good service to English sacred literature," and trust that many of our readers will reap the full advantage of that service, by procuring the two volumes of Fuller's collected sermons, which he is about to publish.

LECTURES, EXIGETICAL AND PRACTICAL, ON THE EPISTLE OF PAUL TO THE PHILIPPIANS, with a Revised Translation of the Epistle, and Notes on the Greek Text. By the Rev. Robert Johnstone, LL.B., Glasgow. Edinburgh: William Oliphant & Co. 1875.

THE Scotch pulpit is unquestionably in advance of the English in respect to its expository power. A series of lectures like this would not, we fear, be generally appreciated south of the Tweed, and consequently the majority of our ministers give detached sermons rather than a consecutive course. This is on many grounds to be regretted, and we trust that a healthier state of feeling will soon predominate. Mr. Johnstone's lectures, as delivered in substance to his congregation, are exceedingly instructive. He is a careful, conscientious student of the Divine Word, well versed in Biblical exegesis, vigorous in his methods of thought, and devoutly earnest in tone. The perusal of his book is a pleasurable and profitable exercise, and we can very cordially commend it. The revised translation is in the main good, and often places the Apostle's thought in a clearer light; and the notes on the Greek text give proof of minute and painstaking investigation, as well as of accurate scholarship. We need more such preaching, and more such writing as this. Our readers will find in another part of this number of the Magazine an extract from this valuable work.

LACONICS; or Good Words of the best Authors. Collected and arranged by W. Tegg. London: W. Tegg & Co., Pancras-lane, Cheapside. Price One shilling.

THE MIXTURE FOR LOW SPIRITS. Being a Compound of Witty Sayings of Many People in Many Climes. Selected and arranged by William Tegg. London: W. Tegg & Co., Pancras-lane, Cheapside. Price one shilling.

WE are not surprised to hear that these little volumes have met with a very extensive sale. The "Laconics" being the more serious of the two will serve a good turn to the preacher, its terse, closely woven thoughts being valuable for quotation, and even more so for example. The *jeux-d'esprit* of which the other little volume is composed are very amusing, and free from any of the objectionable material too often found in such compilations.

THE NEW MANUAL OF SUNDAY SCHOOL ADDRESSES. Being a Comprehensive and Suggestive Collection of Addresses, &c. London: Elliot Stock, 62, Paternoster Row.

A VERY serviceable collection of short sermons for children. They are plain, practical, persuasive, and full of Gospel truth.

WORKING FOR JESUS; or Individual Effort for the Salvation of Precious Souls. By the Rev. J. A. R. Dickson. London: Religious Tract Society.

WORTHY of the prayerful perusal of all Christians. It is a short and reasonable appeal for personal activity in seeking to bring souls to the Saviour.

Intelligence.

RECENT DEATH.

MRS. COWDY.

Mrs. Cowdy, in her seventy-seventh year, departed this life for the better on September 16th, 1875, at East Molesey—not many miles from her birthplace, London, W. Early in life a partaker of Divine grace, she was baptized at the age of nineteen, with her husband, and joined the first English Baptist Church in the Island of Jersey. Here they resided for many years. Endowed with a strong constitution, her sanctified energy corresponded; and her acts of benevolence, very often extending to the very needy, widened largely her circle of influence. The poor bless her memory. Somewhere about middle age, she unexpectedly met with the late Rev. W. G. Lewis, of Cheltenham, and heard him preach more than once. These opportunities tended more and more to enlarge her views of Divine grace, the benefits of which were *seen* in her increasing child-like faith in the Heavenly Father, and *heard* in her equally believing prayers,—never to be forgotten by those who were privileged to kneel with her at the throne of grace. The later years of her life were spent at Southampton. Some months above twelve years ago, *sudden* death to her husband—a good man, indeed—was to him sudden glory. To a dear one the widow once expressed the thought (rather than the wish) of a similar departure, which was not granted her. The mother of twelve children, she had the unspeakable pleasure, to her, of knowing, long before she died, that nine of her loved ones were safely housed in heaven, and the remaining three “walking in the truth;” also most of her grandchildren. How much they owe, under God, to her training, influence, or example, eternity alone will disclose, for she was one of a thousand! He who knew her best throughout her life testifies that *such* mothers are “few and far between.” A firm believer in the doctrines of grace, the soul-habit of her whole life was “looking unto Jesus.” If the *lower* life here be the life of unbelief, and the *higher* life the life of faith in the Son of God, then she lived in the higher degrees of the higher life; hers was Christian “life more abundantly.” She was not a religious talker, but she ever talked religiously; and her path was that “of the just, that shineth more and more unto the perfect day.” In seasons of manifold suffering, her faith in the covenant promises was unwavering. It was no mere custom of hers that led her to write in many letters, “All things work together for good”—“and greater good”—to them that love God, to them who are the called according to His purpose.” Her *last* letter, written with a trembling hand, tells of acquiescence and “all is right.” As her implicit and constant trust in her heavenly Father, so her ever-grateful disposition in receiving all from Him; and as her habitual communion with her Saviour, so that ever-marked *evenness* of temper which

may well say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The intelligent believer finds every day new sustenance for spiritual happiness in the view of God's doings without, as well as in his growing experimental acquaintance with saving grace. "In the Lord," we know His Father as our Father. The divine dealings towards us, therefore, of every kind, we recognise as Fatherly dealings. Thus, in the contemplation of providence, there is for us an unfailing source of joy. In the days before our spiritual enlightenment, when,

In blindness, we remained unconscious of the guiding,

And things provided came without the sweet sense of providing,

—the pleasure which prosperity brought us was of a low character, belonging largely indeed, in many cases, to the mere animal nature. It "perished with the using." Now, the natural satisfaction which outward comforts bring is pervaded and glorified by the thankfulness of hearts rejoicing in their Father's goodness. This joy tends to become ever deeper and richer, with growing spiritual wisdom and experience. The voice of praise in the new man becomes ever more distinct and ringing,—*"Bless the Lord, O my soul, and forget not all His benefits; who crowneth thee with loving-kindness and tender mercies."* But adversity may come. Clouds may gather, and hide the sun. Anxiety, pain, bereavement, may be appointed to us. True; but the fact that a *Father* has appointed the trouble, that the clouds have been gathered by a *Father's* word, will prevent despondency, and maintain peace. He has sent the affliction to us for the purposes of wise and gracious discipline; and He makes "all things to work together for good to them that love Him." Joy, in the sense of buoyant delight, may scarce be possible, seeing that "no chastening for the present seemeth to be joyous, but grievous." Eminently lofty faith can reach even to this point. Paul speaks of himself in one place as "sorrowful, yet alway rejoicing;" and in another, as "filled with comfort, exceeding joyful in all his tribulation." But, though such a sublime height as this may be rarely attained by the children of God, when in sore trial, yet the heart of every believer who is in spiritual health will "*rest in the Lord, and wait patiently for Him.*" It is with the Christian soul as with the ocean,—the wildest tempests ruffle only the surface; the depths are tranquil.

The ordinary innocent enjoyments of life obtain "in the Lord" a new charm. He who began His miracles by contributing to social pleasure, does, in truth, for His people, everywhere and at all times, change the water into wine—the common into the noble, refreshing, brightening. To think of our capacities of joy, and the means of gratifying those capacities, as given by Him who "gave Himself for us," and whom the faith of a simple, loving, Christian heart can see looking down with a smile of love on all really innocent pleasure,—this glorifies even the delights of earth. Friendship has an added

sweetness,—nature a new and glorious beauty, as when on a landscape which lay in gloom the sunlight breaks forth,—study a satisfaction altogether peculiar, in that now all intellectual improvement is felt to be polishing a shaft for the Master's quiver.

But the Christian has a source of joy all his own, immeasurably deeper and more satisfying than any which are only of the earth,—in the service of Christ, and in seeing the progress of His kingdom. Next to the ineffable delight of seeing Jesus as our own Saviour, is the delight which fills the believer's heart in helping others to see Him as theirs. "What is our joy, or crown of rejoicing?" says Paul to His converts in Thessalonica,—“Are not even ye?” To be permitted to take part in the Saviour's great work of overthrowing the sin and wretchedness of the world, and preparing a people for His praise and for eternal blessedness,—to guide a wanderer into the way of peace,—to hear a prodigal, for whom we have prayed and with whom we have pleaded, cry, “I will arise and go to my Father,”—Oh, my brethren, how sublime an honour this is,—how exquisite a privilege! The news, too, of the progress of the gospel through the efforts of other labourers, is “good tidings of great joy” to the earnest servant of Christ. It gladdens his heart to look abroad and see the name of his Saviour magnified. All praise to Him, my brethren, that this joy is given to us so largely in these days,—that in so many lands, and in so many languages, the heralds of the cross are making their proclamation of grace,—that the trumpet call rings so loudly in the ear of the Church, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,”—that even now sanguine hope sees the strongholds of Satan tottering to their fall!

The reasons for the indisputable fact that *many Christians have but little experience of spiritual joy*, are various. In some, the defect is in a great measure due to *temperament*. Of this class the Apostle Thomas may be taken as a type,—a man evidently by natural constitution moody, prone to look on the worst side of things, unable often to see springs of happiness which God had opened very near him. In many, as all our lunatic asylums bear witness, this nervous tendency to religious melancholy develops into positive insanity. There occurs at once to every mind the case of Cowper,—a Christian not merely signally gifted, but whose walk was eminently “close with God,” yet much of whose life, and in particular its closing years, were spent in the darkness of utter despair. The care of a wise physician, and the watchful love of friends, may be of some service to this class of joyless Christians. But with some, as with Cowper, the darkness remains unbroken, till death, the final and perfect cloud-dispeller for all who love Christ, brings relief. Oh, how kind a friend he whom nature calls “the last enemy” approved himself, when

“Woke the poet from the dream his life's long fever gave him,
Beneath those deep pathetic Eyes, which closed in death to save him!
... No type of earth can image that awaking,—
Wherein he scarcely heard the chant of seraphs, round him breaking,
Or felt the new immortal throb of soul from body parted,
But felt those Eyes alone, and knew, ‘My Saviour! not deserted!’”

THE
BAPTIST MAGAZINE.

NOVEMBER, 1875.

Sparley Church.

BY AN OLD COUNTRY MINISTER.

V.

IT does not fall within the scope of our purpose in these memoirs to follow the career of the Rev. Mr. Mildman beyond the point of his connection with the Sparley Church. It is enough to say that within a month of his quitting Sparley he was introduced by "a leading minister" to another church, that he has quarrelled with all the deacons, and is at this present in the midst of a "split."

The Sparley Church did not suffer as might have been expected from the unwise conduct of its late pastor. The evil had been great and palpable and threatening enough to work its own cure. As his character had become known, and his utter incapability understood, the whole Church, acting on the instinct of self-defence, had drawn closer together, and its best men had gradually been brought to the front. The discriminating judgment of such men as Mr. Pearson, Mr. Felton, and Mr. Sparkes had done much to counteract the pastor's weakness and folly. To them, indeed, most of the members had unconsciously transferred the confidence which, in other circumstances, would have been given to the pastor, and they had become, without desiring it, the virtual rulers of the Church.

On the whole, in spite of the perils it had recently passed through, the Church was never in a healthier state than when, five months after Mr. Mildman had left it, a meeting was held to consider the question of inviting another pastor. The anarchy which had followed the arbitrary rule of Mr. Claremont had given way to order. The members had mostly grasped the truth that "democracy" does not mean the negation of all authority, but the liberty of the people to elect the best form of government and the best men to govern. Consequently there was more unity of thought and feeling, more harmony

of purpose and action. Men whose Christian character and wisdom had been tried and proved by years of service were raised to power, heard with respectful attention, and treated with hearty trust. The few who could not accept the obvious tendency and the new order of things had taken themselves off. As for the rest, recent experience of the bitter fruits of hasty action and impulsive self assertion had wrought in them a wise caution and a general readiness to surrender personal preferences for the good of the whole. That the last choice of a pastor had been a serious mistake was universally felt, that it must not be repeated was as universally determined. The members had assembled, therefore, now with a unanimous desire that a wise discretion should be exercised, and also with a decided sense of their need of Divine direction.

Still it was an anxious time for the deacons, all the more so because of the assurance they had that the Church depended on them for council, and confided in their judgment. They had received more than thirty applications from or on behalf of ministers anxious to fill their pulpit; and some of these would doubtless afford our readers considerable entertainment could we produce them here. One minister described himself as a sound and thoughtful, but withal popular, preacher, and enclosed half-a-dozen manuscript sermons as specimens of his workmanship. Another described himself as possessing an impressive appearance, and enclosed his *carte de visite*. Another was eminently gifted with a persuasive address, had been signally successful as a preacher to the young, and was perfectly indifferent to income; only wanted a place where souls were to be won, being "assured that a faithful and true-hearted servant of Christ would never be left to suffer want." Out of the whole number of applications received, one only was selected to be laid before the Church. There were certain exceptional features about the case, which led the deacons to believe that the gentleman introduced would be very likely to suit the place. He was said to be a man in the prime of life, of proved character and good standing, an able preacher and laborious pastor, greatly beloved by the people among whom he had ministered for over fourteen years, and who desired to change to a smaller and less exhaustive sphere of labour. Moreover, the introduction of his name had been effected without his knowledge; it was unsought and unguessed by him, it came too from a "*layman*," and this last fact had probably far more weight with the Sparley deacons than they would have cared to confess. There was in their minds, as in the minds of many other deacons, an unavowed feeling that ministerial recommendations of ministers are not always to be trusted. How far their suspicions were justified we would not venture to say. It is of course a strong temptation to ministers, as to any other class, to favour an *esprit de corps* and to stand by their order. They are always willing also to believe the best of a man, and naturally are sometimes the victims of their own charity. That they are not all equally compliant we know by experience. We once wrote to a

minister, with whom we had a slight acquaintance, for an introduction to a vacant church, but he courteously declined our request on the plea that his acquaintance with us was not sufficient to justify his acquiescence. Since then we have always held him in highest respect for his candour and manliness. Still there has probably been enough on the other side to justify the distrust of the Sparley deacons, and the ease with which Mr. Mildman had obtained a ministerial recommendation, after his wretched exhibition of folly and incompetence at Sparley, had done nothing to remove it.

Even in the case immediately before them, however, they had not acted without much circumspection. After repeated consultations, it had been determined that Mr. Pearson and Mr. Felton should visit the town where the minister lived, hear him preach, and make such inquiries as they might deem fitting, and the result of their action was that the church-meeting, just about to be held, had been convened in order to lay before the members a proposal to invite him to supply.

After singing and prayer, Mr. Pearson, who had been appointed to preside over the meeting, stated the purpose for which it had been summoned, and called on Mr. Felton to move the first resolution. Mr. Felton, on responding, said:—"Brethren, I beg to propose that we invite the Rev. Herbert Lackland, of Bullhampton, to supply our pulpit for a month with a view to the pastorate, and, as Mr. Lackland is a stranger to most who are here, it is due to you to state the facts which have led the deacons to bring this matter under your attention. We first heard of Mr. Lackland through Mr. Robert Carnforth, with whom we are all more or less acquainted; and in consequence of what we heard, Mr. Pearson and myself visited Bullhampton a short time ago, spent two Sundays there, and heard Mr. Lackland preach. We told no one our errand, but we had many opportunities of making inquiries and collecting valuable information. Mr. Lackland is a clear and thoughtful, but by no means a brilliant preacher. Indeed, there seemed to me to be a decided lack of imagination and emotion, and not a very copious flow of language. But his thoughts were often striking and always expressed with great clearness and force. Intelligent thinking minds will certainly derive benefit from his ministrations, but such as require a display of warm feeling or vehement passion will probably think them cold. I think he has some claims to originality. Occasionally he startles by the utterance of truths not often spoken in the pulpit; now and then by putting old truths in novel forms, and sometimes by saying what, at first sounds like a contradiction of all that one has believed on the subject in hand; but he has a singular gift of carrying conviction to the minds of his hearers.

"My own impression is that he is much better suited to a large town like Bullhampton than to such a small place as Sparley. He requires, I should think, a large population from which to draw the few minds that will be attracted by his ministry. A popular preacher he is not and never can be. His congregation we were told has not increased

very much since he has been with it ; but the membership of the church has been trebled, and the church is one of the most prosperous in the county.

"I ought to add, perhaps, that Mr. Lackland *read* his sermons both the Sunday mornings that we heard him. To some that will be seriously objectionable, I know. I don't like it myself. Nor does he need to read. His evening sermons, which were spoken, though not so neat in arrangement, or conclusive in argument, or exact in phraseology, as those of the morning, were distinguished by much more freshness of feeling and copiousness of illustration. He is, however, a good reader ; so good, that Brother Pearson, who sat with me immediately in front of the pulpit, did not discover that he was reading. The manuscript seems in no way to impede his freedom.

"Kindly excuse the length at which I have spoken. I beg to move the resolution. I will just add that our old friend Robert Carnforth is in the neighbourhood, and I don't think there would be any impropriety in our asking him to come into the meeting."

This suggestion was acted upon. And when Mr. Carnforth had given his testimony, an old man rose who deserves a few words of introduction. His name was Jonas Parsley, but he was commonly known as "Coachy Parsley," because in his youth he had been a stage coach driver. He was an eccentric character. His dress, which bore marks of great attention, was in the style of sixty years ago, modified by a decided dash of originality. His drab knee-breeches were ornamented at the knees with immense silver buckles, and tied with broad ribbon which hung in streamers nearly down to his feet. His waistcoat of black and yellow stripes, was of extraordinary length, and was adorned with three rows of shillings with holes in them instead of buttons. He wore a blue coat, whose bright gilt buttons, wondrous depth of collar, and amplitude of cuff was most imposing. In short, his dress was a curious cross between that of a coachman and a dandy of the time of George IV. He was quite aware of his deviation from conventional standards and usages, and in truth was rather vain of it. But he was a good man ; and in spite of his affectation of a broad local dialect in speech, he was well-informed, shrewd, and far-seeing. He had a fair knowledge and a firm grasp of the doctrines of grace. He loved savoury truths, and was very particular about the "soundness" of the preacher to whom he gave his attention.

Let us hear what he has to say.

"Be he one o' they intellectual preachers, what preach clean ower the heeds o' all the people ?"

"You don't want a preacher without intellect, do you ?" asked Mr. Carnforth.

"We dwont want a fule sartainly ; but we dwont want one of they clever college chaps whats allus sayin' fine things 'at nobody can understand, an' what he dwont understand hisself mostly."

"Mr. Lackland is clever above the average," replied Mr. Carnforth ;

"but I don't think 'you will have any reason to complain of not understanding him."

"Have he any o' they new-fangled notions?"

"I am not quite sure what notions you mean."

"Why, such as dwont believe in eternal punishment, nor the inspiration o' the Bible, nor in atonement—hardly. Ye know Mr. Mildman used to say as how—"

Here the speaker suddenly paused, and began fumbling in his pockets, saying, after a few seconds—

"Wait a moment. I wrut un down some'er. O, here un is. Ah, he said the Psalms required judicious revision and some expurgation before they could be adapted to the Christian life of this nineteenth century; and that the Epistles and Gospels could have little theological value until further Biblical criticism had determined what degree of authority they should exercise over the faith of the church. He said that total depravity wer' total nonsense; it wer' *moral obliquity*. It seems to me, ye know, that the new doctrine is just not a bit better nor the old fashioned socinianism."

"O," replied Mr. Carnforth, "you need not fear for Mr. Lackland's orthodoxy. I think his opinions are much like your own. He is very liberal toward those who differ from him, but he never falters in the expression of his own faith. My conviction is that you would like his preaching greatly."

"Ye know him pretty well, I suppose?"

"I have known him and listened to his preaching a good many years now, and have derived great profit from his ministry."

"I be main glad to hear what you soy. You beant very sound yerself, ye know. Ye used to jib a good deal; an, I was afear'd this Mr. Lackland mout be the same; but I'm sure ye would not pass yer word for un if he vor not all right. Ye know what we wants at Sparley."

We need not follow the course of the meeting further than to add that the result was that Mr. Lackland was duly invited to supply, and that he accepted the invitation. With what result we shall record in our next and closing chapter.

The Lord Our Shepherd.

EXPOSITORY AND PRACTICAL PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER.

VI.—CHEERFUL ANTICIPATIONS.

“Surely goodness and mercy shall follow me all the days of my life.” Verse 6.

THE closing words of this wonderful psalm embody in brief compass the truths of all the previous verses, point out their noblest and most enduring results, and form for them a striking and impressive consummation. They not merely unveil to us the true nature of God's dealing with us in the present, but likewise open to our view the sure paths of the future, and tell us of the high and glorious issues that shall be realized from the fulfilment of the Divine purpose and the completion of our earthly life. We are here admitted into the innermost shrine of the sanctuary. Our progress towards it has been continuous, from the time when we passed the threshold of the sacred enclosure, crossed its outer courts, and worshipped in the holy places to which they led. But now, at length, we have reached the holiest of all, where we behold the clearest and most wonderful emblems of the Divine majesty—the Shekinah that tells of His invisible presence and power, the unutterable perfections of His character, and the unfathomable depth of His love. And as we reverently bow beneath “the cherubim of glory which overshadow the mercy-seat,” our minds receive the glow of a deeper illumination, our hearts are thrilled with ecstasies of a holier joy, and we are bound unto God by the loyalty of a more perfect devotion. It is in this inmost sanctuary of truth that we gain our truest apprehensions both of God and ourselves, that we best understand the greatness and beneficence of His purposes, and can await with the most assured confidence the results to which they lead. Our recollections of the past, with its lights and shades, its conflicts and triumphs, are purified and chastened, and become the ground of brightest hope. From Him who dwells amid the splendours of the eternal light, there issues forth a voice of mingled gentleness and power, bidding us go forward in our appointed path with firm and dauntless step, and pointing out to our view “an endless vista of fair things” to come. Our hearts, swelling with emotions of loftiest expectation, attain at last the assurance of perfect faith. Notwithstanding all appearances to the

contrary—the sighs and struggles, the fruitless yearnings, and the baffled aims, *we know*—

“That life on earth is being shaped
To glorious ends ; that order, justice, love,
Mean man’s completeness, mean effect as sure
As roundness in the dew-drop.”

Yes, and even more than this. Aided in our retrospect by the clearer light and the purer vision, we see that

“ That great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past.”

As God lifts the veil from the future in respect to the power that shall rule it, and the ends to which it shall be subservient ; as He makes our memory a ground of hope, we can but exclaim with devout gratitude, “ Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

That these words (to the first clause of which we must now restrict our attention) are in a sense the crowning glory of the psalm ; that they reveal to us the loftiest aspects of spiritual experience a slight examination will convince us. The confidence of the first verse, “ I shall not want,” merges into the triumphant anticipation of all possible good. Goodness and mercy shall not only not forsake us, but shall continually pursue us like ministering angels, lest we should by any possibility elude their gaze and stray beyond their reach. The calm conviction expressed in the word “ surely,” appears in a still stronger light when we read it, as it ought to be read. “ Only goodness and mercy shall follow me.” They and they alone, as messengers of God, shall attend our steps. The Divine love is pure and unalloyed, and its manifestations can be obscured or foiled by nothing of a contrary sort. Love, and love alone, shall guide us. This assurance is, moreover, greatly in advance of the other, “ I will fear no evil ;” for in that there is mainly a recognition of the fact that sorrow and conflict and death cannot harm us, that they are not really evil ; while here we are told that they are a positive blessing—the instruments of God’s love, the appropriate expressions of “ goodness and mercy.” Our lot is one of unmixed advantage. The exceptions on which we sometimes dwell are apparent and not real, the rougher elements of our life are no indication of hardness or wantonness in God, but the result of His tender and faithful care, demanded by the peculiar needs of our character and condition. They are no more opposed to the exercise of God’s grace than the hard blows with which the sculptor breaks off large pieces from his block of marble, and chisels and polishes it, are opposed to his design to produce a statue of rarest grace and beauty, to immortalize the hero of his country and raise himself to the pinnacle of fame. For the seeming departures from the gentleness and compassion of His rule are the means whereby God trains us for higher and better things, and it is their absence, not their presence,

that would indicate the relaxed hold of his loving and powerful grasp. The very tears that we shed glitter like raindrops in the sunshine, and reflect the sure and lustrous beauty of His love.

“ And aye, our murkiest storm-cloud is by a rainbow spanned,
Caught from the glory dwelling in Immanuel's land.”

Goodness and mercy are two aspects of the one loving attribute of God, a diversified expression of one great and ever-active principle of His nature. Goodness denotes a general kindliness and generosity of heart, a considerate care for our needs, a disposition to promote our welfare. Because God is good, we know that He is unselfish, that our interests and necessities will occupy a share of His thought, and that He will regard us, in our weakness and dependence, with affection. In virtue of this element of His nature He has framed the earth to be a fit habitation for man, and adapted it, with wondrous skill, to the peculiarities of His complex constitution. Because of His goodness He maketh His sun to shine upon the evil and the good; by His rains He watereth the earth and enricheth it with the river of God; “The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing.” In consequence of His goodness, the kindly fruits of the earth are in due season presented to us; seed-time and harvest succeed each other in regular order. Health and strength are granted us for the prosecution of our work, or if they are suspended and withdrawn, we receive in various ways a recompense for our lack. The testimony of the world's noblest and deepest experience, drawn from the widest and most diverse sources is this, “Thou openest Thy hand and satisfiest the desire of every living thing.”

The mercy of God is a specific application of His goodness, called forth by our sins and the necessities which they have created. As it is the prerogative of goodness considered in itself to sustain us in our weakness and dependence, it is the prerogative of mercy to compassionate and pardon us, and restore us to the height from which we have fallen. Nature, which proclaims with emphasis the goodness of the Lord, is silent, and leaves us entirely at a loss as to His mercy; and it is from the express declarations of His Word, rather than from the conjectures of reason, that we are assured of His patient and all-enduring love. Even in the olden dispensation, He proclaimed Himself to be “the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.” But it is in the cross of Christ that we see the clearest demonstration of this fact, and understand its deepest import. There is in the Divine nature an utter abhorrence of evil. He cannot fail to regard the transgression of His law with stern displeasure. Indignation and wrath are essential elements of His being, and without them He would not be perfect, He would not in fact be God. To a man who denies this position, who ignores the fact that “the wrath of God

is revealed from heaven against all ungodliness and unrighteousness of men," the Scriptures can be little else than a bewildering paradox, a strange and tormenting riddle. Nor will it avail to say that all such language is metaphorical, which a literal interpretation confuses and degrades. For the aim of a metaphor is not to alter, to obscure, or to contradict the plain meaning of an assertion, but to illustrate or make it clear—to place it before the mind in a bolder and more impressive light. The anger of God is real, not imaginary. It is an aspect of his character which no other term can so fittingly describe, and which no reasonable interpretation can explain away. And if we may not conceal or deny God's anger, as little do we need to apologise for it, or speak of it with hesitating and bated breath. There is in it nothing akin to the spirit of retaliation and implacable revenge. It is rather the reflex of His supreme holiness and love. The absence of the feeling, even in us, betokens a grave defect in our moral nature. Falsehood, injustice, and crime ought to excite indignation, and to call forth our determined hostility. And it is simply impossible that He, who exercises over men the functions of moral government, and whose throne is based on righteousness, should be a passive and indifferent spectator of these evils, or regard those who are guilty of them with complacency. And if there are elements in God's nature thus hostile towards sin, if in consequence of His very perfection He feels towards it an utter repugnance, it is evident that these elements must be propitiated before sin can be forgiven. For it must be remembered that sin is not an abstraction, but the conscious and deliberate act of a responsible being, of whose nature it is an essential manifestation, and apart from whom it has no existence. And if God does not express the anger which He feels towards sin by punishing it, He must do it in some other way. The infliction of a righteous penalty can only be obviated by an act of equivalent worth, which shall declare the Divine judgment and maintain the honour of the Divine law. And that act of equal significance with the punishment of sin is seen in the death of Jesus Christ, "whom God hath set forth to be a propitiation through faith in His blood." The provision of this sacrifice was God's work, not man's—indispensable to our redemption, but indicating no unwillingness to meet our direst needs or to free us from the entanglements which our guilt alone had created. The righteousness and the mercy of God combined to save us. We can well believe that nothing can be more pleasing to the Divine mind than the complete destruction in men of that evil which has marred the beauty of His fair creation, turned its harmony into discord and cast a blight as of desolation and death on His noblest work, which was made to bear the image of Himself. The sacrifice of Christ was no unwilling offering, wrung by the sighs of contrition or the agonies of despair from the reluctant heart of God. It is the utterance of His free and unsolicited love, the approach which He Himself inaugurated towards our sinful world, the appeal which He has made to the reckless and rebellious.

sons of men. It is the pledge of compassion, which is stronger than death, in whose presence the fears of the penitent shall be dispelled, and the prayer of faith fulfilled. In that cross, justice and mercy, holiness and love stand forth in perfect harmony, and co-operate, each with equal force, for man's salvation. The principles of the Divine nature are not restrained or foiled by mutual antagonism. The notes of God's voice, though of such diverse sound, here merge into strains of grand and inspiring music. And as colours of different hue are blended in exquisite combinations, and present a perfect and indivisible beauty, so in the light of the cross, the purity, the justice, the tenderness, and the endurance of God are orb'd into one commanding splendour, and constitute together "The brightness of His glory."

The form in which David expresses his anticipation of a constancy in the Divine regard, and of an unbroken series of benefactions, is peculiarly significant. "Surely goodness and mercy *shall follow me.*" They, as ever-wakeful, ever-active attendants, shall pursue us in our path, as we pursue the objects that are dear to us, and the possession of which we are resolved to acquire. We occupy our time in the pursuit of knowledge, riches, fame, or in the pursuit of rest, satisfaction, blessing. As far as is possible to us, we follow in their track, fix our aims and hopes upon them, and place our activities under their control. Even so shall these twin spirits, the goodness and mercy of God, follow us, that they may make our lives their own, and confer upon us the gifts which they only can impart. We have not to engage in a continuous quest after their presence, to woo their services with toils and prayers and tears. We are not suffered to wait anxiously for their appearance, or subjected to the cruel fear that they have for ever deserted us. They seek, yea, rather they always accompany us. The goodness of God will anticipate our needs; His mercy will save us from the power and the perils of sin. The assurance of these words, however, affords no encouragement to presumption, and holds out no promise of pardon to such as deliberately repeat their transgressions. The nature of God's mercy, the cost at which it has been expressed, and the aim it is seeking to accomplish, alike forbid the idea that it will sanction our continuance in evil. The forgiveness we have received produces fear. The mercy which is guaranteed will rather show itself in the daily renewal of our nature, in the quickening of our conscience, that we may more readily and accurately discern between good and evil, in purifying our affections, and in girding us with adequate strength, that we may fully accomplish the purpose of our life, and do the will of Him that sent us.

Possibly, also, there is another idea in the phrase. In the previous verse the psalmist speaks of his festivity in the presence of his enemies, who, while he is eating at God's table, are held back and unable to approach him. After the meal is ended, however, and a season of rest has been enjoyed, the guest must gird himself for his

journey, and set out for another and more distant stage. And what will become of him if the foes who have been held back should await him in ambush, or follow him in hot and angry haste? Will they overtake, and if they overtake, will they destroy him? Even this contingency can create no alarm. The Host who has so generously entertained will not desert His guest or suffer His foes to triumph over him. He will send forth the twin messengers of His love, which, like guardian angels, shall hover about us throughout every step of our way, and come between us and harm. They are swifter and more powerful than all our foes, and, unseen, can baffle their evil designs, thwarting the care, the sorrow, and the temptation which may assail us. When we see their calm and radiant face, peace and contentment will steal into our hearts, their gentle hands shall bear us up as we tread the rough and tortuous paths, and, amid the music of their words and the welcome that they have prepared for us, shall we enter upon the inheritance of our purchased possession and the home of our Father-King.

Such, then, should be our anticipation of the future. The great lesson of the words is one that we all need to lay to heart. We are, by the very make and structure of our being, prospective creatures, who find it impossible to restrict our thoughts within the limits of the present. The things that are, carry our minds onward to those that will be, and every to-day suggests the idea of to-morrow. But the future about which we think so much is hidden from our view. We know not what a day may bring forth. And very various are the tempers of mind in which men form their anticipations. Some are vain and frivolous, entering upon the most serious tasks "with a light heart," and displaying an Epicurean indifference as to all that may await them, saying, "Let us eat, drink, and be merry, for to-morrow we die." Others are presumptuous and self-willed, cherishing the false imagination, that if they are as hard and unyielding as fate, the mastery will be theirs, and their own way will in the main be secured. Another and still more numerous class give way to timidity and fear, as if they were sure to meet with evils of greater magnitude than they have yet known, and to find the dearest hopes of their lives wrecked. In opposition to all such anticipations is the bright and inspiring assurance of the psalmist—"Only goodness and mercy shall follow me all the days of my life." No Epicurean indifference, but a calm and intelligent faith that the future will be as full of blessing as the present; no stern presumption, but an earnest and chastened submission to the governance of One who is wiser and better than ourselves; no shrinking timidity, but confidence in the integrity and faithfulness of Him "with whom we have to do." And this is surely the only right and reasonable attitude we can assume. Blindly to ignore the future, to make no account of its possibilities and its claims, is to abjure the high prerogative of our manhood, and to live as the mere creatures of a day. Absorption in the interests of the passing hour can only lead to a self-indulgence and recklessness

of conduct utterly fatal to the harmony and peace of our nature—the sure precursors of self-accusation and remorse—the consciousness of a wasted and perverted, perchance, also, of an irretrievably ruined, life. To act as if *we* were lords of all, is to lay the foundation for bitter disappointment; for that we shall be baffled amid some of the conflicting forces of the world is certain; and if we cling tenaciously to the things that we desire, we shall but make the struggle keener, and our defeat more ignominious, when the inevitable severance comes. And yet, again, to indulge in anxious forebodings, to look forward with doubtful hearts, is not only dishonouring to God, but hurtful to ourselves. We do not, by such mistrust, make the morrow brighter, nor remove even the slightest of its burdens, but we do intensify the darkness of to-day, and increase the number and aggravate the power of its cares. Let the difficulties and sorrows of the future be what they may, why should we endure them now? An old Arabian proverb sagely tells us, “An affliction is but one to him that suffers it; but to him that with fear expects it, it is double.” If we cannot clearly see into the future, why should we people it with imaginations of our own, and stand awe-stricken and aghast before the phantasms we have ourselves created? We may reasonably consider the things that are; but is it wise to treat as realities things that are not and may never be? No; let our anticipations be determined by the assurance that “goodness and mercy shall follow us all the days of our life.” It is God, and not man, that governs the world; and if we forget Him, what better are we than atheists? Let it suffice us to know that “the Lord reigneth.” As travellers in a dark and dangerous way, which to them is entirely unknown, keep near to their guide, and neither attempt to outrun him nor wander into some alluring bye-path, nor linger sullenly behind, so must we keep near to God, knowing that He will make our way plain before our face. And it is a way in which we shall be inspired to sing of mercy as well as of judgment. If here and there we meet with thorns and briars, we shall also see the rose of Sharon and the lily of the valley, and the air shall be filled with the fragrance of the flowers of Paradise. If, to the eye of sense, our path appears dim and perilous, wrapt in the mists of cruel uncertainty, God will often take us aside to a sun-lit eminence of peace, on which the rolling vapours shall not blind our vision, and where no distracting voices shall accost our ears. The boundary-line of human progress may soon be reached, and, like the Israelites of old, we may be commanded to “stand still,” but it shall only be to “see the salvation of the Lord.” He who divided the waters of the Red Sea, and enabled His people to pass safely through them, Who preserved them amid the perils of the desert, and led them to the land of promise, liveth still, and is “the same yesterday, to-day, and for ever.” Surely we should not weep as disconsolate and orphaned children, for “this God is our God for ever and ever; and He will be our guide even unto death.”

Imitation of Jesus :

ITS SUBJECTIVE CONDITIONS.

BY THE REV. G. V. BARKER.

“For I have given you an example, that ye should do as I have done to you.”—JOHN xiii. 15.

IT is an instructive and most solemn fact that around the first communion table of the Church, immediately under the eye of the Master, dissension sprang up and strife raged. The formal inauguration of the Church was the occasion of the first church quarrel. The uniting and disintegrating forces were present and in active conflict then, as they have been present and in conflict ever since. To that strange fact, so darkly ominous for the future, and so terribly confirmed in subsequent history, we owe the singular exhibition of divine condescension recorded in the earlier verses of this chapter, and the heavenly light thrown by it on the social relationships of our Lord's kingdom.

The case was this. The Lord had led His chosen disciples into the apartment provided for their solemn commemoration, as one family, of the Paschal feast. He had never before treated them with such distinction. They had never before sat down with Him so formally and confidentially, and the honour done them excited their petty ambitions, jealousies, and rivalries; and they struggled with each other for the highest seat; while the manner in which the Lord Himself proceeded to speak of His kingdom as if it was near at hand, probably served only to whet their ambition and embitter the strife.

It may be that there was another cause also of ill-feeling and discord. The room in which they were assembled was in the house of a stranger: one of those apartments which residents in Jerusalem provided for country visitors who came into the city for the celebration of the Paschal meal. The owner had taken care that it was properly furnished; that everything needful for the due observance of the solemnity was provided; and with this his work had ended. He had not received them at his door with water to wash their feet according to the custom of the land. He had left them to do this office for one another. But who would do it? It was the work of the slave; who among them could so humble himself as to become servant to all the rest? Who among them had grace enough to accept a menial position in the service of his brethren? “Here was another root of bitterness springing up to trouble. Their narrow, earthly minds, are filled with thoughts of precedence, of dignities and places; not one of the twelve

can stoop to fill the office of a servant to the rest ; and so, grumbling among themselves, they sit down with unwashed feet.”—(*Dr. Hanna.*)

Then the Lord Himself arose, laid aside His upper garment, girded Himself with a towel, poured water into a basin, and began to do for them what they could not stoop to do for one another. It was a most impressive rebuke of their pride and ambition. It was also a striking instance of the Lord's humility and condescension in the common intercourse of life. It was also a conspicuous illustration of the law of His kingdom—“The last shall be first.”

But there is a lesson to be learnt ; a principle to be drawn from the fact. A lesson too which may be misunderstood and perverted, as we know it has been. The ostentatious humility of a Pope washing the feet of twelve dirty paupers on Maundy Thursday is a miserable parody of our Lord's conduct : it is worse, it is a glaring perversion of its meaning. So also is every attempt, however sincerely or devoutly made, to copy literally the facts of our Lord's life. Such conduct conceals the truth it would unveil, and perverts what it would preserve. And the Saviour was at pains to guard Himself against being misunderstood—“So after He had washed their feet, and had taken His garments, and had sat down again, He said unto them—Know ye what I have done to you ? Ye call me Lord and Master : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I gave you an example, that ye also should do as I did to you.”

We turn our attention now to what is of permanent and universal interest in this story : that is to the radical, central truth it was intended to exhibit for our instruction. But before advancing further, we note one or two points of preliminary importance.

That Christ is our exemplar and pattern is among the axioms of our Christian philosophy, but in accepting it we lay special emphasis on this truth—*that our Lord's life is a pattern only for those whose life rests on the same foundation, moves in the same sphere, and springs from the same sources as His.* This seems so self-evident a proposition that we can hardly imagine any one calling it in question, and yet in many popular presentations of the Gospel, and expositions of Christian doctrine, it is often most absurdly ignored. There is an emasculated form of the Gospel which quietly drops out the work of Christ as Mediator, and the work of the Spirit as Sanctifier ; which persistently denies every need of men except the need of intellectual enlightenment and æsthetical culture : so cutting down the Gospel to the practical precepts of the Sermon on the Mount, and the example of Christ as the expositor of His own laws in His own life. By observance of these, men are to rise to the life of God and become co-heirs of the glory of Christ. We brand this teaching as philosophically absurd. Two men are to start from different premises, work in different conditions, advance in different directions, and reach the same result ! In opposition to this, our position is that the two lives,

Christ's and ours, must be kindred in nature, source, and tendency, before they can be wrought out on the same model; and this, at the beginning, they are not. The earthly life of our Lord rested from its commencement on a basis on which ours needs to be set; it sprung from sources which in our case require to be opened up. In Him there was nothing to disturb the Divine complacency, or to provoke Divine indignation. The law of the Father was enthroned in the heart of the Son, and the two were in eternal accord. It is otherwise with us. Disguise it how we may we cannot shake off the suspicion that sin has disturbed our relationships with God. And this is simple fact. Sin has involved guilt, guilt has brought condemnation. Sin, offensive to the Divine nature, has rendered us obnoxious to the Divine law. In our case, there is a primary demand therefore for redemption, reconciliation, the forgiveness of sins, and till these are obtained we are far from the only sphere in which Christ's life can be lived.

Still further; the life of Christ began and continued in perfect sympathy with the Divine nature. In His case there was no alienation to be overcome, no antipathy to be vanquished. He drew every impulse, aspiration, and feeling, from the very heart of God. The Spirit of the Lord was the sole inspiration of His life from end to end. In Him was no taint of pollution. His life, to its lowest depths and remotest issues, was the very radiancy of the immaculate purity of the Father.

Surely, it is not thus with us. The sentence of God on the children of men is that they have altogether become corrupt, the heart in them is deceitful above all things, they have forsaken the fountain of living waters, and are enemies to God by carnality of mind. In our case, therefore, there is need of restoring grace—grace that shall re-light the spark of life. "Ye must be born again." And this birth into life by the living Spirit must be preliminary to our living the life in fellowship with Jesus. Until our life, like His, is connected with the life of God; until, like Him, we draw strength and inspiration from the Divine nature, it is impossible that we should reproduce His life in our own.

We maintain therefore that the moral precepts of Christianity and the example of our Lord's life make their appeal only to men who are renewed and reconciled. The demand on all others is that they repent and believe, in order to the new life of righteousness. Their most pressing need is, not for a clear exposition of law or a perfect example of virtue, but for reconciliation and renewal. As well urge a man paralysed in every limb to imitate the actions of a sound man in order to obtain restoration, or a blind man to discard his guides and step out with all the confidence of perfect vision that he may obtain sight, as urge on one who has none of the elements of spiritual life, a spiritual law to keep, or a spiritual pattern to copy. When, sin-laden but repentant, we return to God by Jesus Christ, we obtain forgiveness of sin and renewal in the spirit of our mind; then, and not till

then, does Christ's life become a pattern for ours. Without this communion of life, consequent on the union of our souls with Him, it is only a mechanical result we shall get at the best. With the Sermon on the Mount in his hands, and the example of the Lord before his face, an unrenowned man may become a good-looking hypocrite—a great spiritual swindle; but no more like a true Christian than a wax doll is to a live baby.

We have heard many excellent men, preachers of the Gospel, whose doctrines were otherwise quite evangelical, yet speak in a loose and illogical manner about the importance of Christ's example, almost as if the whole of salvation hinged on copying it. It is not sufficiently insisted upon that *all life springs up from within; it cannot be added from without*. No copying the example or imitating the conduct of another can make us like him. The likeness must be further back and deeper down. A simple illustration will set our meaning in forcible form. A man possessed of a little musical taste, and a good deal of musical vanity, is ambitious of emulating the great masters of song. He gives his days and nights to study, and labours to master the principles of musical science. He becomes great on "plagal cadences," learned on the "history and variations of the scale," profound on "counterpoint," and unfathomable on "transition." He discovers and discusses the precise principles on which all the great oratorios are constructed—for with him everything is "constructed," he knows nothing of *growth*—at length on the basis of his discoveries he builds up his *magnum opus*, a rapid parody of the "Twelfth Mass" or the "Messiah," a performance which sends one-half his hearers to sleep, and drives the other half mad. Why? Whence the failure? Not surely for want of industry; he has toiled like a brewer's horse. No, nothing was wanting to insure his success but that inner life which made his masters what they were, the fire of the poet, the glow of genius, the throb of a mighty soul, the tumultuous conceptions of a giant intellect. He had everything else, but for want of these he is at best only a model in plaster of a great man.

This is the homely conclusion to which we must come,—no more can be got out of a man than there is in him. He must be good before he can do good; he must be righteous before he can work righteousness. He cannot become just or generous or pure by copying the conduct of one in whom these attributes are fontal principles. Goodness and truth must grow up as characteristics of the soul, the inner man, they cannot be added by accretion from without. Though an undevout man spends all his time in prayer, he is an undevout man still; though a selfish man give all his goods to feed the poor, he is a selfish man still. Religion is not a matter of deportment, but of character. We can have no river if there are no streams, no streams if there be no fountain. The outward life of a true Christian is only a partial unveiling of the eternal life that palpitates within. It is neither measured, nor forced, nor calculating, but the free unbidden

flow of the well of water that is in him, springing up into everlasting life.

We by no means underrate the importance of a clear conception of moral law for the due regulation of spiritual life. Without it the life can be no more than a succession of erratic impulses, often amiable, always perilous, sometimes mischievous. Hence also we prize highly the perfect example of our Lord, by which precepts are translated into human conduct, the specific application of general principles is illustrated, and the law reproduced in living pictures. But we do plead that until men are renewed and reconciled, until by faith in the Crucified they become partakers of His life, it is not the exhibition of an example of virtue, but the revelation of a salvation which forms their deepest need, and that their successful imitation of Jesus is conditioned by their spiritual relationship to Him.

The Plymouth Meetings.

THE recent meetings of the Baptist Union at Plymouth are in every way too important to be passed over without notice.

From circumstances over which we have had no control, it has been impossible for us to prepare so careful and extended a review of them as we had proposed, and we shall be compelled to restrict ourselves within narrower limits than we should willingly have prescribed, but we will at least endeavour to fix on the salient points of the meetings, and touch upon the lessons which they so manifestly urge.

A month ago fears were entertained in many quarters that the gatherings would not be so large as they were, *e.g.*, in Newcastle, in Nottingham, or in Manchester. We heard the opinion frequently expressed that Plymouth was too far out of the way of the majority of our churches to secure a full attendance of those who are generally "on the scene." All such fears proved utterly groundless, and the lower part of the capacious chapel in George-street was more than comfortably filled by the ministers and delegates assembled. Many of them were attracted by a wish to see for themselves the varied and picturesque beauties of the district, especially the magnificent coast scenery. Many of them were eager to hear the Chairman's address, and felt sure that they would receive from him an intellectual and moral stimulus, which probably no other living teacher can impart; while on the other hand it was felt that Mr. Spurgeon's presence would give a tone to the meetings which would be both delightful and invigorating.

At the local preliminary Service the Rev. J. P. Chown preached with his accustomed fervour and power; and on the same evening a meeting of the Baptist Total Abstinence Society was held, the addresses at which were admirable in spirit, and well calculated to mitigate the terrible evil which all true-hearted men so deeply deplore.

The Missionary Designation Service on the Tuesday morning was one of the most solemn and impressive it has been our privilege to attend. The chapel was crowded in every part, by an audience that evidently sympathised with the purposes of the meeting, so that in respect to it the vast assembly was of "one mind and one heart." Four young brethren were "set apart" for missionary service—Dr. William Carey and Mr. H. J. Tucker, who proceed to India, Mr. J. T. Comber who goes to West Africa, and Mr. R. E. Gammon who is to labour in Turk's Island, Bahamas. Dr. Prance is a capital chairman, and the local reminiscences of which he spoke were not only delightful in themselves, but in harmony with the object of the service, and tended to inspire a true and heroic devotion to our Lord, in whatever specific work we may be engaged. Dr. Underhill gave an admirably clear and succinct account of the spheres of labour to which our brethren are respectively going, and Mr. Sampson asked them the usual questions as to the circumstances which brought them to Christ, led them to devote their lives to His service, and to consecrate themselves to the missionary work. The replies were, in each case extremely simple, straightforward, and impressive. Manlier words have never been uttered. There was in every one of them "the accent of conviction," and it was profoundly gratifying to the assembly to witness such pure and fervent faith, such hallowed purpose, such a fine appreciation of the missionary's aim, and such readiness to do and to suffer in the name of Christ. The devotion of our young brethren awoke a responsive chord in many a heart and quickened its resolves to live more unreservedly for Him "whose they are and whom they serve" whether at home or abroad. It was peculiarly pleasing to find that all our young brethren had been brought to Christ in their early days; that their consecration to His service was so largely the result of home influences, of parental anxiety and prayers, and that the Sunday School also had contributed so much to this blessed result. It was pleasing, not only from a denominational point of view, but mainly because it showed the power of an early religious training, and encourages us to trust in the faithfulness and love of God both to ourselves and our offspring. He who has been our God will, if we are faithful to Him, be *their* God also, and instead of the fathers shall come up the children. The responsibilities of parents seemed to us, as we witnessed this hallowed scene, immeasurably great, though not greater than their incentives and encouragements, and we trust that there will throughout our churches be a profounder and more loving devotion to this most momentous duty. Mr. Sampson's earnest and affectionate prayer for our young brethren did but give

utterance to the thoughts and desires of every heart in the assembly. Its petitions, so sympathetic, so appropriate, so full of faith and expectancy, were expressed by one who knows better than most of us what missionary life really is, but we all joined in them and made them our own. And what shall we say of Dr. Brock's address? We are at a loss how to characterise it. Never, even in his palmiest days at Bloomsbury, could "the old man eloquent" have surpassed it, rarely could he have equalled it. It was thoughtful and philosophical enough to satisfy "the higher class of hearers" whose sufferings are so persistently paraded; its insight into the intellectual and social conditions of the apostolic age as well as into the heathendom of our own day was keen and comprehensive, its historical illustrations were pithy and to the point, and its criticism of our advanced thinkers was conclusive and telling. The address was of course eloquent and powerful; but what shrewd common sense it displayed, what sparkling gleams of humour, what genial wit! Seldom have the grounds of missionary labour and the necessity of its continuance been more clearly exhibited, or the unflinching power of the Gospel and the growing brightness of its prospects more forcibly proved. It is an address which we should like to see scattered broadcast over the land.

In the afternoon of the same day Mr. Spurgeon preached in the Guildhall, on the words "The angels hastened Lot" (Gen. xix. 15). The immense building was crowded in every part, as one twice or three times its size would have been, if it could have been procured. Most of our readers will have read the sermon, and all of them ought to read it, and as they read "mark, learn and inwardly digest." It was a sermon that went direct home to those who heard it. It made us all feel ashamed of our indifference, our disobedience, our worldliness and sin. We do not remember to have seen an audience more completely under the spell of the speaker's power. His words were felt to be a message from God, and not a few of those present received an impulse which will not die away in "excellent intentions," but will ripen those intentions into corresponding deeds. The force of the sermon did not lie simply in its eloquence, nor even its fine grasp of spiritual truth, and its many-sided wisdom, but in the fact that it was also the expression of the preacher's deepest life. He gave us in it a part, and that the best part of himself; and as we listened to him, we were reminded of words which have been spoken of the great men of secular history—

"The greatest gift a hero leaves his race
Is to have been a hero."

And the best thing Mr. Spurgeon did for us at the Guildhall was to show us unconsciously what he was, and what he was doing. No wonder that he is so deeply and universally beloved. Still less wonder that the prayer offered by Mr. Aldis for him and his greatly afflicted wife, under circumstances which would have rendered it impossible for most men to preach at all, should have evoked so hearty an Amen.

The missionary meeting in the evening is generally felt to have been a failure, and indeed this opinion has been freely expressed in print. With many of the remarks we have heard in this connection, we have not the slightest sympathy. If due allowance had been made, less disappointment would have been felt. The building is difficult to speak in, and only such speakers as have more than the average force of voice can make themselves heard in it. Then, it was a very difficult thing to maintain the interest at the height to which it had been raised by Dr. Brock and Mr. Spurgeon in the earlier part of the day, and in fact many of the delegates felt after the afternoon's service, that whatever followed—be its excellence ever so great—must be somewhat of an anti-climax. The speakers have probably not been accustomed to large audiences, they are perhaps neither "great talkers nor wonderful gushers," but they have done a splendid work, and for their work's sake they should, we think, have been heard patiently. And as the previous services had in this respect made absolutely no demand on our patience, there surely might have been some readiness to display this invaluable Christian virtue if (as has been said) there was so great a need for it. The opportunity in that case would have been in every sense fitting.

The devotional services on Wednesday, augured well for the success of the Union meetings proper. Both then and on the following day there was not only a full assembly, but a simplicity, a directness and a fervour in the prayers, which brought us in very truth near to God. It would be quite superfluous to attempt a minute description of Mr. Maclaren's presidential address. We went expecting great things and we got them. The subject was not exactly in the orthodox run of chairmen's addresses, and possibly fears were entertained that Mr. Maclaren could not, having made such a choice, do himself justice. Never were fears more futile. The subject of "the churches and their ministry" is in many respects dry. Figures are generally uninteresting, and in the hands of most men they lull an audience to sleep. Not so was it in this case. We have often been told how Mr. Gladstone invested the exposition of his Budgets with irresistible charms, and won in this field some of his greatest oratorical triumphs. And at Plymouth Mr. Maclaren threw around these "dry statistics" the glow of a cultured imagination and the fire of intense passion. He might easily have selected a theme which would have afforded him fuller scope for his rare powers—a theme more congenial to himself, and more pleasant for his audience to contemplate. But he could not have selected one more suitable, or more urgent in its claims. We sincerely thank him for the manly courage and the fidelity to duty, by which he allowed his choice to be decided. The address itself has literary and oratorical merits of the highest order, but it is probably the most practical as it will also prove the most influential that has yet been delivered from the presidential chair, and it will unquestionably mark a new era in the history of the Union. The plea for denominational extension, for the grouping of the smaller churches

and for the increase of ministerial incomes, came with a power and a grace from the lips of Mr. Maclaren which few else could have given it. His words *tell*, and backed as they were by Mr. Spurgeon's stirring speech they ought to be irresistible. It is a matter of self-denial to us that we cannot quote from the chairman's address, but the limits of our space compel us to refrain. May we however suggest that the committee would do a noble work if they would send a copy of it to *at least every deacon of every church in the Union*—a work which we feel sure would be fruitful in good results? And if the committee of the Union cannot carry out the suggestion, it would, we believe, amply repay the Augmentation Society to do so.

The feeling created by Mr. Maclaren's address, aided by Mr. Spurgeon's speech, and still more by the sad and painful events of the last year rendered the assembly impatient of any further delay in the formation of a fund for aged ministers and their widows and orphans. It would certainly have been unwise to have voted on a scheme which had not been seen. It was surely a mistake not to have had the circulars containing it distributed. Mr. Gould, of Norwich, whose voice is always heard with pleasure carried the meeting entirely with him when he said that "there was a sad want of despatch in the management of the Baptist Union business," and it did for a time seem as if we were to see an exemplification of Mr. Spurgeon's cutting, but too-true, remark that the way to have a thing undone was to leave it to the Baptist Union. The danger which seemed to be impending was happily averted by the adjournment of the debate until the next day—the scheme in the meantime being circulated among the members.

The Rev. F. Trestrail moved, and the Rev. Dr. Green, of Rawdon, seconded the following resolution, in reference to the notorious Admiralty Circular on Fugitive Slaves:—

"That this assembly, consisting of pastors and delegates of the churches comprising the Baptist Union of Great Britain and Ireland, having duly considered the circular issued by the Lords Commissioners of the Admiralty to officers commanding Her Majesty's ships concerning their reception of fugitive slaves, dated July 31, 1875, cannot refrain from expressing their profound astonishment and sorrow that such a document should have emanated from a department of the British Government; and because this document imperils important national rights, reverses the national policy in regard to slavery, is utterly opposed to the national feeling, makes British officers the instruments of upholding slavery, and, in effect, sets at naught a settled doctrine of British law, this Assembly respectfully but most urgently calls on the Lords Commissioners of the Admiralty at once to cancel this ill-judged circular."

Both their speeches had the true ring of British love of freedom in them, and showed that there is no danger of Baptists at any rate receding from the position they have ever so nobly occupied in relation to the slave. We knew that the obnoxious circular had been "suspended" before we left Plymouth. Lord Derby and his colleagues were compelled to bow before the indignant public opinion of England. They have beaten a retreat, and proved once more how "squeezable"

they are. Let us not be slow, as Dr. Green so well warned us, to see what the spirit of Toryism really is, or be flattered with the belief that the Ethiopian has changed his skin or the leopard his spots.

The Rev. Samuel Green moved a resolution of sympathy with Cornish Baptists. Mr. Millard read a communication from the churches of Birmingham, inviting the Union to hold the next Autumnal session in that town—an invitation which, we need not say, was most cordially accepted. It would be well if other large towns and cities would follow the example of our Birmingham and Plymouth friends, and invite the Union in ample time, and thus forestall all anxiety as to the next place of meeting.

At the devotional service on Thursday morning, Mr. James, of Yeovil, read a deeply pathetic and powerful paper on "Brethren lately deceased." And what a list of them there is; some of them a year ago strong and healthy, in the very prime of life, and in the midst of holy activity and usefulness! How solemn the admonition that teaches us, "Work while it is day, for the night cometh when no man can work." May we all have grace to lay this matter to heart!

The adjourned debate on the ministers' and widows' fund was resumed. The Rev. Charles Williams, of Accrington (to whom all our ministers owe a debt of gratitude for his self denying and unceasing exertions in this matter) moved, and Mr. A. Bowser, of London, seconded the following resolutions:—

That this Assembly, recognising the great need of a Denominational Fund for the assistance of aged or infirm ministers, and of ministers' widows hereby resolves:—

1. To establish a fund to be called "the Baptist Union Annuity Fund," or as the committee shall otherwise determine.

2. To refer the scheme now before the Assembly to the Committee of the Union for revision, instructing them to confer with the representatives of existing funds having similar objects, with a view to their co-operation, to decide upon a scheme, and to appoint a committee of management.

3. To request the Rev. C. M. Birrell, Rev. Dr. Brock, Sir S. M. Peto, Bart., W. Middlemore, Esq., R. Cory, Esq., and W. S. Caine, Esq., to solicit contributions towards a capital fund, and to hold the same until the fund shall be fully organised.

4. That the first annual report be presented at the meeting of the Union at Birmingham in October, 1876.

These resolutions were supported by the Rev. B. C. Young, of Coseley, Secretary of the "National Society," and an indefatigable worker in this good cause. His support is an augury that the directors of the National Society will endeavour to co-operate with the Committee of the Union, and to form one society in a manner that will be just and satisfactory to themselves and their constituents. Into the merits of the proposed scheme we cannot here enter, but it seems to us sound and practicable, and the more it is examined the more will it meet with general approbation. There are some details that probably require modifying, and we trust there will not be a rigid adherence to the rule that "no minister shall be admitted unless in

good health," as it will exclude many who most sorely need the aid of such a society, and damp the liberality of its supporters. In this connection we must notice the generous offer made by Sir Morton Peto to devote the next few months to personal efforts to obtain subscriptions in aid of the fund. The reception accorded to Sir Morton proved—if proof were necessary—how gratefully his magnificent services to the Baptist denomination are remembered. His short speech was not only practical and business like, but full of a noble charity. His plea for the enlargement of ministerial incomes, as well as for the establishment of a retiring fund; his remark that it is a matter that "must be raised out of the condition of obligation into that of privilege," and that it is not a minister's but a "layman's" question, were worthy of the munificence we all know so well. Nor should we omit to record the liberality of Mr. Brown, of Wells, and Mr. King, of Semley, each of whom offered a donation of £100. Mr. Birrell's offer of £500 for the purposes of such a society has already borne good fruit, and there can be little doubt that before the Autumnal session at Birmingham, the Committee will have a most encouraging report to present.

Of Mr. Bosworth's learned and excellent paper on "The early Baptists of Devon," we need say little. It was as a brother fittingly said, "one of the happy facts of the session." It was, the result of a great deal of patient and recondite research, it caught the true spirit of the heroic men whose lives and sufferings it commemorated, and it summoned us as with the tones of a trumpet to be faithful to the grand and undying principles for which they struggled.

It would have been well if there had been no other "paper" to follow this. *There is certainly no opportunity for three at one sitting*, and the manner in which the chapel was thinned after Mr. Bosworth had replied to the vote of thanks, resulted from the incapacity of the audience to receive more. Mr. Wilkinson did not appear to us to go on the lines laid down for him by the committee. As we understood the announcement, he should have discussed the services which should be rendered by the educated young men *in our churches*, who do not enter or think of entering the ministry. And to this he gave an altogether subordinate place. We regret that there was no opportunity for discussing this question, which is certainly one of the most momentous importance, and which has especial claims at the present time.

Thanks were afterwards passed to the friends at Plymouth and the neighbourhood, in the terms of a resolution submitted by Sir Morton Peto and Mr. Cory of Cardiff:—

"That the Assembly offers it warm and hearty thanks to the churches of Plymouth and Devonport for the very kind reception and generous entertainment they have given to the ministers, delegates, and members, of the Baptist Union, more especially to the Revs. J. Aldis and R. Lewis and Mr. Greenway, with the executive committee, who have laboured so assiduously to promote the enjoyment of the visitors; and the Union devoutly prays that the meetings which have been held here may be followed by showers of blessings on Plymouth and the West of England."

their age, who have been an honour to their country, and an ornament to their denomination. May the Lord raise many more like unto them !

Whilst at Abergavenny, Dr. Prichard's health became enfeebled. He was suffering greatly from a disorder of the liver, and when he left college he thought he was going home to die. But the Lord ordered it to be otherwise. By paying strict attention to the claims of his health, under the blessing of God he became stronger, and saw many days to do good. On leaving college in August, 1823, on his return to Llandudno, he preached on a week-day evening at Llangollen, from the words "I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (Hos. xiv. 4.), and also on the following Sabbath. The result was, that the church at Llangollen and the branch church at Glandyfrdwy (the latter place is a small village in Merionethshire, six miles from Llangollen) invited him to become their pastor, to which he acceded. He commenced his ministry on the first Sunday in November, 1823, and was ordained at Llangollen on the 25th of December of the same year. The ministers who officiated on the occasion were the Revs. H. Williams, of Amlwch; Wm. Griffiths and R. Ambrose, of Bangor; J. Roberts, of Holywell; Robert Williams, of Glynceiriog; J. Edwards, of Ruthin; Ellis Evans, of Cefnmaur; and J. Jones, of Newtown, Montgomery (father of our esteemed brother, the Rev. D. Jones, B.A., Brixton). The members at this time did not number more than thirty-three. The Church had been formed in the year 1815, by the late Rev. D. D. Evans, of Pontrhydryn, Monmouth. It consisted then of twelve members. In the same year a chapel was opened at Llangollen. As the brethren were poor, and had given to the utmost of their ability towards the new chapel, they felt a difficulty in properly lighting the chapel; the only chandeliers they had were the three old brazen candlesticks they had been using while worshipping in the small upper room of an old sister styled Betty Jones. At this time Christmas Evans sent to say he would preach in the new chapel; the handful of brethren in it were embarrassed as to how they should light it. It struck one of them that to hang up two turnips, a little ornamented, with three tobacco pipes thrust through each to hold the candles, would meet the emergency; and so it did—and it was in that way that the chapel was lighted for a long time afterwards. The brethren were not able to offer Dr. Prichard a larger salary than £22 per annum, so that he was obliged to have recourse to something else in order to be able to live and pay his way. He acted as the booking-clerk of a firm of timber merchants in the town, of which firm he himself ultimately became a partner.

He was a most indefatigable worker in the cause of God. He laboured not only at Llangollen, but in the adjacent neighbourhoods and villages. He used to preach monthly, in English, at Clirk for many years, and urged the converts gained there to become members of Cefnbychan, which was the nearest church to them. He was the

means of establishing the cause at Cynwyd and Llanstfraid, Merioneth. On one occasion, at the latter place, he was reading the first chapter of Luke's Gospel, and remarked, in passing, that Zacharias did not baptize John, but only named him. A lad named Robert Roberts said to himself, "That is a Baptist perversion of the truth." He went home and examined the chapter, and, to his great surprise, he found that "John Prichard" was correct. That incident impressed upon his mind that the Baptists might, after all, be right; and ere long he embraced their views, and was baptized. That lad was afterwards one of the most able and worthy ministers in the denomination—the late Rev. R. Roberts, Plasybonum, Corwen. Dr. Prichard and the late Dr. Ellis Evans, of Cefnmawr, used to pay an annual visit to most of the churches of the Denbigh Association, on behalf of the missionary cause; and their visits were hailed by the churches, and proved a great blessing to them. He laboured hard at Llangollen and Glyndyfrdwy. During his career he built five chapels—one at Cynwyd, one at Llanstfraid, two at Glyndyfrdwy, one at Llangollen, and put a gallery in the old chapel at Llangollen. He laboured diligently for many years to establish an English cause at Llangollen, and in July, 1861, an English church was formed, consisting of fourteen members, by the Rev. C. M. Birrell, of Liverpool. This church now numbers thirty. But the importance and success of this cause are not to be judged of by figures. The church is a resting-place for the floating English population of the town. The writer has known many that came to reside here for a few years, who were brought to Christ through the English ministry in connection with the above church, but who are now labouring for the Master in another part of the vineyard, or resting in His presence above. Several during the last sixteen years, who were sojourning in the place, have come forward to confess their Lord in baptism.

Prior to his settlement at Llangollen in the year 1852, an English visitor applied for baptism under the following circumstances:—One Sunday evening, Dr. Prichard preached from Proverbs xxviii. 9.—"He that turneth away his ear from hearing the law, even his prayer shall be abomination." One Miss Rimell, a lady from Worcester, was present. She had been convinced thirty years before that time of the truth of believers' baptism, but had not carried out her convictions. The sermon made such an impression upon her, that she resolved to be baptized before leaving Llangollen, lest her prayer also should be an abomination unto the Lord. After returning home, she joined Mr. Crowe's church at Worcester. The English cause at Llangollen does important service by providing for one want of English visitors in the place during the summer months, not to mention that the town itself and the district seem to be in a transition state, and will, in another generation, in all probability, be nearly all English. The establishment of the English cause at Llangollen involved the necessity of inviting another pastor to labour with Dr. Prichard in the three places under his care, and to preach alternately with him in Welsh and English.

The first invited was the Rev. John Jones (*Mathetes*), now of Rhymney, Mon, a man of great ability, and the author of an important work in Welsh, entitled a "Biblical and Theological Dictionary," and of other publications. He settled at Llangollen in January, 1857, but did not stay more than two years. He was succeeded by the Rev. Hugh Jones, then of Llandudno, but now the principal of Llangollen College. Mr. Jones commenced his ministry at Llangollen on the second Sunday in October, 1859, and laboured as Dr. Prichard's co-pastor for seven years.

In the year 1862, the college was established at Llangollen, of which Dr. Prichard was appointed president, and Rev. Hugh Jones, classical tutor. Dr. Prichard acted as the president and theological tutor of the college for four years. His reputation and standing in the denomination gave the college at once a character and a status in the estimation of the churches; and his labours in connection with it were of sterling worth. At the end of four years, on account of the infirmities of advancing years, he resigned the presidentship of the college, and the pastorate of the churches. He, however, consented to remain pastor of the English church, and the present esteemed minister—the Rev. Owen Davies—was chosen as pastor of the Welsh church, the Rev. Hugh Jones being requested by the committee to devote his whole time to the college. At the college annual meeting in 1872, a movement was set on foot to found a Scholarship in connection with the Llangollen Baptist College, in honour of Dr. Prichard's name. Many ladies and gentlemen in England and Wales, and several Sunday-schools and congregations, generously responded to the appeal made on behalf of the Scholarship, so that by the end of 1874 about £400 were received. The committee of the college, however, are very anxious to make this sum £600, and in order, thereto, the writer would be glad to receive contributions towards "DR. PRICHARD'S SCHOLARSHIP," which has been founded with the twofold object of honouring the Doctor's name and memory, and of stimulating and encouraging worthy young men in the prosecution of their studies.

Dr. Prichard wrote much for the press in various ways. About forty years ago he started a monthly penny magazine, for the use of the Baptist Sunday-schools in Wales, called "*Yr Athraw*" (*The Teacher*), which he conducted single-handed for many years, and which continues to be a valuable help to our schools, and a precious guide to our youth. Shortly after starting the *Athraw*, he published a little work entitled "The First Catechism," for the use of our Sunday-schools, which is a valuable compendium of the doctrines of the Gospel. Upwards of thirty thousand copies of this work have been issued in the Principality, not to mention a reprint of it in America. This comprehensive little catechism was translated into English a few years ago, for the use of the English Sunday-schools of the Principality. He wrote also many essays and sermons for the *Greal Magazine*, published at Llangollen; several association letters; a

number of pamphlets, comprising a "Memoir of the Rev. Hugh Williams, of Amlwch"; a "History of the Baptist Church at Llangollen"; and a capital volume on "The Annulling of the Old Covenant, and the Introduction of the New."

In the year 1860, the degree of D.D. was conferred upon him by the Faculty of William Jewel College, Missouri.

Dr. Prichard was an able and a highly instructive preacher. His style was colloquial, his illustrations apt and striking, and his delivery frequently very pathetic and impressive. He was also an able and a sound theologian. He had his own views on the most intricate and difficult subjects in theology, and generally, they commended themselves to the judgment of the thoughtful. His doctrinal views were substantially those of Andrew Fuller. He excelled in the power of clearly stating and expressing his views to others. As to his scholastic attainments, he may be said to have been in advance of most of his contemporaries in the ministry in the Principality. If his manner of pronouncing several English words was somewhat antiquated, his sermons were listened to with deep interest and edification by English audiences. He had a fair knowledge of Latin, knew some Hebrew, while he delighted to bring out any fresh light which his Greek Testament would shed on his text. He taught his daughter to read the Greek characters, so that she might not stumble in reading Doddridge and other authors for him, when meeting with a Greek word. It may not be said that he had brilliant abilities. But he was a man of strong common sense, of sound judgment, good memory, and of great diligence. He doubled the number of talents which the Master had given him, and the grand motto of his life was—"Usefulness and faithfulness in the service of God and his people. He was married three times. He had six children by the first wife, but he saw them all buried. Four of them died in their infancy, one son lived till he was about seven years old, and his daughter lived till she was about thirty-two years of age. She had been married to Mr. Thomas Hughes, a respectable manufacturer in the neighbourhood, and now the esteemed treasurer of the college in the place. She left one daughter, who is now about thirteen years of age. This young granddaughter of his, and our sorrowful sister, Mrs. Prichard, are the only surviving members of the Doctor's family. As a neighbour and citizen, none stood higher in the estimation of his fellow-countrymen than Dr. Prichard. In the conferences of our associations, and the committees of our college at Llangollen, his absence will be keenly felt, and his judicious counsels greatly missed for a long time to come. Dr. Prichard was for many years a member of the committee of the Baptist Missionary Society, and more recently an honorary member of the same. He was also once the president of the Welsh Baptist Union, and delivered one of the best addresses ever given at its anniversaries. Dr. Prichard was well known to hundreds of our brethren in England, who have been accustomed to visit Llandudno and Llangollen during the summer;

and they will greatly miss him when they visit these places again. A very good portrait of him appeared in "The Church" a few years ago. As to his personal appearance, he may be described as being tall, of slender build, with two small, black, deeply-seated and piercing eyes, and having a patriarchal crown of silvery hair on his head.

He was a very genial companion, and amused and edified visitors with the history of the localities at Llandudno and Llangollen, and the traditions respecting them. I remember him going once to some ladies at Llandudno, who were gazing with wonder at the cliffs of the Great Orme's Head, asking, "Will you allow me, ladies, to tell you a little of the history of this place?" These ladies hailed his appearance every time afterwards with joy. In visiting his hearers and members, he always turned his visits to a profitable account, either by recalling the sermons of the previous Sunday to their memory, or by telling them what he was then studying; while to the children he would relate Scripture narratives, or give them verses to learn.

His zeal for holiness of character in ministers of the Gospel, may have moved him in the earlier years of his ministry to undue severity in some of his remarks and allusions, and to exceed the limits of discretion. When preaching after a popular preacher of questionable deportment at an association in Anglesea some 30 or 35 years ago, he praised the comeliness of the person, the logical arrangement and the graceful diction of the sermon of the former preacher; and *trusted that the Lord would give him a character that would be of equal excellence!* It may be said, however, in explanation (need I say extenuation?) of this, that private remonstrance had been of no avail with the brother referred to, and that the above reflection was but a final desperate effort to save him from destruction. It was all in vain: the man's character became a total wreck soon afterwards, and continued so till his death.

During the last winter, Dr. Prichard suffered severely from an attack of bronchitis, and was reduced to great weakness; but by the blessing of God, he rallied again. But he was afterwards subject to colds; and during the time of the annual meetings of the college in the latter part of August, he felt worse, and was only able to attend the first service, when the Rev. D. Jones, B.A., of Brixton, preached. His cold resulted in bronchitis, which on September the 7th, 1875, issued in death, when he was in his 80th year. His faith was steadfast to the end; he calmly and confidently relied on the truths he had preached to others, and patiently waited for the summons to go home; and when it came, he was ready, and entered into the joy of his Lord. He was buried on the 10th of September, near the entrance of the chapel, in which he had so long preached. His funeral was one of the largest that ever took place in Llangollen. Most of the friends assembled at the Welsh chapel, where the Rev. Isaac James, of Ruthin, read and prayed; and the Revds. Owen Davies, and Dr. Hugh Jones, Llangollen, H. Morgan, Dolgelley,

W. P. Williams, Brynmant (Mon.), delivered short addresses, and the Rev. W. Rees, of Blaenavon, concluded with prayer. A procession was then formed in front of the chapel, consisting of upwards of 400 persons. In the meantime, the Rev. Francis Wills, of Llandudno, was conducting a devotional service at the house, where a large number of relatives had assembled. After arriving at the grave by the English chapel, the Revds. John Robinson, of Llansilin, and E. Roberts, of Pontypridd, addressed the assembly, and the Rev. Gethin Davies concluded with prayer. Thus terminated the career of this great and good man.

Before finishing this sketch, I may be allowed to notice that the following traits were manifest in his character:—

1. *He was possessed of fervent piety, and unshaken faith in the glorious truths of the Gospel.*

The law of the Lord was in his heart. His highest delight was to converse about passages of the Bible, and the doctrines of grace. It did one good to associate with him on account of the religious atmosphere which surrounded him. His soul exulted with joy at the thought of the final triumph of the kingdom of grace on earth, and his heart often wrestled in agony before God for the realisation of His redeeming purposes. When he was reduced to great weakness, and was almost in a hopeless condition last winter, he said one morning to the writer, "I have given myself to the Lord, so that I may die at a moment's notice." On Friday morning, September 3rd, in leaving him for a short sojourn at Llandrindod, the writer wished him much of God's gracious presence in his illness; his reply was, "I have nothing else now to help me, and nowhere else to turn but to Him."

2. *He was zealous for the distinctive principles of the Baptist Denomination.*

While charitable towards all, and loving sincerely all the friends of the Redeemer of every name, yet he was a conscientious Baptist, and believed that infant baptism, to use his own words, "is a poisonous plant grafted on the tree of Christianity, and that the New Testament cannot be consistently taught and personal religion properly enforced, except on Baptist principles." Whilst preaching at the Pwllheli association in 1870, from Heb. xii. 2., amongst other things he exhorted his hearers to look upon Jesus in His baptism, and reminded his friends of other denominations that they were depriving themselves of a blessing by not being baptized as Jesus Christ was. He appealed to their experience that they knew in their own bosoms that God had connected a blessing with His institutions; and then asked with deep emotion, "Can it be true that our heavenly Father has given us an empty nut in baptism?" He was a zealous Baptist, because he verily believed that Baptist principles are the only principles able to regenerate the world, and reform the church. He probably did more for the Welsh Baptist Sunday Schools than any man now living. Our

Colleges, and the Bible Translation and Missionary Societies, had no truer friend in the Kingdom.

3. *He displayed unwearied perseverance and conscientious faithfulness in all things.*

Neither storm, nor rain, nor snow, nor frost, ever prevented his going to the meetings of the branch church at Glyndybrdwy, six miles off, and his keeping his appointments there and elsewhere. He was always at his post, and his presence was a stimulus to all about him. He took no notice of difficulties, but worked on, and left the consequences to God. He was always present in the assemblies of his people. He conducted a Bible Class for upwards of thirty years, and none saw him absent from it, if well and at home. Heaven only knows the good done in that class to generations of young men. None ever saw him despond or flag in what he deemed to be the path of duty.

4. *He was noted for his kindness to the young members of our churches, and for his sympathy with the rising ministry.*

He felt special interest in the young, and endeared himself to multitudes of them, as a tender father and a kind-hearted benefactor. He was notably kind to young men in the ministry. The writer gratefully remembers, both when a student and a young pastor, how kind the Doctor was towards him, and the lively interest he always manifested in his welfare. And after being his colleague in the Church and the College for several years, and having lived in the same town for sixteen years, he has had no reason to modify his opinion of Dr. Prichard's real interest in the true success of his brethren in the ministry. He had the honour of raising six brethren to the ministry, who have been an honour and a joy to him and the churches, viz., the Rev. Edward Evans, of Dowlais; Rev. E. Roberts, of Pontypridd; Rev. Lot Lee, of Manchester; the late Rev. John Morris, of Cwmifor, Carmarthenshire; the late Rev. Edward Roberts, of Beaufort, who died a few years ago in America; and the Rev. R. Foulkes Griffiths, of Tarporley.

5. *The philanthropic movements of the age enlisted his warmest sympathy.*

He did his part in the agitation to put down slavery in the British Colonies. The Temperance movement had his warmest sympathy, and received his powerful aid. He was from the beginning an admirer and a member of the Liberation Society. His voice was always heard at the meetings of the British and Foreign Bible Society, and he gloried in this mighty organization. He did more than any other man for the cause of unsectarian education at Llangollen and its neighbourhood. In short, whatever tended to ameliorate the condition of the human race and to glorify God, received his warmest approval and secured his earnest advocacy.

In this hasty sketch, the writer feels that nothing like justice has been done to the character of this excellent minister of Jesus Christ.

He has penned these lines in order to furnish the reader with the principal facts of his life. Dr. Pritchard has now entered into his rest. Let us who remain imitate his example, by being faithful unto death.—Amen.

HUGH JONES.

Llangollen College.

Short Notes.

FUGITIVE SLAVE LAW.—A few weeks ago the country was roused by the appearance of a circular issued to the officers of the navy by the Admiralty, to the effect that, when a slave had taken refuge on an English ship, he was not to be allowed to remain on board after it had been proved to the officer in command that he was legally a slave; likewise that in surrendering fugitive slaves, the commanding officer was to obtain an assurance that the slave would not be treated with undue severity. It may well be asked if we are to measure the capacity of the Lords of the Admiralty by this notable regulation. How is it to be proved that the man is legally a slave, except on the evidence of the master, and is the slave to be heard in his defence? If it be required to obtain legal proof of his condition from other sources, is it decent to subject an officer bearing Her Majesty's commission, to the degradation of taking part in an inquiry whether a fellow creature was legally bought and sold like a chattel, when the inquiry may end in consigning him for life to the horrors of slavery? Supposing the verdict to be against the slave, he is not, however, to be surrendered, until the commanding officer obtains an assurance that he will not be treated with undue severity; but, is it for the Government of England, after having been so long the distinguished champions of freedom, to proclaim to the world that a slave who endeavoured to gain his freedom ought to be treated with severity, like a criminal? Who, moreover, is to regulate the degree of severity, and to determine whether it was, or was not, undue? The master will, of course, decide that no punishment can be too severe for a slave who has dared to fly from servitude; and, when the British officer is satisfied that the degree of severity to which he consigns the poor slave has been equitably adjusted to the enormity of his offence, what guarantee has he that it will not be exceeded as soon as his back is turned? But on higher grounds, the circular runs counter to our most cherished national sympathies, and to constitutional law. It has been decided by the bench that a British ship is a floating island, in fact, a part of British territory, and that wherever a slave sets his foot on it he is free, and comes under the protection of the British

flag ; but this circular reverses this legal decision, and ordains that he shall be surrendered to those who are in pursuit of him. It is now a hundred and three years since Granville Sharp obtained an honorable and indelible record in our history, by his indefatigable exertions to procure the freedom of the slave Somerset. It was on that occasion that Lord Mansfield pronounced the memorable declaration that slavery could not be recognised by British law. As a nation, we have ever since gloried in the distinction thus conferred on us, and extended it to every spot where the British standard floats. We have made the most strenuous efforts to eradicate slavery on every coast, and in every country under our influence ; nor will it be deemed presumptuous to consider it part of the benevolent dispensations of Providence, that the greatest naval power and the largest colonial empire should have been entrusted to the nation which considers the extinction of slavery its high and honourable vocation.

The circular at once roused the indignation of the nation, and Liberals and Conservatives, Churchmen and Dissenters, laid aside their differences in a unanimous denunciation of it. The public journals of all shades of opinion hastened to demand its withdrawal, in order to remove the stigma it inflicted on our national honour. Indignation meetings were held in all the chief centres of industry and influence. The ministry found that they had committed a most egregious blunder, which had weakened their power and popularity more than any measure since they had come into power, and they hastened to repair the mischief. On the 8th October, Lord Derby announced at a public meeting, that the circular had been misunderstood, and that the Cabinet had suspended the operation of it. Sir Stafford Northcote repudiated it in still more emphatic terms. But the country is by no means satisfied with the mere suspension of this obnoxious circular, and demands its total repeal. At a meeting held in the Town Hall at Manchester a Conservative elector moved for the immediate withdrawal of it, and the resolution passed unanimously. Another elector then proposed a resolution requiring the dismissal of any minister who was alike so ignorant of his duty to the country, and so unfaithful to his Sovereign, as to have issued it. The mayor refused to put the resolution, and the chair was then taken by Mr. Watts, when the resolution was put and carried by acclamation. On the same evening a similar resolution was carried, with great applause, in the Town Hall of Birmingham. There can be no doubt that it will never be acted on. The feelings of the country may not be trifled with, and no ministry which values its existence will venture to revive it. Indeed, it appears incredible that it should ever have passed in a Cabinet over which so sagacious a statesman as Mr. Disraeli presides, and which numbers among its most influential members a statesman like Lord Carnarvon, under whose auspices such vigorous efforts have been made to put down slavery on the East and West coasts of Africa, in Polynesia, and in Macao. It was issued by the Admiralty, and Mr. Ward Hunt, therefore, bears the odium of it ; but

as the remonstrance presented to the Board by the Anti-Slavery Society was transmitted to the Foreign Office, it is asserted that Lord Derby is the person responsible for it, and this supposition is supported by some of the journals; but a weekly paper of recent origin, and of very large circulation, asserts that it was drawn up by some officer in the Admiralty Office, whose name is not concealed. The history of this scandalous circular will doubtless be developed when Parliament assembles. But it is scarcely to be regretted that it has appeared in the *London Gazette*, since it has been the means of drawing forth from the nation so unanimous a resolution not to allow the glorious distinction attached to our national standard of being the "Flag of Freedom," to be impaired.

THE SAYINGS AND DOINGS OF THE VATICAN have recently been brought more prominently than usual under the eyes of Europe and America, and demand the earnest attention of all sincere Protestants. Pilgrims have been flocking in great numbers to Rome, and have been received by the Pope with extraordinary animation. In addressing those from France, last month, he said, "Great and admirable, my dear sons, is the Catholic movement which has appeared during these times in France. As to yourselves, you share in this Catholic movement in a noble, frank, and energetic way. Your desire is to keep yourselves more and more united to that centre of truth—the Holy See of Rome. The enemies of religion see with horror that union and that agreement, for they tremble, with Satan and his imps, at the sole idea of seeing the nations become Catholic, Apostolic, and Roman. But let us leave the followers of Satan to consume with rage, and let us go forward, putting ourselves entirely in the hands of God, who guides and supports us. . . . God has wished, by His favours, to show that your works of justice and holiness have ascended to His throne like balmy incense. Is it not true that at the present time trade is flourishing in France—that the harvest is rich and luxurious in several provinces—that sounding money circulates abundantly in your country, while elsewhere, and especially here in Italy it disappears to give place to another currency which gives no sound save that produced by a great mass of paper thrown violently on to a hard table or on to the pavement." The Pope was not wise in travelling beyond the limits of the Vatican into the Stock Exchange. Within a week or so of this allocation, an event occurred which proved that in depreciating Italian Stock, there was no infallibility in his judgment. The Sultan of Constantinople, however he may denounce the Christian creed, is by no means indifferent to the value of Christian gold; and, within the last quarter of a century, has borrowed between 180 and 200 millions sterling of the infidels, for the most part at exorbitant interest. In the meantime, the revenues of the country have been profligately squandered by himself, his court, and his harem, or scandalously embezzled by the collectors; and it has become necessary to resort to

fresh loans to pay off the interest of the old, till the power of borrowing has been exhausted; to use a familiar phrase, the bucket has gone so often to the well that at length it has come back empty. The Porte has, therefore, taken the first step in repudiation, by the announcement that only one-half the interest of those heavy loans will be paid in gold, the other moiety in promissory notes—which are utterly worthless. The holders of Turkish bonds have thus lost one-half their investment, and there is no hope of recovering it. Among the severest of the sufferers are the Ultramontanes of Italy. In his animosity towards the Government of Italy, the Holy Father earnestly discouraged the holding of Italian securities, as contributing to prop up a power which he continued to anathematize, and he advised the preference to be given to the Turkish bonds with their high rate of interest; and it is affirmed that the sums which have thus been lost between the supposed infallibility of the Pope and the positive perfidy of the Turk are counted by millions of francs.

ROMAN CATHOLICISM IN SICILY.—Nothing can be more deplorable than the present condition of the island of Sicily, overrun with banditti, whom the present liberal and energetic Government has as yet been unable to extinguish. They are formed into fraternities, and so completely organized as to defy all the authority of the State; and thus this fertile island, endowed with the richest bounties of Providence, is deprived of that prosperity which can exist only where life and property are secure. Crimes of the most atrocious character are of constant recurrence, and are committed with the most perfect impunity. Society is so completely demoralised, that the discovery and capture of a brigand is little short of a miracle. The population consists of between two and three millions, and, with the exception of a few thousand Jews and about 60,000 Greeks, they are Roman Catholics, who are completely under the dominion of the Pope, and act under the influences communicated from Rome. Whether those influences are calculated to improve the condition of society, or whether they are in a great degree responsible for much of the lawlessness which destroys its peace, it may be invidious for a Protestant to pronounce, and it is safer to resort to Catholic testimony. On the 11th June, Signor Tajani, who had been Procurator-General in Palermo, stated in his place in the Italian Parliament, that the Vatican had organized a regular system of Indulgences for this island which was under its sole control. The Bull of Composition, for a violation of the commandments—the *Bolla de Composizione*—was annually sent to Sicily under the sanction of his Holiness. The arrival of it was periodically announced from the altar, and the sale of the Indulgences was opened by the priests, the price demanded being regulated by the magnitude of the crime. The run upon the priests was so great, that it was found necessary to retail them to speculators, who obtained a handsome return from the sale of them, as they were openly hawked about the streets. The administrative bureau gave every encouragement to this profitable traffic, and the last Bourbon sovereign is said to have received £5,000 a-year from

it. Monstrous as the sale of Indulgences may appear in this enlightened age, they necessarily became popular when it was seen that they were issued not only under the authority of the priests and the Pope, but under the direct sanction of the Government of the State.

Signor Tajani thus describes the transaction :—" A burglar or bandit would appear before the priest telling him he had pilfered and spent 1,000 lire. No matter, the priest would say, under the Bull, if you have reserved a portion of the spoils for the Church ; thus a compromise was easily arrived at. The burglar paid the Pope a tax ; the Pope in return absolved the burglar. There was a complete list of all imaginable crimes contained in the Bull—rape, theft, robbery, murder, nothing was omitted. Side by side with each crime you had the price set upon it, the amount being considerably increased for offences against the servants of the Church. The Signor, on being appointed by the present Government, lost no time in seizing all the copies of the Bull he could lay his hands upon, and withholding the usual royal "exequations." It was a duty he owed to the interests of society, for as he justly observed, "In Sicily crime is a commercial transaction. Priestly connivance at crime has tended to foster such frightful associations for robbery and murder as that of the Mafia." Sir George Bowyer endeavours to cover the atrocity of these transactions by stating that the money was not paid for absolution from the guilt of the sin, but for exemption from penance. But the question is not what the Jesuitical ingenuity of Sir George may devise, but in what light the brigand himself views the indulgence, and what is its effect upon the interests of society. Does it deter him from the commission of crime, or does he not feel it a fresh incentive to robbery and murder, the spoils of which he shares with the church ? and is not its influence on the welfare of society baneful in the highest degree ?

ROMAN CATHOLICISM IN AMERICA—The emigration from Ireland to North America has largely increased the Roman Catholic population in the United States, and augmented the power of Catholicism, and led to a clearer development of Papal policy. The Pope, moreover, has recently strengthened the growing interests of the church in that country by raising an American citizen to the honours of the purple. The journals for a fortnight last month were occupied almost daily with telegrams of the investiture of Cardinal McClosky, his princely receptions of catholics of eminence, and the grand ceremonials in which he bore a chief part, all intended to dazzle the American Catholics, and to increase their loyalty to the Holy See by placing one of their own countrymen on the steps of St. Peter's throne. On the 30th September last he took possession of the Church of Santa Maria Sopra Minerva from which he derives his title in the Sacred College. He was welcomed with due pomp by the General of the Dominicans and thirty-seven fathers of the Order to which the

edifice belongs; and it cannot but be considered a singular circumstance that a minister of religion from the country of the Pilgrim Fathers, which is identified in our minds with free, noble, and enlightened institutions, should be receiving, in the city of Rome, in the nineteenth century, the homage of the General of the Order which established the Inquisition, and which has for centuries been the uncompromising foe of all freedom of thought.

On the same day, and possibly at the same hour that the Cardinal was installed at Rome, the President of the United States met the Society of the Army of Tennessee in Iowa—his associates in the Civil War—and there issued a declaration of war against the proceedings of the Papal hierarchy in America. He asserted that the dividing line between various parties in the United States was likely in the future to be drawn, not by any of the familiar issues, but by the religious question which has already cast its shadow over so many local conflicts. The coming struggle will be between the free thought and activity of Republican America and the league between superstition and ambition which the policy of Rome has forged." The allusion here is probably to the support which the Roman Catholics have given to the Democratic party. The Republicans derive their Puritan predilections from the traditions of their New England ancestry, and are vigorously opposed to the dogmas and policy of the Roman Catholics. Hence, their increasing strength from Irish immigration has become the subject of exceptional consideration in the resolutions of nearly all the Republican State conventions which have met this year to regulate the political movements of the party. A strong disposition has been exhibited to resist the Roman Catholic encroachments which are daily becoming more and more vigorous. For Catholicism in America, as elsewhere, is not simply a creed to secure the salvation of the soul, but a power aiming to enslave the mind and the body, to establish a despotism in every circle of human thought and action, intellectual and social, domestic and political. This object is never lost sight of, and the energy with which it is pursued is always an index of the increasing strength of the Roman Catholics. It has been recently developed in America with no little vigour. In the Northern States there are common schools supported in each township or municipality by a common rate and administered by an elected Board, the benefit of which was equally engaged by all classes and creeds. Hitherto the Roman Catholics have been content to share the benefit of the establishment in common with other sects. But the Catholic hierarchy now consider themselves strong enough to declare that the common use of common schools is inconsistent with the religious convictions of Roman Catholics. Roman Catholic doctrine has come to the point of condemning every shade of Christianity except its own as no Christianity at all, and the hierarchy in the United States are making every effort to break the school system, which is stigmatised as godless instruction, and to obtain municipal support for an exclusive system of education, in which the control of the priesthood shall be absolute.

The constitution, moreover, of New Jersey, is now undergoing amendment, and the exemption of ecclesiastical property from taxation is one of the prominent subjects of consideration, and the Bishop of Newark and his clergy are offering the most strenuous opposition to this clause. Again, the Roman Catholic clergy have largely benefited by State aid, more especially in reference to their conventual establishments, but the State constitution provides that "no preference shall be given by law to any creed, religious society, or mode of worship." The Roman Catholic hierarchy are making the most vigorous efforts to procure the abolition of this enactment, as well as of those which absolutely prohibit grants by State legislatures to religious bodies or for sectarian purposes, and they are bringing the whole weight of their growing influence to bear upon their efforts to secure these exclusive privileges for themselves. It is these constant and untiring encroachments to which the President alludes in the speech in Iowa, when he sounded the note of alarm.

ROMAN CATHOLICISM IN SPAIN.—The despotic power claimed by the Vatican has been exemplified in Spain within the last six weeks, to the edification of Europe. The draft of the new constitution provides, in concurrence with the spirit of the age, that "no one shall be interfered with on account of his religious opinions, nor in the exercise of his religious worship, save as regards the respect due to Christian morality; nevertheless all ceremonies, or public manifestations other than those of the State religion, are forbidden." But even this timid movement in the path of religious toleration, appears atrocious in the eyes of the Pope, and he has directed his Nuncio, Archbishop Simeoni, to protest against it. Without any reference to the Government, he was directed to issue a circular to the bishops denouncing the admission of this clause into the proposed constitution, and peremptorily demanding the complete maintenance of the Concordat dictated by Rome, and servilely accepted by the bigoted queen in 1851. Its first clause enacts that "the Catholic, Apostolic, and Roman religion, which, to the exclusion of every other creed, continues to be the sole religion of the Spanish nation, shall always be maintained in the states of Her Catholic Majesty, with all the rights and prerogatives which it has a right to possess, according to the law of God, and the clauses of the holy canon. According to the interpretation of the Vatican, this enactment prevents the exercise of any creed but the Catholic, whereas by the new constitution, heretical worship is actually sanctioned, and Catholic unity is destroyed." The second clause of the Concordat, moreover, provides that "all instruction in public or private schools, shall be in conformity with the Catholic faith, and the bishop is charged with the duty of watching over the purity of faith and morals in schools." The Concordat, moreover, in clause 3, promises the bishops the help of the secular power, whenever they have either to oppose the malignity of men who try to pervert

the souls, and corrupt the morals of the faithful, or to stop the printing, introduction, and circulation of bad and perverted books." The archbishop's circular further states that it should not be forgotten, that "one of the causes of the civil war which still continues in certain provinces, has been the way in which religious unity has been misunderstood by previous Governments. By all these reasons, and in view of those sad consequences, the Holy See considers itself strictly bound to present these observations to the present Spanish Government." The significance of these observations cannot be misunderstood. The circular is promulgated just at the time when a more liberal and apparently stronger ministry has come into power, and it gives them to understand that, if the slightest toleration be given to Protestantism, the Pope will throw the whole of the clerical influence in Spain into the scale of Don Carlos. It is instructive to compare the cautious and moderate tone adopted by the court of Rome in America, where it is as yet weak, with its bold and arrogant exactions in Spain, where it has fully established its supremacy over a bigoted community; but such is the constant policy of the Vatican.

Reviews.

MEMORIALS OF AN OXFORD MINISTRY, 1855-1874. A Selection from the Sermons and Lectures of the late Rev. William Allen. London: Hodder & Stoughton. 1875.

THE fact that our lamented brother maintained a faithful and efficient ministry in the city of Oxford for nearly thirty years is itself an ample testimony to his intellectual and spiritual power. His position was, as our readers will readily understand, one of very great difficulty, but he filled it in a manner that won for him general admiration and esteem. These memorials of his ministry will be highly prized chiefly by those who had the privilege of attending it, but also by a much wider circle. The lectures on the Pilgrim's Progress, and the Oxford Martyrs, attract attention by their descriptive, their critical, and their practical worth, but the sermons have a still higher value. Mr. Allen was alive to all the intellectual movements of the time, and offered wise and loving counsel to such as felt perplexed by them. His own religious position was based on a secure foundation, his views were clear and well defined, but he did not therefore ignore "difficulties in religion," or sneer at "phases of modern thought." On the contrary he showed how difficulties were inevitable, how, moreover, they are of inestimable advantage, while he also contended that cultured as well as ignorant men need what the gospel alone can supply. The sermon on "the faith that removes mountains" is the utterance of a candid, earnest, unconventional thinker, a man whose mind was reverent and free, who tried to see into

the heart of things, and boldly spoke out the thing that was in him. Even those who may not agree with his main position in that sermon can scarcely fail to admire its power, and we deeply regret that we cannot find space to quote from it. The volume contains a selection of valuable sermons, which were left in a state of readiness for publication and which have many of the qualities of the highest order of preaching.

CLASSIC BAPTISM. An Inquiry into the Meaning of the Word *BAITIZO*, as determined by the usage of Classical Greek Writers. By James W. Dale, D.D., Pastor of the Media Presbyterian Church, Delaware, County, Pa. Fourth Edition. Philadelphia: Wm. Rutter & Co. 1872.

ALTHOUGH this work is in its fourth edition, and this edition was published three years ago, it has only now come under our notice. We have not lost anything by our ignorance of its existence, nor will our knowledge of it change our views of the baptismal ordinance. We never regret a thorough discussion of the subject, but, on the contrary, are persuaded that the more it is canvassed, the better will it be for those who hold that baptism is immersion. Dr. Dale has evidently given an immense amount of time to the subject; so much so, that it must be "mixed up with all his mind." He has a forcible style, and can give very clever hits. But he has no less evidently prosecuted his inquiries with a foregone conclusion in view, and a determination to pronounce an anti-immersionist verdict. His position is that, "whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state, or condition, does, in fact, baptize it." The position is not easily understood; it is calculated to mystify rather than enlighten, and even, according to it, we do not see how sprinkling can be called baptism, "myriad-sided" as that word is said to be; for in what manner does it change "the character, state, or condition of an object"? The author has not disproved the assertion of Dr. Conant, that the object baptized was "wholly covered by the inclosing element;" nor does he adduce a single instance in which the usage of the word is inconsistent with this idea, or in which the object was not completely surrounded with the baptizing element. There is in the book a vast amount of misdirected ingenuity, a great deal of quibbling, but no sober, logical proof that sprinkling accords with the idea of the word. We do not know how the author treats the subject of Christic and Patristic baptism in his other volumes; but if it is in the same way that he here deals with *βαπτίζω*, he will make strange havoc of church history. We regret that the volume has reached us at a time when we are unable, from the pressure of other work, to enter upon a more detailed criticism of its contents, as, on many grounds, we should like to have done, although, in that case, we should have had to do little more than repeat arguments with which our readers are familiar, and which, moreover, we may find furnished to our hands by Pædobaptist writers.

A POPULAR COMMENTARY ON THE NEW TESTAMENT. By D. D. WHEDON, D.D., of the American Episcopal Methodist Church. Vol. III., Acts—Romans. London: Hodder & Stoughton, 27, Paternoster-row.

THIS volume retains all the vigour and learning which enabled us to commend its predecessors to the attention of our readers. It is, however, sadly marred by the method in which Dr. Whedon deals with what he represents as the Calvinistic and Augustinian theories of Predestination. The violent language and bitter spirit into which Dr. Whedon has been betrayed are very disparaging to his reputation as a commentator, a scholar, and a Christian, and would compare unfavourably with the vituperative polemics of the last century. We

confess to a feeling of sorrow and surprise at reading such a paragraph as the following: "Omnipotently to create an innocent being supremely miserable would be an act of unspeakable despotism; but there may be discerned in it a certain infernal frankness and malignity. But to take an innocent nature such as man is before he is decreed a sinner, and deceptively smear sin upon him as a ground of justly damning him to an eternal hell, is as mean and mendacious as it is despotic. The calling such dealings righteousness, justice, is what our moral nature, with all its intensity, pronounces a truly execrable falsity."

GRACE TO GRACE. Letters of Rev. William James, Albany, U. S. A. With introduction by D. L. Moody. London: Hodder & Stoughton, 1875.

MR. MOODY'S hearty commendation of these invaluable letters will doubtless aid their circulation. But their intrinsic merits are so great that they have only to be known to be appreciated. The writer was a man of pure and noble nature, of transparent sincerity and earnestness, yearning with intense and impassioned longings for the holiness and perfection of spiritual life. His spirit was chastened by suffering and rested with calm and triumphant faith on the all-sufficiency of Christ. His conceptions of the aim, the spirit, and the possibilities of the Christian life are singularly beautiful and impressive. He was moreover a man of great knowledge and refinement, widely-read, profoundly reflective, and with a style remarkably chaste and telling. His letters are an embodiment of Christian "sweetness and light," stimulating our aspirations after a higher life, but free from the vagaries which are too commonly associated with that term. They show very forcibly the reality of our life-long conflict with evil, as well as the power of grace to overcome it. Seldom have "the sweet uses of adversity" been more vividly portrayed. The book must be extensively useful.

ADDRESSES. By D. L. Moody. Revised by himself. London: Morgan & Scott, 12, Paternoster Buildings.

MR. MOODY has innumerable friends in all parts of the country by whom this memorial of his recent visit will be gratefully welcomed. We have so frequently expressed our estimate of his admirable and powerful statements of the gospel that we need do nothing more than mention the publication of this authorised and revised edition of them in a cheap and popular form. Those who wish to see how the great masses of the people are to be influenced will do well to study this book.

HOW TO ANSWER OBJECTIONS TO REVEALED RELIGION. By Miss E. J. Whately. London: The Religious Tract Society.

THE difficulties here passed under review are such as are based upon discrepancies in narrative and chronology, upon the discoveries of science, and upon the intuitions and convictions of the moral sense. The question of miracles and of the genuineness of the gospels is also discussed, and in fact most of the stock arguments of the sceptical school are noticed. Miss Whately does not of course profess to treat these subjects exhaustively, but she has supplied an admirable popular hand-book, and one which Sunday-school teachers and those who come in contact with sceptical reasoners would do well to master.

THE MINISTRY OF RECONCILIATION. By the Rev. John Brown Johnston, D.D., Govan, Glasgow. London: Hodder & Stoughton. 1875.

THE sermons of which this volume consist are not perhaps remarkable for freshness or originality of thought, although they are decidedly above the average. Dr. Johnston is a devout and conscientious student of the Scriptures, well versed in Biblical exegesis, and in every sense "apt to teach." He has a finely balanced mind, his conceptions of spiritual truth are accurate and comprehensive, and his views of man and the gospel invariably commend themselves by their sound practical sense. His preaching is deeply instructive, thoroughly calculated to stimulate the thought of his hearers and to guide them in the sure paths of Christian knowledge. It would have been a pleasure to us to have listened to these discourses, and it has been a pleasure to read them. They are on themes of transcendent importance, and are marked by simplicity and directness of aim, earnestness of spirit, and manifest loyalty to the word and will of God. The volume is invested with additional interest from the fact that it is published at the close of the thirtieth year of the author's ministry. We trust his words will be as useful in their printed form as they were when spoken. It is preaching of this order that nourishes and develops the spiritual life of our churches.

CONDITIONS OF SUCCESS IN PREACHING WITHOUT NOTES. By Richard S. Storrs, D.D., LL.D., of Brooklyn, London. R. D. Dickinson. 1875.

THESE lectures, delivered to the students of the Union Theological Seminary, New York, have excited very great interest. They are well worthy of publication in England, and we are sure that wherever they are candidly read, they will exercise a powerful influence, and lead to a more general adoption of the method of preaching, which they forcibly recommend. We have ourselves read them several times, and each time with growing admiration. We fully endorse Dr. Storrs's position, and believe that it would be greatly to the advantage of ministers and churches alike if it were generally accepted. The book is written in a beautiful and attractive style, it is wise and discriminating in its utterances, its words are tremulous with earnestness, and it is of the class that can scarcely fail to make a man feel strong and determined to do his best. The physical, the intellectual, and the spiritual conditions of success are pointedly illustrated, and it forms, in small compass, an almost complete manual. We advise all interested in the matter to "read, mark, learn, and inwardly digest" it.

OUT OF THE MOUTH OF THE LION: or the Church in the Catacombs. By the author of *Glauca the Greek Slave*.

THE HOUSE AT THE CORNER OF BROAD STREET.—STICK TO THE RAFT. By Mrs. George Gladstone. London: The Religious Tract Society.

THESE three works all deserve a word of hearty commendation. The first and largest of them is a vivid and faithful portraiture of Christian life in the time of Marcus Aurelius, especially in Rome and among the Seven Churches of Asia. The story is written with great skill and power. It is true to the facts of history and gives a fair insight unto the social and religious life of the early Christians, and its effect is to incite us to a nobler zeal and fidelity to our Lord. The other books are smaller, but none the less worthy. We always enjoy Mrs. Gladstone's writings, and this is especially good. For our young people these works are simply invaluable.

THE EXPOSITOR. Edited by Rev. S. Cox. London : Hodder & Stoughton, 27, Paternoster Row. Nos. 9 and 10.

WE need say little more of the *Expositor* than that it has thus far amply fulfilled the promise of its earlier numbers. It is decidedly at the head of all publications of its class, and will greatly aid the intelligent study and elucidation of the Scriptures. Mr. Cox's own contributions on the Book of Ruth are excellent. Very good also is Dr. Reynold's exposition of the Pastoral Epistles. Professor Plumptre writes on the epistles to the Seven Churches of Asia, and propounds the idea that Timothy was the angel addressed in the Epistle to Ephesus. We cannot, however, give our assent to the idea. Godet's "Prologue of St. John's Gospel" is a piece of masterly criticism, and is written with an ease and gracefulness very rarely seen in dissertations so philosophical and profound. Dr. Morison continues his exposition of the first chapter of the Epistle to the Hebrews, and has not yet got beyond the ninth verse. It would surely be well if he would more vigorously exercise his powers of compression.

JESUS IN THE MIDST. By George Cron, Glasgow. Thomas & Morison. 1875.

THE title of this work does not give much clue to the specific nature of its contents. It is a thoughtful and impressive exposition of the parable of the two debtors, and of the incident on which it is based (Luke vii. 36-50). The author has a clear apprehension of the vital truths of the gospel, and of their fitness to meet the spiritual necessities and to ensure the perfection and happiness of our nature. His views are in the best sense of the term evangelical, his spirit is Christ-like, and his aim intensely practical. The work is perhaps not so compressed as it might have been; otherwise matter and style are good, and the "get up" is very beautiful.

KIRWAN'S LETTERS ON ROMANISM. A New Edition with Preface. By Rev. John Cairns, D.D. Edinburgh: Johnstone, Hunter & Co.

THOSE who are unacquainted with these pungent, humorous, and witty letters should by all means purchase them. The Roman Catholic controversy has assumed new aspects since they were first published—the Vatican Council has been held, and how much is involved in that fact Mr. Gladstone has recently shown us; but with reference to the essential points of the controversy "Kirwan's Letters" retain all their force. Their author, Dr. Murray, of New Jersey, was originally a Roman Catholic, and was thoroughly acquainted with all the phases of his subject. We do not profess to endorse all that the letters contain, but in the main and for popular purposes they are worthy of great commendation.

ANGELIC BEINGS: Their Nature and Ministry. By the Rev. C. D. Bell, Rector of Cheltenham. London: The Religious Tract Society.

THIS is not a philosophical disquisition, but an attempt to exhibit in a connected form the testimony of Holy Scripture on the great subject with which it deals. The question as to the existence, the nature and the ministry of angels, belongs entirely to the sphere of revelation, and must be decided by its assertions. And while, as Dr. Chalmers says, we must not attempt to be wise above what is written, we ought certainly to be wise up to what is written. The author of this work takes us over neglected ground, and proves in various indirect ways how great is the loss we have suffered from our neglect. He

writes with intelligence, with devout reverence, and with an earnest desire to promote the well-being of his readers. Christian people will find the perusal of the book not less delightful than profitable.

REGENERATION. By the late Rev. William Anderson, LL.D., Glasgow.
With an Introductory Sketch, by Rev. John Ker, D.D. London: Hodder & Stoughton. 1875.

WE are sincerely thankful to see a cheap edition of one of the ablest, most scholarly, and philosophical treatises which our age has produced. On the subject of regeneration embracing its nature, its necessity, its instrumentality, its manifestation, &c., we know of no work so complete and satisfactory as this. Its theology is of the old evangelical type, derived from a painstaking conscientious study of the Divine Word, and applied with rare skill and power to the condition of men in our own day. Dr. Anderson was one of the most vigorous and independent thinkers of the Presbyterian Churches, a grand and heroic man, with a warm and generous heart, a fine imagination, a remarkable force of dialectic, and an enthusiasm for whatever work he took in hand which gave to him no ordinary influence. This work is in some respects his best, and its appearance just now is peculiarly timely. It ought to be circulated by thousands, especially among intelligent young men. There is a life-like portrait prefixed to the volume, and a finely appreciative introduction by Dr. Ker.

GOD'S WORD THROUGH PREACHING. Lectures at Yale College by John Hall, D.D. London: R. D. Dickinson, Farringdon-street.

IF homiletical counsels of unimpeachable value will conduce to the excellence of the rising ministry, the pulpits of the coming generation ought to be well supplied indeed. These lectures will be found worthy of the attention of all young ministers.

CURE OF THE EVILS IN THE CHURCH OF SCOTLAND, AND OTHER PAPERS. By the Rev. Joseph Miller, B.D. London: Williams and Norgate, Henrietta-street.

SOCIAL PRAYERS FOR FIVE SUNDAYS. By the Rev. Joseph Miller, B.D. Williams & Norgate, Henrietta-street.

MR. MILLER does not include in his programme Disestablishment and Disendowment, as remedial measures for the Scottish church. He advocates a more complete theological training of candidates for the ministry, and to this end pleads for a chair of Pastoral Theology, and another for the promotion of Comparative Theology in the northern Universities. With a view to the improvement of the devotional services of the church, he furnishes in the second of the volumes before us some model prayers. With all due respect for his excellent motives, in our estimation the remedies he propounds are, in the case of the first volume, inadequate, and in that of the other, non-pertinent.

TWO HUNDRED SKETCHES AND OUTLINES OF SERMONS. By Jabez Burns, D.D., LL.D. London: Dickinson & Higham, Farringdon-street.

IN the preface to this volume, Dr. Burns informs his readers that his object in preparing this and other works of the kind, has been to render assistance to lay preachers and young ministers, and he modestly suggests that others more advanced in the science of preaching may find them occasionally convenient as suggesting topics for discourse. Considering that there are about thirty thousand lay preachers in the United Kingdom, whose preparations for the pulpit must be made in brief seasons snatched from secular toil, it is obvious that from this class alone a large demand for works of this kind will arise, and it is a happy circumstance that good men and true are to be found who do not disdain to lend them a helping hand. We do not sympathise with the prevailing fashion of decrying "Pulpit Helps" and "Skeleton Sermons"—on the same principle the "Pharmacopœia" should be banished from the shelves of the surgeon, and the "Digests" from those of the lawyer. Dr. Burns's sketches are thorough, evangelical, true in point of analysis, and frequently marked with great originality. We wish them a large success.

SAMUEL THORNE, PRINTER. By S. L. Thorne, Bodmin. Second Edition. London: Elliot Stock, 62, Paternoster-row.

MR. THORNE was one of the founders of the denomination of Bible Christians—or, as they used to be called, Bryanites—who, in the West of England and in Kent, have laboured devotedly to extend the knowledge of Christ. Men and women, of strong faith and simple habits, superior to the conventionalities which so often fetter Christian zeal, they wrought much for the welfare of the Cornish villages. The subject of this memoir was for many years one of their most laborious representatives, and lived to see 850 chapels, with a membership of 25,000 connected with the Bible Christians during the period of his lifetime.

STEPS DOWNWARD; or, Sarah Seddon's Fall and Recovery.

ONLY A BEGGAR BOY; and other Stories.

LIFE AT HILL FARM. By Crona Temple. London: Religious Tract Society, 56, Paternoster Row.

THESE are some of the shilling stories which now begin to show themselves in the "Row" in variegated showers as harbingers of Christmas. We commend them to the attention of parents and good-tempered uncles as desirable presents for the young.

LIFE ON THE DEEP. Memorials of Charles March, Commander, R.N. London: The Religious Tract Society, 56, Paternoster Row.

THIS is an excellent memoir of an old salt who commenced his career under some of George the Third's fighting captains, and saw considerable service in his early days. Captain March subsequently entered the mercantile marine, and, rejoicing in a new and better commission received from above, he hoisted the Bethel flag in all the harbours he frequented, and laboured much for the salvation of sailors. When at length "laid up in ordinary" he continued a zealous course of usefulness to a good old age. This book will be welcome to all who love Christian biography (and who that is a Christian does not?), but it is eminently appropriate for those who "go down to the sea in ships."

THE LAND OF THE PHARAONS: EGYPT AND SINAI. Illustrated by Pen and Pencil. By the Rev. S. Manning, LL.D. The Religious Tract Society, 56, Paternoster Row.

DR. MANNING is a charming *cicerone*, and brings a flexible, thoroughly-furnished mind to the description of any part of the world to which he invites the company of his reader. The vivid descriptions contained in the letter-press of this beautiful volume are embellished with vigorous engravings, and it will prove a valuable addition to the library, and a welcome ornament to the drawing-room.

REST FOR THE WEARY: Words of Love for the Sick and the Sorrowing. London: Religious Tract Society, 56, Paternoster Row.

The very ideal of a book for the sick-room. It is rich in Scriptural instruction and spiritual consolation, and divided into portions which will not overtax the attention of the infirm.

HYMNS AND SPIRITUAL SONGS FOR THE SUFFERING AND SORROWING. London: The Religious Tract Society.

A LARGE type collection of sacred verse, specially appropriate for the aged and the afflicted. Its contents include many of the choicest gems of English hymnology, some of which are rarely found in our Hymn Books, all of them in none.

Texts and Thoughts.

"Jesus saith unto them, I am the way, the truth, and the life."—JOHN xiv. 6.

"As a road is that along which men go to their daily avocations, God chooses it to represent Himself in this universal use, this underlying support of all things. Who would dare to say this of God, but God? Some beasts carry their young, and mothers carry their children; but who but God could say, 'I am the road; press Me with your feet?' This is the highway cast up, and on it the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads."

H. W. BEECHER.

"I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."—2 COR. vi. 18.

"How high is this dignity, to be called the sons of God! This is our prerogative royal. We tell you, not of a kindred imperial, adopted into some of the Cæsar's families; nor of David marching into the house of Saul, which seemed to him no small preferment; we blazon not your arms with the mixture of noble ingressions, nor fetch your lineal descents from heroes and monarchs. You are made the sons and daughters of God. This is honour amply sufficient."

T. ADAMS.

News of the Churches.

NEW CHAPELS OPENED.

Bangor, September 19th.

Leith, October 10th.

Great Sampford, Essex, September 22nd.

INVITATIONS ACCEPTED.

Cantrill, Rev. E. C. (Todmorden) Longford, Coventry.

Emery, Rev. W. (Southampton), Ipswich.

Platten, Rev. H. (Nottingham), Graham-street, Birmingham.

Watts, J. (Macclesfield), Louth.

RECOGNITION SERVICES.

Ashton-on-Mersey, Rev. W. B. Vasey, September 22nd.

Burnley, Rev. R. Littlehales, September 29th.

Dunfermline, Rev. J. T. Hagen, October 3rd.

RESIGNATIONS.

Brown, Rev. J., Nuneaton.

Crick, Rev. W., Riddings, Derbyshire.

Hawksworth, Rev. H., Burford, Oxon.

Hind, Rev. T., Chard.

Stockdale, Rev. J., Wishaw, N.B.

DEATH.

Davis, Rev. John, formerly of Port Mahon, Sheffield, at Prince Edward Island,
August 14, aged 72.

THE
BAPTIST MAGAZINE.

DECEMBER, 1875.

Sparley Church.

BY AN OLD COUNTRY MINISTER.

VI.

OUR last look at Sparley Church is about a year and a half after the settlement of Mr. Lackland as its pastor—an event which took place “without observation,” very much to the gratification both of the pastor and the deacons. A few of the members were no doubt disappointed that there was nothing in the shape of a demonstration—no tea-meeting, no recognition service, no oleiferous speeches, no newspaper paragraph, in short, no anything. But on the whole it was better so. There had been demonstrations enough at Sparley. It may be desirable in rare cases to beat drums in order to rally the forces and to create enthusiasm; but it is not often wise to summon the world to watch us harness for battle, or to do it with a flourish of trumpets. Buonaparte’s intoxicated parade of imperialism at Dresden, on his way to Moscow, contrasted with the slinking haste of his return, has furnished the world with an instructive historical antithesis in strong commendation of the only bit of wisdom that poor molluscous Ahab seems ever to have uttered. Very few of us grow wise enough to live until we are too old to profit by our wisdom, or there would be fewer paragraphs in “Our Denominational Column” describing the flattering circumstances, brilliant prospects, and enthusiastic welcomes amid which clerical novitiates are accustomed to make their *début* as pastors. Considering how very short-lived average pastorates are, it might not be amiss to reserve the “inaugural” demonstration for the close, and make it entirely retrospective.

After some experience and more observation, we have come to the conclusion that it requires more skill to seat one’s self in the saddle gracefully than to manage the steed when one is there. The novelty

of the situation, and the consciousness that we are attracting attention, are apt to generate a nervous fussiness terribly fatal to manly dignity, besides tempting us to assume the airs of practised horsemanship just before provoking a popular verdict that we ride like a miller's sack.

Many years ago, when we were just commencing our ministerial career, an eccentric Yorkshire deacon said to us, "Young man, don't strike twelve the first time. Don't pull your clock to pieces because the spindle wants oiling. Don't expect everybody's clock to strike at the same time as your own." We have seen reason many a time since to recall with approval the advice so kindly given and so kindly expressed.

Young Splasher has just emerged from college after a four, or may be only a two, years' course of languages, mathematics, philosophy, theology, and homiletics. His mouth is full of Greek roots, and his head is stuffed with learning which, as yet, he does not know what to do with, and which will insure him an intellectual dyspepsia, until it has had time to classify and clarify itself. He has passed his college life in wonderland, and is burning to tell what he has seen. He has taken in a stock of new ideas—(new to *him*, O sagacious reader, and, therefore, as he fondly imagines, new to everybody else)—and he hastes to propound them for the enlightenment of popular ignorance. With what charming freshness he advances time-honoured truths as veritable discoveries. With what sublime assurance he settles off-hand, long-standing controversies. Well! All this is natural and comprehensible enough, and we think none the worse of Splasher for it. Our little son, aged eleven, has just told us in whispered confidence, that Henry the Eighth had six wives. As he had never heard us mention the fact, and had only just learnt it himself, he naturally supposed it would be as new and interesting to us as to himself. We thanked him for his information, and increased his historical lore with the additional fact that Queen Anne was dead. But we admired the honest enthusiasm of the young savant for all that.

But Splasher made a mistake when he signalised the first month of his ministry at Marshmallows with his brilliant sermons on the "Immutability of God," "The Supernatural in Christianity," "The Functions of Conscience," and "The Moral Aspect of the Atonement." *He struck twelve the first time*; and all his hearers know it now.

But we like Splasher. He is a "good fellow," and means work. He is preaching better sermons already than he ever wrote while he was a student, although he does not think so. He will find out by-and-by what he went to college for. His fine learning will settle down into the bottom of his mind, a solid substratum of knowledge, on which experience will teach him to build an edifice of true wisdom. He will make acquaintance with men as well as books, and find that men and books wonderfully interpret each other. Then he will begin to preach, not to imaginary or ideal people, but to the actual men and women around, and to the very needs and moods of their life. Perhaps

also, he will get kicked and cuffed by circumstances, and "knocked from pillar to post," until he has to use the Gospel for his own consolation; and then his sermons will take a rich flavour of experimental piety, which will make them savoury; while his cultivated understanding will prevent their becoming sloppy. And so, in three or four years, he will have settled down into a hard-working, useful minister; as homely in his ministrations as if he had never been to college, but with a capability and power greatly due to the discipline he got there.

We have no such confidence in Dasher, who has just settled at Spinkmire. His energy, which is fearful to behold, is too iconoclastic for our taste. He has a perfect passion for demolition and revolution. We verily believe he would take the universe to pieces if he could get at it. He seems to have been born in a whirlwind, and cradled in a tempest. He is, as he delights to tell his admirers, "a man of measures," and all his measures are sweeping and thorough. He finds everything wrong at Spinkmire—Sunday-school, Diaconate, finances, psalmody, pulpit, everything; and he is taking everything to pieces in order to put it together again on an entirely new and improved principle—if he can. He has gathered round himself a number of people-like-minded; people who mistake friction for progress, who measure the work done by the clatter made, and are perfectly satisfied so long as they hear a noise or see a stir. What Splasher will do when there is nothing left to "reconstruct," we are barely able to imagine. Probably his history is aptly symbolised by an incident of our own boyhood. We had received a gift of a watch, which we became at once ambitious to take to pieces and put together again. We accomplished our purpose most successfully, and there was only one thing to mar our satisfaction—the watch was never of any use afterward, and we were glad as soon as possible to exchange it for another.

Of course, Mr. Lackland was far too experienced and wise to fall into the blunder either of Splasher or Dasher. Nothing could be more quiet than his settlement at Sparley. In a month there was nothing to indicate that he had not been there all his life. To a few of the more restless spirits it was matter of regret that there was not more sensation. To the novelmongers, whose only desire was for some new thing; and to the egotistical, who were waiting an opportunity of coming to the front, it was almost a grievance that a new minister should come without introducing important changes or inaugurating new movements. Mr. Lackland, however, wisely resolved to make acquaintance with his field of labour, the existing arrangements of the church, and the character of the men around him before committing himself to schemes.

He was not long in discovering that one of his main difficulties would arise out of the immethodical ways of managing the church's affairs which had been so long in vogue, and which many of the members were prepared to defend on the plea of Christian liberty. Hitherto, a church-meeting had been an opportunity for the more

forward to air their eloquence, or to "blow the steam off," and these were prepared to resent any attempt to reduce them to order, as an abridgement of their rights. In the end, however, the good temper, the good sense, and unwearying patience of the pastor, heartily supported by such men as Messrs. Pearson, Felton, and Sparkes, completely prevailed. The attempt to establish a regulation that nothing should come before a church-meeting which had not previously been submitted to the consideration of the pastor and deacons, encountered spirited opposition from unofficial speech-makers, who saw in it the certain curtailment of their valued opportunities. But their day was gone by, and the regulation passed into law. There were no more church-meetings prolonged to near midnight. Half-an-hour or less commonly sufficed for the despatch of business, which had been already well considered in the deacons' meeting. Harmony and order succeeded to anarchy. Mr. Judson, who had long ago repented his withdrawal from the church, and been permitted to resume his place, would fain have conducted a crusade against the new tendency of things; but the good sense of the members generally was against him, and at length he accepted what it was clearly in vain to resist.

The finances had shared in the common disorder. The pew-rents had been collected with the greatest irregularity. No pew-rent book was kept. Those who chose to pay, gave what they pleased to one of the deacons, who passed it on to the treasurer—if it occurred to him; and those who did not choose—the majority—were never asked for anything. The weekly offering was neglected and mismanaged in the same way. The funds were constantly in arrears; and it had been the custom, from time immemorial, to close the year with a debt, which had to be cleared off by a general levy on those who had already contributed nearly all that had been given. Most culpable of all, Mr. Lackland found that the collections made for the Missionary Society, in the two years previous to his coming to Sparley, had never been sent to the Mission House. The money was still lying with the treasurer.

Another difficulty which fronted the pastor arose out of the almost entire neglect, for many years past, of church discipline. Several cases of scandalous misconduct on the part of members of the church came to his knowledge, with which he felt he was almost powerless to deal, until a healthier tone should characterise the whole church. To take them up, and insist on a just decision about them, he saw clearly would either expose him to defeat on a vote, or would insure a violent rupture. The accused parties and their friends would make common cause; the timid would stand aloof, and deprecate a measure the end of which they could not see. There seemed no course open but to accept the situation; steadily aim at awakening conscience, purifying taste, and exciting holy fear. He saw his reward. Within a year a case of flagrant immorality was brought before the church, a committee was appointed to investigate the charge, and, on the report of the committee, the offending brother was removed from the fellowship

of the church. From that time the exercise of discipline became easy, and the whole church rose into a purer life.

But, perhaps the greatest of all Mr. Lackland's difficulties, and the one he was longest in discovering, was the prevalent disunion. Social life in a village—and Sparley, in spite of all its old traditions and municipal institutions, is, to all intents and purposes, a village—is always more intense than it is in town. The attentions which a townsman distributes thinly among a multitude, the villager lavishes on a few. This is very well, very arcadian, so long as no root of bitterness springs up; but when it does, then the strife rages with an intensity and a latitude, of which those who inhabit large towns know nothing. Everybody is sucked into its swirling current; for everybody has intimate connections with everybody else, and is deeply concerned to meddle with all his belongings. Every one takes sides in the quarrel; every house discusses, morning, noon, and night; neighbours talk about it when they meet; old recollections are revived; long-buried feuds are dug up, and flung as fuel into the flame, which waxes hotter and hotter, until it has burnt itself out, and nothing remains but a few calcined and vitrious embers of unforgotten and unrelenting ill-will. Life in a country village would be perfectly Edenic if the devil could be kept out; when he is fairly let loose, it may be—Pandemonium. There had been a good many such quarrels at Sparley and in the Sparley Church, and each had bequeathed its fatal legacy of alienation and animosity. A was not cordial with B, C never spoke to D and E, F could not work with G; and so on, through all the alphabet, every letter had an unconquerable aversion to one or more of its fellows. No; not *every* letter. There were, as we know, some pure, true, high-minded souls in Sparley, whose knees had never bowed to the Baal of discord, and their influence preserved at least a semblance of peace.

Let us go to the vestry of the chapel, where the weekly meeting of the Dorcas Society is being held; there we shall probably learn all we need to know about the present state of Sparley Church. We are early though; only four of the usual company are present. The lady in the arm-chair is Mrs. Sparkes. No need to describe her: the round, fat face, and laughing eyes speak of nothing but motherliness, good temper, and loving-kindness. Mrs. Griffin, who sits next her, is a good woman too, but of another type. She has more of the sternness of the Law than the tenderness of the Gospel. She is decided in opinion, severe in judgment, exacting in demand, and intolerant of all departure from the truth, as she understands it. The young lady in blue, Miss Horton, is nobody in particular, like most other people. The other young lady is Miss Tulloch, who, if we wait a moment or two, will almost surely save us the trouble of introducing her by introducing herself.

They are talking about the services of the previous Sunday, which were conducted by a stranger,—a returned missionary—

"How did you like Mr. Anon, Miss Tulloch?" asks Mrs. Sparkes.

"Very much indeed. Isn't he a handsome man?"

"My dear, what a very strange remark," observes Mrs. Griffin reprovingly.

"Why? Is it strange that Mr. Anon should be handsome, or that I should have discernment to see it?"

"Neither," answered Mrs. Sparkes, shaking with laughter, "but it is rather unusual for young ladies to utter their opinion so openly about the personal appearance of a minister when they are asked how they liked his preaching."

"Is it? Nevertheless, be it known to all whom it may concern, that I, Jane Tulloch, always prefer, other things being equal, a handsome man to an ugly one. I don't say that I should put manly beauty before other qualifications in a minister, such as piety and talent; but it would be an important weight thrown into the scale along with them, and would go far to decide me in his favour."

"I am surprised to hear you, Miss Tulloch," chimed in Miss Horton. "I should have thought that you would care nothing about such things."

"Glad to have the opportunity of correcting you, then, my dear. I care a great deal about 'such things,' particularly in a minister. Don't you think that a man whom one has to sit and look at for three mortal hours every Sunday ought to be worth looking at?"

"We don't go to the House of God to look at the minister," remarked Mrs. Griffin, severely.

"No, ma'am; but we can't help seeing him. And then, if he is very ugly, I keep wondering at his want of taste, or his blindness, or his vanity, in taking so conspicuous a position."

"But the grace of God will make even the plainest face handsome," remarked Miss Horton, who was addicted to sentiment.

"Fudge!" retorted plain-spoken Miss Tulloch. "You might as well say the grace of God will change the colour of carrot hair, alter the shape of a pug nose, straighten bow legs, or correct a squint. Of course, it is better for a man to be good than bad; and if he is very good, we may learn in time to put up even with shapeless features in consideration of his goodness; but it would be a monstrous fib to say that his religion made him handsome. It may make him tolerable, but not handsome. Nothing can do that for him but the resurrection."

"Beware, Miss Tulloch," said Mrs. Sparkes, her eyes sparkling with fun. "I shouldn't wonder if, some day, you were to marry the ugliest man in the county."

"Nor I, Mrs. Sparkes; for it seems to be the common practice of very sensible women to make fools of themselves in marriage."

"You sound cynical," remarked Miss Horton.

"Not a bit of it, child. Never was more amiable in my life. I merely feel in the humour for indulging in the luxury of candour, which our highly-artificial refinement makes so tempting."

"Change the subject, girls," said Mrs. Sparkes. "Does either of

you know whether we may expect Mrs. Lackland to join our sewing circle ? ”

“ I should think not,” replied Miss Tulloch. “ Don’t you remember that Mr. Lackland gave us distinctly to understand, when he first came among us, that we must not consider that we had hired his wife because we had hired him. She’s strictly preserved for home-consumption, I suppose.”

“ Mrs. Lackland is not very strong,” put in Mrs. Sparkes, kindly.

“ How is it,” asked Miss Tulloch, “ that ministers seem always to marry delicate wives ? Is it their generosity or their folly, or both ? Or, perhaps their wives only become delicate after marriage. I shouldn’t wonder if there is something in the theological atmosphere of a parsonage peculiarly injurious to the female constitution. I have heard it said that old Mr. Carriall, of Skellinton—you know him ; the driest stick that ever was put in a pulpit ;—well, I have heard that he always reads his sermons to his wife before preaching, just to try them, as boys do with squib-mixture before letting it off. Of course, if a man uses his wife to practise on like that, I don’t wonder at her drooping, poor thing.”

“ It would have been a great advantage to the church if Mrs. Lackland could have been a mother in Israel,” sighed Mrs. Griffin ; and then, more severely, “ I don’t think ministers are half-sufficiently careful in the selection of their wives. They ought to think more of the interests of the church.”

“ It is the system that is wrong,” answered Miss Tulloch, mischievously. “ The minister’s wife ought to be selected by a committee of the church. She should be warranted never to have babies, or headache, or neuralgia ; she should have nerves of wire and sinews of iron ; she should never be tired nor sleepy, and should be everybody’s cheerful drudge ; she should be intellectual, pious, and domesticated ; she should be able to keep her husband’s house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons ; she should keep up the style of a lady on the wages of a day-labourer, and be always at leisure for ‘ good works,’ and ready to receive morning calls ; she should be secretary to the Band of Hope, the Dorcas Society, and Home Mission ; she should conduct Bible-classes and mothers’ meetings ; she should make clothing for the poor and gruel for the sick ; and, finally, she should be pleased with everybody and everything, and never desire any reward but the satisfaction of having done her own duty and other people’s too.”

Miss Tulloch was waxing warm ; and Mrs. Griffin, who was writhing under the peppery philippic, was preparing herself for a spirited rejoinder, when good Mrs. Sparkes hastened to create a diversion.

“ Most satisfactory I hear the finances are now. I suppose the weekly offering is more than treble what it used to be. And I am sure all our institutions are much better supported.”

“ Yes ; but I don’t like to hear the minister talk about money every Sunday,” said Miss Horton.

"I do," replied Miss Tulloch. "We require line upon line. Besides, he does not talk about money; he merely says, 'Remember the offering-boxes at the door,' and we need it. More than half our people never gave anything till their attention was called to it. It was want of thought, not want of heart. But it requires an effort to be liberal, and they would soon flag if they were not kept up to the mark by frequent reminder. You may not like to hear it, but we shall all be glad enough of the result when the year closes without a heavy debt to be paid off amidst universal grumbling."

"I hope," remarked Mrs. Griffin, "that Mr. Lackland will be kept humble, and not assume too much authority. Ministers ought not to be lords over God's heritage."

"Oh, I don't think he will ever want to domineer," replied Mrs. Sparkes. "He insists on everything being done decently and in order, and that is right. I think his firmness and judgment have inspired everybody with confidence; they seem to guarantee settled peace, you know. And I am sure the congregation has increased—not much, perhaps; but our own people stay more at home, and that makes us look more."

"You must except Mr. Judson from the number of those who are pleased," remarked Mrs. Tulloch.

"What is the matter with Judson?" inquired Mrs. Griffin.

"He does not know," answered Miss Tulloch.

"I dare say not. I am afraid he is not a true Christian. I thought once that the root of the matter was in him."

"So it is, ma'am; but it's a root of bitterness."

"Tell Mrs. Griffin about the meeting on Monday, dear," said Mrs. Sparkes.

"Judson has been discontented and grumbling for some time, but no one could get him to say what was the matter. At last he said if the officers of the church would meet him he would tell them. So they met him on Monday, but they could get nothing from him; and after wasting two hours in useless talk about nothing, Mr. Lackland took up his hat to go. Then Judson said, 'Well; there, I may as well out with it.' 'What,' said Mr. Lackland, 'is it not out yet? Well, I'll wait ten minutes longer, then.' So, after a little grumbling, Judson said, 'Well, it is the preaching. Now you have it. I cannot understand it, and my family cannot. I have nothing against Mr. Lackland. He is too good a man for Sparley. I always say he ought to be in such a place as Bloomsbury or Regent's Park.' As soon as Judson had done, Mr. Lackland sprung up and stretched out his hand to him, saying, 'It is not often you and I agree, Brother Judson, but we do this time; let us shake hands over it.' I suppose it would all have ended there, but Mr. Hope chimed in and said, Well, he must say he somewhat sympathised with Brother Judson, that the preaching is rather above him; and one or two others assented to it. Whereupon Mr. Lackland said, in evident fun, which they all understood, 'Look here, gentlemen; I dare say you're right. But what

can I do? I can give you thoughts, but I cannot give you brains. Let us go home.' "

"Then Judson is mortally offended?" said Mrs. Griffin.

"Not a bit of it. He is telling it all over the town as a good joke. He says it is no use trying to fight Mr. Lackland, for he is sure to conquer. He is all the better for his defeat. He is one of the men who are improved by being knocked down."

The Lord Our Shepherd.

EXPOSITORY AND PRACTICAL PAPERS ON PSALM XXIII.

BY THE REV. JAMES STUART, STRETFORD, MANCHESTER.

VII.—FOR EVER WITH THE LORD.

"And I will dwell in the house of the Lord for ever."—Verse 6.

THE Psalmist's anticipations with respect to his life on earth were bright and cheerful in the highest degree. His lot was to be one of unmixed blessing. Only goodness and mercy, as twin messengers from heaven, would pursue him wherever he went, and in their constant presence, their presence "all the days of his life," he would be able to rejoice. But his thoughts did not restrict themselves to this world. Our days on earth are few, and their termination is soon reached. There lies before us all, the saddest bitterest experience of which we can conceive, and compared with which all the sorrows of the past are trivial and unworthy to be named. Death awaits us; the dissolution of the body, the wasting away of all its powers, the severance of the ties which bind us to earth, our removal from the friends and companions we have loved, and our going forth—if indeed there be a going forth—into a world unseen and unknown, from whose shores no traveller has returned to dispel the darkness from our minds, to allay our doubts, or to beget in us the power of a firm and unconquerable faith.

But, although this is an experience through which all men must pass, and nature is in herself inadequate to meet it, the heart of David knew no fear. His was a "faith that looked through death," that needed not the aid of a physical demonstration, and was not limited by the boundary lines of sense. The mists which gathered round the end of life were in his view dispelled, and he could discern there traces of a glory greater than any which had heretofore been realised. There would, he knew, be no interruption to his communion with God, no cessation of the joy which he had in Him. The light of the upper

sanctuary streamed upon his path. He saw before him a home in which, after the days of his earthly pilgrimage were past, he would for ever abide, and this home was the house of the Lord, the place wherein He displays His presence and communicates the riches of His glory. And as, with regard to his future on earth, he could triumphantly sing, "Only goodness and mercy shall follow me all the days of my life," he could add with still greater exultancy, "And I will dwell in the house of the Lord for ever."

THE PROGRESS OF THE PSALM: IMMORTALITY AND SONSHIP.

In our study of the successive verses of this Psalm we have endeavoured to note the progress in the writer's thought, and to show how he advanced from one truth to another, greater and more glorious; not simply repeating the same thing in diversified forms, but rather developing fresh aspects of the Divine relationship, and piercing ever nearer and nearer to the central truth. The last clause in the Psalm is on several grounds the noblest and most inspiring of all. The thought of immortality to which, as I believe, it gives expression, is the loftiest and most commanding which the human mind can entertain. The length of days of which the Psalmist speaks denotes a "perpetuity without end," which cannot therefore be broken, even "in the presence" of death itself, the most terrible of all our "enemies." On any other interpretation of the words, what a blight must have been thrown on the Psalmist's outlook, to what a bitter disappointment must his fairest hopes have been doomed, and how unable he would have been to say "*Only* goodness and mercy shall pursue me." To imagine that they would ever have abandoned him and given him up as a prey to his direst enemy would have been fatal to the calm and perfect trust which runs throughout the Psalm, and would have done violence to almost every conception of God, on which his faith reposed. A clear utterance of the belief in immortality is needed to crown the truths of previous verses, and a negation of that belief robs them of their deepest significance and makes the last clause an anti-climax to the rest.

There is, moreover, in the words, a glimpse of another truth which was afterwards revealed clearly and fully by Christ—the truth of the fatherhood of God, and the sonship of redeemed men. The word "house" as used in this connection is suggestive of a family of which God is the head: and the thought of dwelling in that house "for ever" implies the existence of a filial relationship. "A servant abideth not in the house for ever, but the Son abideth ever." The position of the servant is subordinate and accidental. He is dependent for its continuance upon the will of the householder, who may, if such be his pleasure, remove him. The position of the son, on the other hand, is based upon the nature of things, as an essential part of the domestic constitution, and amid all fluctuations of outward circumstances and all changes of internal arrangement, "he abideth ever." This, however, is a line of thought we cannot now pursue.

HUMAN LONGINGS AFTER IMMORTALITY.

The idea of immortality is of stupendous magnitude, and gives to our position a solemnity and grandeur it could not otherwise possess. It enlarges the whole area of our duties and interests, our hopes and fears. While in one view it diminishes the importance of "the present world," and should render us independent both of its pleasures and its cares, it at the same time invests our actions with a significance and a power which we can scarcely exaggerate. It is, moreover, an idea which is absolutely essential to the harmony and satisfaction of our nature. The thought of the termination of our life, of its sinking into a state of utter nothingness, is unwelcome and even repulsive. Place the period of annihilation at as distant a date as you will, allow to us a career of indefinite length, yet the idea of "ceasing to be" will never lose its harsh and forbidding aspect, nor will a pure and vigorous mind ever be reconciled to it. There is in every man that lives an instinctive clinging to his own existence, a longing still to be; and in fact a truer word was never spoken than that which for his own ends was once uttered by the father of lies, "Skin after skin, yea all that a man hath will he give for his life." And the higher we rise in the scale of intellectual and moral greatness, the more strongly does this assertion hold. The man of capacious mind, of well-trained powers, of noble affections and godlike aims, has in every sense a larger, fuller life than one of narrow intellect and perverted affections. And that larger life contains within itself sources of deeper happiness and is of proportionately greater value to its possessor, so that to surrender it would require a keener struggle. There are doubtless moods of mind in which the continuance of life seems burdensome, the prospect of death congenial, and the silence of the grave an Elysium. But such moods are morbid and unhealthy, the result of weakness, sorrow or disappointment, unsustained by faith in God; the expression of a partial and misguided view, not of a full and harmonious soul.

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis life whereof our nerves are scant,
Oh life, not death, for which we pant;
More life, and fuller, that we want."

THESE LONGINGS STRENGTHENED BY CHRISTIAN EXPERIENCE.

It is impossible to believe that after the fellowship with God depicted in this Psalm, David could contentedly have surrendered his life, or have remained silent about it, in the prospect of utter annihilation. The Lord, his Shepherd, was too dear to him, communion with His Spirit brought him too much peace and nobleness and strength to allow of his contemplating such a severance without alarm and horror, even as he had too strong a faith in the Divine "goodness and mercy" to deem it credible. There were anomalies in the present life, but he could

calmly await their solution. The prosperity of wicked men excited in him no envy. His faith which once was often staggered was fully reassured by a view of that life of eternity which was given him in the Sanctuary of God. His difficulties were removed, his contentment was aided, and his holy resolves were strengthened by the assurance that in God's presence there was fulness of joy, and at His right hand pleasures for evermore, and to have denied that would have thrown him into blank astonishment and dismay.

And this assertion has a still stronger force in relation to those who have enjoyed the brighter light of the gospel. Try to conceive what the prospect of annihilation would be to a Christian man who, in addition to the joys that come to him from his earthly relations, from the culture and exercise of his intellect, from the association of congenial friends, and other kindred sources, finds his chief delight in communion with Christ, and in conformity to His image. Would it be possible for him to anticipate a time when he will be wearied with this holy fellowship, or when he could willingly renounce it? Is he likely ever to feel that he has exhausted the resources of the Saviour's power, that he has fathomed "the unsearchable riches of His grace," or that there are in Him no further treasures of wisdom and knowledge from which he may draw? And inasmuch as our affection strengthens in proportion to its exercise, as we receive ever new supplies in accordance with the law "To him that hath shall be given," can we think of the possibility of the quenching of our love, or the cessation of our Saviour's charms? To be convinced of the certainty of separation from Christ so that we could no longer contemplate the infinite beauty of His character, listen to His words of wisdom or bow to the gentleness of His rule would be an unendurable torture, and every instinct of our nature revolts against it.

And if we could not surrender our existence on the ground of our Christian enjoyment, still less could we in view of our inadequate attainments. Christ presents Himself to us as the ideal of our manhood, the pattern and exemplar of our life. Our first acceptance of Him as our Saviour springs from sympathy with His Spirit, and a determination to live according to His will. By the grace that He bestows upon us, we are enabled to subdue the tendencies of our old and sinful nature, to acquire new and loftier virtues, and manifest some resemblance to our Lord. In the expressive language of Scripture, "we put on Christ." But even in the noblest life on earth there are limitations and imperfections. We never reach even our own conceptions of holiness and power. We are conscious not so much of the triumphs won, as of those that remain to be won. The ground we have traversed is as nothing compared with that which still stretches before us. Wise, virtuous Christ-like, as any—even the noblest—may be, he has not reached the limit of his growth; he may be wiser, holier, more Christ-like still. Ay, and in proportion to his excellence is he conscious of imperfection, and anxious to press on towards the light and life of God. There never will come a time when he will be *all* that he desires

or aims to be. It is, we are told, characteristic of genius never to be satisfied with its own achievements. No great painter has ever yet transferred to canvas the forms of ethereal grace and beauty which are imprinted on his mind, nor has the poet been able to weave into song the full toned and majestic harmonies of truth as they have thrilled and entranced his soul. The artist's highest success often calls forth a sigh, for the vision which has floated before his eyes can never be told. The secret remains with him alone. And this same law holds on a still higher range. We have gazed with delight on the supreme and eternal beauty of Christ, but how powerless we are to translate or reproduce it in our lives. The reflection of it gives whatever of worth it possesses to our character, but it is at the best faint and sullied; and after all our aspirations and activities we are no strangers to the persistent incentives of a "noble discontent." The graces of the Divine Spirit are valuable in and for themselves. To have them is to love them and to cling to them. He who knows their worth cannot surrender them; but besides all this they have a value as exciting in our minds a desire for better things to come. They "urge our search to vaster issues," lead us to expect them, and are, as we believe, an earnest that we shall not fail. And thus, without the assurance of immortality our purest brightest hopes must become extinct, and that which inspires our activity and animates our courage will be itself destroyed, and we must be driven to listlessness or despair.

THE BELIEF IN IMMORTALITY NECESSARILY RESULTS FROM OUR
BELIEF IN GOD.

And as a belief in immortality is requisite for the maintenance of our Christian life, it is no less so for the consistency of our conceptions of God. The theory of annihilation violates our best and worthiest ideas of His character. He has implanted within our nature irrepressible longings after immortal life and growth, given numerous indications of our capacity for it, and clothed our expectations with the strength and fervour of a commanding belief. Has God then no power to retain us in life? Is it impossible for Him to realise the ideas which have been so firmly rooted in our nature? Cannot He prolong the existence, cannot He perfect the character, cannot He fulfil the desires of the being whom He has Himself created? To limit thus *the power* of the Almighty is utterly vain. And yet, if it be not on this ground that our immortality is denied, we are driven to the alternative that it must be from a deficiency in God's love. He has endowed us with a capacity of endless growth and blessedness, and led us to anticipate it. He is able to carry our expectations into effect, but He will not. And what does this mean, but that He is a God not good—His character is not perfect, nor can it any longer be said that "like as a Father pitieth His children so the Lord pitieth them that fear Him." He is inferior in goodness to the creatures He has made. They, in their noblest, and as they have thought their most godlike moments, desire the progress, the happiness, the unending blessedness of their fellow

creatures, and labour with self-denying zeal to accomplish their desire. The trials and sacrifices of philanthropists and missionaries, of the thousands of the "faithful but not famous," are, on the supposition of our annihilation, the expression of a love to which the heart of God is a stranger. And in the presence of their pure and beneficent lives we must then feel that there is a higher glory than the Divine. It would be no honour to them to say that their character is a reflection of God's. For they possess a moral and spiritual grandeur to which He can lay no claim. They are nobler, better, more loving than He. And (which is still more inexplicable) they possess in such a case what they have not received, or what God at least has not given. And yet "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know?" And surely He that gave to us our wealth of affection, our fidelity, and our truthfulness, and to Whom we look as the source of all good, cannot be destitute of these things? How absurd to imagine that men can be more worthy and worshipful than the God who made them! The absurdity of the thought, to say nothing of its blasphemy, effectually refutes it; and we believe with all our heart that because God is good, we shall live "for ever."

IT IS ENTERTAINED MOST STRONGLY BY THE BEST AND NOBLEST MEN.

And the difficulty to which we have alluded is still further complicated, when we remember the character of the men who have entertained this glowing hope and the power it has had over them. If human immortality be but a dream, who are they that have been most grossly misled by its illusions? Not the sluggish, the selfish, or the sensual, whose whole care has been expended on their own enjoyment, nor yet the tyrannical oppressor, who has fought his way to greatness by trampling on the rights and interests of others. Not these; but the noble and heroic, who have subdued every baser element of their nature, and lived in reverent submission to their reason and their conscience; the pure-minded, who have striven after a perfect virtue; the lovers of their kind, who have willingly sacrificed themselves at the altar of human service, and "counted not their lives dear unto them, that they might finish their course with joy." The victims of this cruel delusion are the men who have remembered the existence and the claims of God, who, even in their sorrow and agony, have bowed before Him with the sweetest resignation; who have followed, with unflinching step, where duty led them; and when the standard of rebellion has been reared, have, with courageous loyalty, summoned men back to their rightful allegiance, and proclaimed that they would serve no other than the Lord. Under the influence of this belief, men have given up prospects of worldly emolument and honour, sundered the ties of home and kindred, and endured hardships of the severest kind. In obedience to their sense of duty, they have "had trial of cruel mockings and scourgings—yes,

moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword." They have stepped fearlessly into the flames of the martyr's fire, and marched boldly to the scaffold, rejoicing in the thought that their death, for Christ's sake, would be gain. O, can it be that "the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of the martyrs," have been thus heartlessly deluded? Nay, we must go back further still, and ask whether the pure and immaculate Christ was the victim of deceit? Did He proclaim "a cunningly-devised fable," when He told men of the many mansions of His Father's House? And did God join with His enemies in deriding *Him*? Believe it who will, that will not we. If these were wrong in their anticipations, then is the universe a lie—"its root rottenness, and its blossom as the dust."

"O, mockery! o'er the beasts by Faith, by Love,
By Hope to rise, and Knowledge,—and be trod
All into clay at last, beneath the frown
Of an ironic God;
Lifting man high, more deeply to cast down!"

But life, we feel sure, is no mockery. God is holy, just, and true, and therefore shall we, His children, be partakers of His immortality.

OTHER ARGUMENTS ON WHICH WE CANNOT ENLARGE.

There are, of course, other arguments in support of this position numerous and conclusive, which do not, however, come within our present scope. Some are based on the nature of the soul as immaterial and indestructible; others on the fact that the very power to conceive of an Infinite God and an endless life implies the capacity of eternal fellowship with Him. The universal expectation of a future life is the result of an instinct that cannot be nugatory or meaningless. The sense of incompleteness in this world, our yearnings after an ideal perfection, the need of a future in which the anomalies of the present can be rectified, and the moral government of God vindicated—these are considerations which cannot be set aside. It has, indeed, become fashionable to sneer at all arguments outside the domain of physical science, by the methods of which everything is to be tested. Even on this ground we Christians have little to fear. The doctrine of immortality cannot be proved to be scientifically untenable. But it is simply preposterous to claim for science an absolute authority over the whole range of human life. The phenomena of nature, the laws and processes of the material world, are deeply significant, and we have no wish, even if we had the power, to contradict their teaching. But shall we, therefore, ignore the phenomena of the mind and the spirit? Are we to attach no weight to the instincts and affections, the yearnings and aspirations and struggles, the hopes and the fears of man? These should surely be "observed." We cannot quench "the fountain light of all our day," nor refuse to look towards the land to which it so clearly points. The methods and results of

science are, in its own sphere, invaluable, but there are other voices to which we dare not close our ears. There is a "message of the mind, not less assured than that which at her gate the senses lay and she interprets," and to this we are bound reverently to listen.

But, after all, we place our main reliance on the sure word of our God. Our faith does not depend on abstruse metaphysical speculations, on ingenious analogies drawn from the natural world, on fervent hopes, or magnificent guesses. Were all these set aside as worthless, the argument pursued in this paper would still hold good, and be adequate to our needs. The very relation into which God has brought us to Himself implies our immortality. He is OUR God, and he is not the God of the dead, but of the living. We, as His children, "desire a better country that is a heavenly. Wherefore God is not ashamed to be called our God, for He hath prepared for us a city." He who is the highest Revealer of God hath said to us, "Because I live ye shall live also;" and "Where I am, there also shall my servant be." And we know by many infallible proofs that His word is true. Had we nothing beyond His own resurrection from the dead to trust to we could not withhold our faith, for the evidence in favour of that event is as conclusive as evidence can be; and apart from a foregone and unscientific conclusion against the supernatural, no man would think of calling it in question, nor, indeed, could he do so, except on grounds that would obscure the best attested facts of history, make the past a scene of impenetrable darkness, and turn its records into a mass of hopeless fables!

THE ESSENTIAL ELEMENTS OF HEAVENLY LIFE.

The character of the Christian's future—of the inheritance which we possess through our faith in Christ—is indicated in the words "the house of the Lord." Heaven is emphatically the dwelling-place of God. He is its light and glory. It is, doubtless, a place of surpassing beauty, and that beauty will contribute to our enjoyment. The gorgeous symbolism of the Apocalypse will be fully realised, and the costliest magnificence of earth pales before the splendours of heaven. But the external surroundings are altogether subordinate and accessory. Heaven is an abode of perfect blessedness, because God is there. Its inhabitants are happy, because they see His face, and walk in His light, and dwell in His love. To know, to love, and to serve Him—this is the summit of their joy. It will there be given us to see Him as He is. He will not be shrouded from us, as He too often is here, by natural laws, by intermediate agencies, and secondary causes. We shall see Him always and everywhere, and, with a vision purified and enlarged—a heart in unison with His will, and opportunities of contemplation such as cannot be secured on earth, "we shall know even as also we are known." It is no doubt possible for a narrow and unspiritual literalism to misinterpret the Biblical descriptions of the future, and to divest the celestial world of some of its noblest attractions. Its life is often represented as one

unvarying act of worship, in the specific sense of the word—as lacking variety, as formed after one rigid type, which admits of no growth or progress. Such does not seem to us the testimony of Scripture; but it is certainly made manifest that the indispensable condition of spiritual blessedness is sympathy with God—the submission of the whole nature to Him—the thorough acceptance of His will as the law of life. No unregenerate or impenitent man could, by any possibility, feel at home in heaven, even if by any accident he could be supposed to enter it. Neither the streets of gold, nor the gates of pearl, nor the walls garnished with precious stones, nor the splendour of the sapphire throne, nor the minstrelsy of the redeemed, could ensure his joy. That consists in *what* we are, not in where we are; and in the last resort, it will be found that, to live according to God's will is heaven itself! And, therefore, brethren, to compress all needed counsels into one, “set the Lord always before you,” alike for the confirmation of your faith, for the guidance of your spiritual life here, and for your preparation for the glory which shall be hereafter revealed!

In Memoriam.

THE LATE REV. JOSEPH BAYNES.

IT is hardly fitting that the year should close without a somewhat more extended reference than has hitherto been made in our pages, to the life, character and work of this servant of God so lately taken from us.

He was born in Liverpool on the 2nd August, 1795, and he always referred with much pleasure to that busy seaport, which had risen so rapidly, in extent and population, with its miles of docks on the shore of the Mersey, and its fleet of ships bearing so much of the commerce of this country to and from other lands. The shipping in the Thames greatly interested him in his visits to our great metropolis. His parents were baptized by the late Rev. S. Medley, of Liverpool, and they were both desirous that their son should be early devoted to God. When only eight years of age he lost his father, and his education and training devolved for some years almost wholly on his mother, a woman of strong natural sense, and devoted Christian character. Her affectionate admonitions, mingled with tears, her Godly teachings, influence and example, her devout and earnest prayers (which he remembered with thankfulness to his life's end), gave to her son from his earliest years a vital interest in evangelical truth, and helped to quicken the higher elements of a mind naturally ardent, serious and elevated in its impulses and aims. The seeds of

religious life and character were thus early implanted amidst the sacred associations of home. At the age of between fourteen and fifteen he had serious workings of heart, and he sought true peace where only it can be found, by a simple, earnest trust in Christ, for pardon and acceptance, and a cleaving to Him in constant prayer. Speaking of this important passage of his life, he says, "Such was the uninterrupted and peculiar nature of the spiritual security I enjoyed during the first twelve months subsequently to this period, that I can compare it to nothing but the calm sunshine of heaven beaming in upon my spirit."

The work thus begun was deepened and carried forward by occasional attendance on the short but eloquent and impressive ministry of Thomas Spencer, who had settled in Liverpool early in the year 1811. His singularly earnest and persuasive discourses, his exemplary life and early death (so mysterious in the midst of such usefulness), produced the deepest and most lasting impression on the thoughtful and sensitive mind of the subject of this sketch. Throughout life he referred to Spencer's ministry as constituting, under God, the turning point of his character and career; and to the last, any reference to this memorable period of his history kindled all the enthusiasm of his nature, and called forth fresh tributes of solemn thankfulness and praise. In a memorandum at the end of one of Spencer's sermons, copied out by him so lately as the 5th July, 1869, there occurs this remarkable reference to himself: "He owes to the ministry of Spencer what in this world he *can never express*, but what in the future, there will be full opportunity to expatiate upon, and to express in gratitude at the foot of the Eternal Throne."

In his sixteenth year he joined the Baptist Church, in Byrom Street, Liverpool, then under the pastoral care of the Rev. James Lister, and having been called to preach before the church and congregation, he received their sanction to his engaging in that important work. For two years he was much occupied therein in the villages around Liverpool. At Bootle, where a preaching station had lately been opened, his first sermon was blessed to the conversion of a Scotch invalid resident in the village. West Derby, then three or four miles from Liverpool, was also frequently visited. The road to it was dreary and often infested with highway robbers. The people were dark and greatly adverse to the Gospel. "The opposition of many of the villagers was bitter and determined. Twice the young preacher was stoned out of the village," and on a third occasion he escaped with difficulty from the hands of his persecutors.

For two years he studied under his pastor, Mr. Lister, and took frequent journeys to supply destitute churches, some of which were desirous of his settling among them, even before his college career had begun.

In the year 1815 (when in his twentieth year) he entered the Baptist College at Bristol, then under the presidency of the much esteemed Dr. Ryland. While a student he was distinguished for

his power as a preacher, but in order more fully to equip himself for ministerial work, after leaving Bristol he proceeded to the University at Glasgow, intending to go through the academical curriculum. During the first session, however, his health broke down, and he was obliged to abandon all idea of completing his university course. For the same reason he had been compelled to relinquish his cherished purpose of going as a missionary to India. He entered college originally as a missionary student, his own ardent desire having been to join the small band of devoted men who were striving to pierce with Gospel light the dense superstitions of that vast continent. While thus disappointed in the hope of himself carrying Divine truth to heathen lands, his early missionary enthusiasm left its impress on his whole after life. He continued to take the liveliest personal interest in the various fields of foreign Christian labour, and followed with vivid thankfulness and joy the minutest details connected with the advancing triumphs of the Redeemer's kingdom. He rejoiced, too, that three of his sisters were engaged in the work of the foreign mission-field, all of whom have now passed to their rest and reward. Glad was he also that others dear to him were in various way connected with mission work.

In the spring of 1818, when his health was only partially restored, he received an invitation from the Church at Shortwood, in Gloucestershire, to become an assistant minister to their pastor, the Rev. William Winterbotham. He had frequently supplied there when a student, and his labours had been greatly blessed, which was thankfully acknowledged in the hearty and unanimous call from the Church, dated 15th March, 1818. He acceded to this invitation, and, as soon as his health permitted, entered on the new sphere of labour. Shortwood is picturesquely situated beyond the Nailsworth Valley, in a very pretty part of the country, with Stroud for its nearest town. At the time referred to, it was the centre of religious light and warmth for a wide rural district, and here the young preacher entered on a course of active ministerial labour amongst the scattered members and outlying stations of the church and congregation. In after years he often spoke of the cheering sight on a Lord's day morning that used to present itself when the people would be gathering for worship from the neighbouring villages and hamlets and scattered farm houses, to the Shortwood sanctuary, reminding him of the Psalmist's description "Whither the tribes go up"—"they go from strength to strength." Some forty years afterwards, when on a short stay in Stroud, he preached one Sunday morning in the old meeting-house, and it was most interesting and affecting to witness the warm greetings from many of the old members who had cherished the memory of their former young minister over more than a third of a century, and whose brief labours in their midst, and especially among the young, God had eminently blessed.

On the 6th May, 1819, he married Ann Day, the eldest daughter of Mr. Joseph Ash, of Bristol, so well known and much esteemed as

one of the deacons of Broadmead Chapel. This marriage was productive of the greatest happiness. It was one of true love. In every respect the wife was a help-meet to her husband; and if this is important in every sphere of life, it is doubly so in that occupied by the minister of the Gospel. In such a case how much a wife can add to, or mar her husband's usefulness. The young minister had found a true treasure in one who, while in her teens, through the early loss of her mother, had to occupy that mother's place to the other children of the family. She combined quickness of intelligence, shrewdness, sound common sense and great prudence, with invariable sweetness of disposition, retiring modesty, and the most devout and prayerful spirit. She was the best home chancellor of the exchequer, and knew how to make a minister's straitened income (especially with the numerous calls of a large family and other requirements) go as far as possible. Amid many cares and difficulties she always looked on the bright side of things, and had a sunny, trustful and thankful spirit. Her sweet home influence, beautiful example and earnest prayers are indeed a precious legacy, and their remembrance is cherished by those who have risen up to call her blessed. This dear saint of God passed to her eternal rest on the 9th of January, 1868, after a lingering and painful illness.

In May, 1820, Mr. Baynes supplied the Baptist Church at Weymouth, whose excellent pastor, Mr. Flint, had lately died. Here, too, his labours were not without effect. One of his hearers, before leaving for America, wrote:—"I think I may say you have been the instrument in the hand of an all-wise Providence to establish me in the truth, and to bring me to a knowledge of the blessed Redeemer;" and expressed the warmest affection and the most earnest desires for his future usefulness. A letter of invitation was forwarded to him by the Church, under date of the 3rd June, 1820, which, however, after further correspondence, was declined, principally on the ground that three sermons on the Sabbath were insisted on.

In June of this year the pastorate of the Church in South Street, Wellington, Somerset, having become vacant through the retirement of the late Rev. G. Cherry, Mr. Baynes was asked to supply the pulpit, which he did with acceptance for a month, and after his return to Gloucestershire, an earnest invitation, dated the 6th August, from the Wellington Church, to become their pastor, followed him thither, which he accepted early in September. The following extract from his letter to the Church is interesting, as revealing his spirit and purpose at that early time in his history:—

"In anticipating a settlement among you as a pastor, dear brothers and sisters, I view myself as about to engage in an undertaking of peculiar responsibility and importance; and though I have for some time past been disciplined in a most interesting school, and may be supposed to have acquired those lessons which will be of practical use to me in every part of my future life as a minister, yet to the active

cares and many of the peculiar duties of the Christian pastor, I am comparatively a stranger. For the right discharge of every department of ministerial duty, I am well aware superior wisdom and prudence are necessary, which I hope I shall never fail to seek from the Fountain of all Grace; and I trust those who are now to be more immediately committed to my charge, will never fail to be importunate in my behalf, that I may ever be indulged with a rich supply of the Spirit of Christ Jesus—may be made a holy, active, and useful minister of the Gospel,—‘a workman that needeth not to be ashamed, rightly dividing the word of truth, and who, by a faithful manifestation of the truth to every man’s conscience as in the sight of God, shall seek to warn and instruct every man that he may present every man perfect in Christ Jesus.’ Considering the sacred and intimate union which subsists between a pastor and his people, and having no wish to remove again, till Providence shall remove me by death, I cannot but suggest the propriety of a minister and people studying those things which will serve, under the Divine blessing, to render it enduring and permanent. To this end, permit me to urge the diligent cultivation of every branch of practical religion, particularly a spirit of genuine humility and brotherly love,” &c., &c.

It was in such a spirit that he entered on what may be said to be the scene of his life-labour, which he did on the second Sabbath in October, 1820. This was before the days of railways, and his goods had to be removed from Gloucestershire by waggon, while he and his wife had to post to Wellington. This clean and quiet, but not very progressive town, is situated in the Vale of Taunton Dean, and sleeps under the shadow of the Blackdown range of hills, on the summit of which there is a monument erected to the late Duke of Wellington, who had property in the neighbourhood, and whose title is taken from the town. From that height the view on a clear day is very extensive and truly English: to the north, the Quantock and Brendon Hills, if not the Bristol Channel beyond, with Willet Tower in the nearer view; to the east, far in the distance, the Mendips; to the west, the Devonshire hills; behind, the country slopes towards the Vale of Honiton, while spread out before you lies the beautiful and fertile Vale of Taunton Dean, diversified with wood and water, villages and country seats. Sweet spot! with wide prospect, reviving air, and pleasant memories. You think of Joseph Alleyne and his stirring words long years ago to the unconverted in Taunton town, and many a faithful servant in Christ since his day.

The old chapel in South Street was a square, and by no means comely building, with lozenge-shaped upper windows, high pews, and a heavy gallery. The church and congregation, too, were not large, and there appeared at first little prospect of religious revival or extended usefulness in the town and neighbourhood. Having, however, accepted the call, the new pastor devoted himself to the duties of his position with characteristic zeal and energy, with a touch, indeed, of the missionary spirit, which was so marked a feature of his religious

character, and he soon began to reap the fruit of his labours.* Numbers were continually added to the church, and the congregation steadily increased, until in a few years the old brick meeting-house, roomy enough when he first went to Wellington, was inconveniently crowded with earnest worshippers. On one occasion, when the eloquent Robert Hall preached there, one who has now for many years been a loved and honoured minister in the denomination, and who was then but a stripling, walked some twenty miles each way, there and back, from a distant town, that he might enjoy the privilege of listening to that highly-gifted and faithful servant of Christ.

It should be mentioned that there was a most fraternal feeling existing, not only between the ministers of the Congregational and Baptist chapels in the town, but also among their congregations, and which was shown among other ways, in the following:—On one Sunday there would be three services in the one chapel, and two in the other, while on the alternate Sunday there would be two in the one and three in the other; thus the evening service was common to both, and alternated between the two chapels. Many from neighbouring villages and farms came into the town before the morning service, and left again at the close of the afternoon one. The late Rev. J. H. Cuff was the Congregational minister in the town for many years, and was much loved and respected.

Mr. Baynes had always a special regard and affection for the young, and sought to instruct and influence them by means of Bible classes held on week evenings, and he was able thus more effectively to reach the numbers of both sexes employed in the large factories in the neighbourhood of the town than he otherwise could have done, and he was often heard to say that he considered he had been as useful in his Bible classes as he had been in the pulpit. Certain it is that numbers of these young people who came out and joined the Church attributed their first serious impressions to these classes—where the earnest appeals were brought home to them from the study of God's truth.

It was at length found necessary to build a new chapel, with school-rooms and vestry attached.† The site was not far from the old one; the building was oblong, of stone instead of brick, and the accommodation provided in it was much more in accordance with the increased necessities of the congregation. It was opened in the year 1833; the last text preached from in the old chapel being "Arise, let us go hence." Here for nearly thirty years Mr. Baynes's ministry was carried on with earnestness and fidelity, and with abundant proofs of the Divine blessing on his work. Here many souls were born again,

* At his ordination service, which took place early in 1821, the charge to the minister was given by Dr. Byland, the sermon to the people was preached by Mr. Winterbotham; and Mr. Kilpin, of Exeter, Mr. Toms, of Chard, and Mr. Horsey, of Taunton, all took part.

† Within the last few years, a separate building has been erected with numerous class-rooms, and excellent accommodation for both day and Sunday schools.

many Christian hearts strengthened in the faith, many sorrowing spirits comforted, many made meet for the heavenly inheritance.

The delicate state of his health prevented him from undertaking many duties away from home, but his services were frequently sought and much valued, where given, in connection with the opening of chapels, anniversaries, &c., in neighbouring or even distant towns, including places as far west as Plymouth and Falmouth. At an opening service of this kind at Uffculm, in Devon, the late venerable Dr. Rippon was present, and on Mr. Baynes coming down from the pulpit he shook him warmly by the hand and said, "Your sermon this morning should be printed in letters of gold."

With ministers of all denominations he was on terms of fraternal intercourse, but there were some of his own brethren whom he took specially to his heart, among whom may be named those ardent, spiritual, and earnest souls, the lamented John Chapman, of Yeovil, and Samuel Nicholson, of Plymouth. His spirit was truly Catholic, and he was sincerely desirous of bridging over the distance by which various sections of the Christian Church appear to be too often kept apart. When the late beloved Dr. Leifchild visited Wellington, he had animated and earnest talk with him as to how this could best practically be carried out.

In regard to the work of the ministry he esteemed it the noblest in which any man can engage, and he had a lofty idea of the qualifications necessary for its efficient discharge. He says, in an address now lying before us, in his large, legible handwriting (so characteristic of him)—

"He who hopes to succeed in this great, momentous, blessed work, had need make the most of his talents and abilities, whatever they may be. It should *never* be with him a secondary thing, a thing to lie in abeyance while other objects are pursued, but it should be first, chief, all-absorbing. His first and great concern should be to exalt Christ higher and higher, and higher. Then to labour with all diligence and prayer for the conversion of souls, and then, strive for the building up of the believers in their most holy faith. And, above all, as a means, if he hopes to succeed in his great work, he must give himself to prayer. He must pray much, frequently, agonizingly, and perseveringly. If we would succeed better, *we must pray more*. The long and short of the matter is, if we do not plough and water the seed with prayer in the closet, God will never suffer us to gather the harvest in public. O let us pray without ceasing! And O Christian brethren *do, do, do* pray for us; yea, pray and never faint."

His own life and experience had been thoroughly in accord with this representation. From the date of Spencer's influence over him all objects and aims in life seemed poor in comparison with that of preaching the Gospel of Christ and seeking to save the souls of men. All the energies of mind and heart, of thought and feeling, were absorbed in this one commanding purpose. His preparation for the pulpit was careful, systematic and laborious. He certainly never offered to the Lord or to his people that which cost him little. He

was a most diligent Bible student—he meditated on the Word of God devoutly and constantly—he availed himself of all helps to the thorough understanding of that Word, and with the opening of each week he began to make careful preparation for the following Sunday's sermons, never leaving this to be hurriedly done just a day or two beforehand. His habit too (especially after a serious illness, which for a time somewhat impaired his memory) was to write his sermons carefully and fully out in a large, upright hand, and to read them in the pulpit, which he did with animation and earnestness till near the close of the sermon, when, leaving the manuscript, and becoming more animated in voice and manner and action, he would plead most earnestly with his hearers and for his great Master. His appeals on Sunday evenings to the unconverted, and especially to the young, were, so far as human instrumentality is concerned, almost irresistible, and will certainly not be forgotten by that generation. On the Sabbath morning it was his delight to expatiate on the Divine character and administration—on the Redemptive and priestly work of Christ, as gradually developed through succeeding ages, in sacrifices, types, shadows, prophecies, and in the fulness of time accomplished by His advent, life, sufferings, death, resurrection, ascension, and session at the right hand of the Father—on the mission of the Comforter—the sanctification of believers—the duties they owe to their Lord, His Church, and the world, and their preparation for the inheritance of the saints in light. He ever loved to exalt his Saviour, and pointed his hearers to Him. There was a true, thoughtful, Scriptural backbone to all his discourses, and if his audience complained at all, it certainly could not be of the *want*, but rather of the *fulness* and richness of the matter which they contained.

His preaching may be said to have been baptized with *prayer*, and this was no doubt the great secret of his success. In the early morning before many were up, he was in his study wrestling with his God. Great and successful as he was as a preacher, he was perhaps still more remarkable for the peculiar power, elevation, and spiritual richness of his prayers. To have heard him pour forth his soul in ardent supplication, and entreaty was to understand the full meaning of "the effectual fervent prayer of a righteous man." As he kindled into adoring thankfulness and praise, and rose on the wings of devout thought and feeling into conscious communion with the Divine Spirit, the most sceptical must have realized for a moment the reality and power of this highest form of communion with God.

It was in keeping with this spirit that he laid great stress on the importance of meetings for prayer, and rejoiced in the number of earnest praying souls by whom he was surrounded. Any indication of slackening interest in these gatherings was sincerely deplored by him. His faith in the efficacy of prayer was strong indeed. He ardently desired and sought continually, not only the growth of the Church in numbers, but its purity, its prayerfulness—its spirituality—

its union—its zealous co-operation in all holy activity, and its growing peace and prosperity. The souls over whom he watched, he would have cheerful, consistent, diligent, devout, earnest, prayerful, blessed—“holding the truth in love,” and delighting to maintain “the unity of the spirit in the bond of peace.” He had the greatest dread of anything like strife or division. In an address in acknowledgment of a time-piece, Bagster’s Self-interpreting Bible, and a purse of money, given him by his people at the close of his fortieth year among them, he says:—

“The past history of this Church will read a lesson of direction and encouragement to the younger members as to the future—to cultivate the spirit of *love and union*. There has been no disagreement during the term of our connection with each other; may no disunion or contention arise to cast a *dark shade* over the prospects of coming time; but may peace, with its accompanying blessings of prosperity and happiness reign in this Church even to the end of time. ‘Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces.’”

It may here be named as an interesting and somewhat remarkable fact connected with the history of this Church, that over the large period of 113 years it had only three pastors. The first was the Rev. Robert Day, whose pastorate extended over forty-four years; the second was the Rev. G. Cherry, who presided over it for twenty-eight years; and the third, the Rev. J. Baynes, whose ministry was continued for more than forty-one years.

We are now approaching the termination of his Wellington career. For some time he had been suffering from sleeplessness, especially on Saturday nights, and it was felt that a period of rest was necessary. After preaching a sermon on the sudden and lamented death of the beloved Prince Consort, he left Wellington (with his wife) to stay for a time with one of his sons, who was resident in London. During this visit, which lasted over some months, it became only too manifest that the state of his health was such as to necessitate his retirement from the stated labours of the ministry. It cost him much conflict of feeling to arrive at this result, and to pen his resignation to the Church with which he had been long and lovingly associated, which he did in the spring of 1862. It was accepted with much regret, and his future course was smoothed by the thoughtful kindness and generous gifts of many friends.

On leaving Wellington, he settled with his family in Bristol, and preached occasionally in the various chapels of that city and its neighbourhood. More especially were his services given among the Moravian brethren, for whom he had always cherished much affection, having been attracted towards them by their devoutness, simplicity, and union. In their sanctuary he and his family were frequent worshippers. He often preached in their pulpit, and when no longer equal to the effort of preaching, his voice continued to be heard in places where “prayer was wont to be made.” In his advancing

weakness, while other powers, to some extent decayed, this remained with almost unabated force to the very last.

In May of last year he had a severe attack of bronchitis brought on by taking cold after uniting in a missionary communion at City Road chapel where he frequently attended. Though he rallied from this, it left him perceptibly weaker, and from that time he became much more feeble. In the following November he had another attack of illness, but ventured out again occasionally when the sun was warm. In the spring of the present year he found the long-continued and bitter east winds very trying, and having to go into the city one day early in April he caught cold, which took the form of congestion of the lungs. Early on Sunday morning the 18th April, he said to his daughter he had been thinking of that passage, "These all died in faith," and, he added, "I have sometimes had a thought that perhaps I should not get through this spring." He had seldom before referred to his own departure. When the servant came into his room, he said, "I want to be higher." She began to raise the pillows; he said, "No, I don't mean that—I mean higher among the sons of God!" Until the following Friday hope was entertained that he might rally, but that evening he became rapidly so much worse, that it was evident the end was near. On Sunday morning, April 25th, he seemed to lose consciousness, and though the breathing was quick and laboured, he appeared to sleep till a little after one, when the breathing became quiet, and at half-past one he literally and sweetly "slept in Jesus." During that last week he frequently repeated the text which was opposite to his bed, "The blood of Jesus Christ, His Son, cleanseth us from all sins," adding, "Blessed be God it does, there is all my trust." He often spoke of his earnest desire for the glory of the Lord Jesus and said once, "I love Him to the very depths of my heart's core." On Friday morning one of his sons read a Psalm and prayed in his room, which he much enjoyed. On Saturday evening when greatly exhausted, he looked up very pleased at seeing another son who had just arrived, and in talking with him spoke gratefully of the goodness of God in giving him a long life; his son added "and a useful one." "Oh, say nothing about the usefulness," he said. But when it was replied "Yes, I shall, it was the grace of God which made you so useful;" in this he acquiesced, "It *was* His grace." And now for this dear servant of His, and for what he was permitted and enabled to do, we will bless His holy name!

Mr. Baynes was in his 80th year, which would have been completed had he lived till the 2nd August. He was interred on Saturday, the 1st May, in the Moravian Burying Ground, beside his beloved wife, and followed to the grave by the numerous members of his own family; the esteemed pastor who succeeded him at Wellington, the Rev. G. W. Humphreys, B.A., and Mr. Haddon, one of the deacons, who attended as a deputation from that Church, and many friends. The Rev. J. Baxter and Bishop La Trobe conducted the service, which is a simple and beautiful one, and we may well join in that petition which forms part

of it: "And keep us in everlasting fellowship with the Church triumphant, and let us rest together in Thy presence from our labours."

We have not space to portray the character of this true minister of Christ, except in a few lines. As we have seen, he was a diligent student of God's truth. He was possessed with the love of Christ, and had a passion for seeking the salvation of the souls for whom He died. He gave himself without stint or reserve to the great work of the Christian ministry. He lived a life of earnest, importunate, constant prayer. His was an enthusiastic and affectionate nature. His friends he took to his heart and kept there, for he was as true as steel, and faithful until death. Though frail in health, he was energetic and decided in spirit and prompt in action.

He was a great reader, and delighted to increase his store of books till almost every room became a library. He loved nature in all her aspects, but especially did he delight in the opening buds, and hopeful promise of early spring, when after the long, cold winter, the earth is robed afresh, and the song of birds is again heard in the land. Though very fond of the country, its sights and sounds, and much interested in the keeping of bees, the city too had its charms for him, and even the most crowded parts of it; for human nature was his study, and amid the stir and hum of a great city, his spirit rose in eager interest. His was essentially a *social nature*, and he looked on all his kind with an inquiring and kindly glance.

Nor must it be left unsaid that his disposition was cheerful, and had a strong touch of humour in it, but with no unkindliness. Though so serious in aspect, he could enjoy a laugh, and very quickly see the droll side of things, and this was quite characteristic of his family. For sacred and for martial music, too, he had a great fondness, and he entered most heartily into the "service of song," not only in "the House of the Lord," but also at his own fireside. To know him thoroughly you required to see him in his own home and surrounded by the members of his family. These were numerous, for there were born unto him four daughters and ten sons. One of the former and two of the latter died in infancy, while one daughter (Mary Anne) and one son (Reginald Heber) passed away in maturer life. His eldest son, Joseph Ash Baynes, B.A., formerly pastor of the Church at Poplar, and afterwards at Derby Road, Nottingham, is fondly remembered by many, and as a scholar, speaker and preacher, made a deep impression in various parts of the country. Other sons are not unknown; among whom may be named Professor T. Spencer Baynes, LL.D., of St. Andrew's University, and Editor of the new edition of "The Encyclopædia Britannica," Canon Baynes, M.A., Vicar of St. Michael's, Coventry, and Alfred Henry Baynes, one of the Secretaries of the Baptist Missionary Society.

This notice may fitly conclude with the kind letter of sympathy from the Wellington Church to the family on their father's death.

[Copy.]

Wellington, Somerset, 17th May, 1875.

"DEAR MISS BAYNES.

"We wish to convey to you and all your family, an expression not only of sympathy in the sorrow you feel on the death of your dear father, but also to state how greatly we respect and cherish his memory.

"His death has seemed to recall to our minds his able ministry continued in our midst for so long a period, his consistent Christian character and his marked devoutness of spirit. We feel that the Church was highly favoured of God in having during so many years as pastor, one who so faithfully expounded the written Word, and who embodied in his life so much of the mind which was in Christ Jesus. We earnestly hope that you as a family and ourselves as a Church may receive yet more abundant blessing through the remembrance of his teaching, prayers, and example.

"With kindest Christian regards, we are, on behalf of the Church,

Yours sincerely,

" (Signed)	GEORGE WARD HUMPHREYS, B.A., Pastor.	
	THOMAS SLADE,	} Deacons"
	J. D. HADDON,	
	JNO. CUTLER,	
	GEO. HY. PRICE,	

Short Notes.

THE PAPAL DEMANDS ON SPAIN.—Last month we had occasion to notice the audacious demands of the Papal nuncio at Madrid. We are now enabled to refer to the reply of the Spanish Ministry and to the rejoinder of the Pope. The question is one of paramount interest at a period when the Vatican is waging war with increased vigour against Liberalism in all its forms throughout Europe. It will be remembered that the controversy has reference to the new constitution which has been drafted for Spain, and which will be submitted to the Cortes, shortly to be convened. It provides that, while Roman Catholicism is acknowledged as the religion of the State, the profession and the propagation of other creeds is to be permitted under certain restrictions; in other words, a modified form of religious liberty is to be the law of the land. This was a direct repudiation

of the Concordat which the Pope extorted from the bigotry of Queen Isabella in 1850, which peremptorily forbade the exercise of any other creed in Spain but the Papal, and placed the liberty of the press, of conscience and public worship, of education and public opinion, under the absolute control of the ecclesiastical authorities. Cardinal Simeoni, the Pope's representative, was therefore instructed, without any communication with the Ministry, to issue a pastoral to the bishops and clergy, denouncing this liberal article in the proposed Constitution, and announcing the determination of his Holiness to refuse his sanction to it. With a civil war raging in the country under a prince whose devotion to the Pope is profound, and who is anxious to put the country under his feet, the Liberal Ministry at Madrid dreaded the hostility of the Vatican, and in its communication on the subject to Rome, professed the deepest reverence for the Holy See, and assented, as abstract propositions, to the Papal condemnation of modern ideas, but urged, with as much firmness as they could venture to use, that a return to the principles of the Concordat of 1850 in Spain had been made impossible by facts. They explained the difficulties of their position, the differences of opinion in Spain, and the impossibility either of withholding the religious question from the cognizance of the approaching Cortes, or of binding the Cortes by any ministerial engagements. They contended that the article in the Draft Constitution, which provided for the enjoyment of religious liberty, was a necessity in the present state of religious feeling in Spain, and they could hold out no hope of any return to the principles of the Concordat. They assured his Holiness that everything should be done which was possible to avoid a rupture with Rome. They besought him to propound an arrangement upon as broad a basis as possible with reference to the position of the Spanish Cabinet, and to weigh the existing state of things, not only in Spain, but throughout Europe. This was nothing more nor less than to ask the Holy Father to accommodate his policy to the steady and irresistible march of Liberal principles on the Continent. But, among the eighty heresies denounced in the Syllabus, and anathematized in the Encyclical, are the following propositions:—"That the Pope can, or ought, to become reconciled to Progress, Liberalism, and Modern Civilization; that it is not fitting in the present day that the Catholic religion should be the exclusive religion of the State; and that civil liberty of worship and freedom of the press do not conduce to the corruption of morals and the propagation of indifferences." The Pope was infallible when he denounced these heresies, and it is not to be supposed that he will revoke the condemnation in the present day, and become "reconciled to progress, liberalism, and modern civilization." His reply is necessarily a renewal of the old *non possumus*, but "the insolence and contemptuous indifference and absolutism of its tone, has caused a perfect thrill of indignation among the educated classes in Spain." It states that the principle of the Concordat must form the basis of any discussion, and cannot be altered. "Religious unity, however, which it is now taught to quash, cannot be

an impediment to the development of civilization, but is, on the contrary, its true beacon. It is the duty of the Holy See to oppose, not civilization, which is merely put forward as a pretext, but the corruption which is invading the hearts of nations. By persisting in taking up this ground, the Holy See believes that it is rendering a great service not only to the Government of Spain, but to the whole Spanish nation." But the Vatican evidently has a strong suspicion, if not a conviction, that the progress of Liberalism in Europe cannot be arrested by all its thunders; and, after this flourish of the ecclesiastical trumpet, adopts a more prudent and conciliatory tone. "If, nevertheless, the Spanish Government, drawn to such a course by a supreme and urgent necessity and distress, should wish to draw up an understanding on these same principles, under another form, the Holy See is ready to negotiate with the object of introducing such modifications into the Concordat as may appear acceptable." The Pope will be obliged again to yield to necessity. It will not be sufficient to say that "Rome has spoken." The Cortes must speak likewise, and there is every reason to believe that it will not submit to the dictation of the Pope, but echo the voice of liberal Europe. The struggle is significant, inasmuch as it proves that Rome is the same in all ages, and in all circumstances. The absolute spiritual despotism which it is now endeavouring to maintain in Spain, demonstrates the moral and religious degradation to which it is the invariable object of its system to reduce every country in which it can obtain the ascendancy. There will then be "religious unity"; but farewell to the liberty of the press, to the free expression of public opinion, to liberty of worship, and to liberal progress of every description. In their stead there will be the dull monotony of despotism.

THE BURIALS BILL.—During the autumn, conferences have been held throughout the country by the members of the Church of England, under the direction of the clergy, and one of the most prominent topics of discussion has been Mr. Osborne Morgan's Burials Bill, which will be brought forward again in the ensuing session. On every occasion the opposition of the clergy to allowing Nonconformists the use of the churchyard for the interment of their friends with their own services, has been, if possible, more decidedly expressed than ever. In some cases this concession has been denounced in language as malevolent and unchristian as the anathemas of the Vatican. A few days since a body of 800 clergymen sought an interview with Mr. Disraeli to present an address beseeching him not to give way on the question. He declined to receive the deputation, but informed them, by his secretary, that the subject should have his best consideration. The *John Bull*, an organ of the High Church party, has been requested to state that a powerful organization is now in course of private formation, and will shortly be announced, to be called "The Society for the Rejection of the Burials Bill." The design of the new society, we are told, is the defeat of Mr. Osborne Morgan's

Bill, or any like measure, unfettered by any compromise or alternative measure, leaving Parliament, in its wisdom, to find a remedy for the difficulty. At some of the meetings we perceive that the members have taken credit for their liberality in admitting of a compromise, which is to consist in Parliament voting money for the purchase of a separate parcel of ground for the burial of Dissenters. It is idle to designate this a compromise, and it is certain that it will not be deemed satisfactory. There can be no reason (except that of gratifying the prejudices of the Established clergy) for putting the nation to such an expense, when there is a national churchyard already existing in every parish, in which there is room both for Nonconformists and Churchmen. The churchyard is claimed as the property of the Church of England, and the claim of Dissenters to share it is described as an impudent attempt to invade property not belonging to them. But it belongs to the parish, and was intended for the use of the parishioners. By the act of Consecration the Church of England has obtained the control of it, and has appropriated the ground to the exclusive use of its own members. The rule, that whatever the Church consecrates becomes *ipso facto* its own exclusive possession, has been fully exemplified in India. In the early days of our settlements, the European residents at the various factories purchased and appropriated parcels of ground for the burial of the dead, without reference to creed or denomination, and Churchmen and Dissenters (and in some cases heathen Chinese) were indiscriminately interred there; but in 1813 it pleased Parliament to erect a see in India, and the bishop began to consecrate the burial grounds; and from the date of that operation they became the exclusive property of the Church of England, and no one not a member of that community was allowed the performance of his own service over the grave of his deceased relatives.

The refusal to permit Nonconformists to share in the parochial burying-grounds is peculiarly a clerical movement in which the laity take only a partial interest. The great majority, even of the lay members of the Church of England, cannot perceive how the welfare of the Church can be compromised by allowing a Nonconformist to bury his dead in the parish cemetery with the prayers of his own minister, and they consider the resistance to this reasonable request an act of professional bigotry, and it creates a feeling of contempt rather than of respect. It is doing the Church no little disservice in society, and contributing to alienate the public mind from the Establishment. The clergy have adopted the belief that the admission of Dissenters into the churchyard would be the first step towards disestablishment; on the contrary, we believe it will be found that the refusal to grant so reasonable a request is a much surer step toward disestablishment. It is a grievance—an unquestionable grievance—and the removal of it would strengthen the Church in the same proportion as the continuance of it is a source of weakness. Past experience, moreover, has shown that the violence with which the clergy oppose the removal

of substantial grievances is the surest presage of their eventual abolition by Parliament. The clergy resisted with equal virulence the admission of Jews into Parliament, the marriage of Nonconformists by their own ministers, the abolition of church-rates, and other measures repugnant to the liberality of the age; but they have all been sanctioned in succession as the tide of liberal opinion has advanced. The passing of the Burials Bill is only a question of time, and we venture to remark that if the clergy were wise they would conciliate their opponents by voting for it with a good grace, and not wait till it was wrenched from them by a vote of the Legislature, leaving a sting behind. It may likewise be considered as almost certain that, if the parish burial-grounds were thrown open with equal privileges to Nonconformists and Churchmen, and every parishioner was at liberty to ask the services of his own minister, or of the rector or vicar, no inconsiderable number of the Nonconformists would be found to prefer the burial service of the Church, just as so large a number are found to give the preference to the marriage service of the Prayer-book, when they are at liberty to resort to their own pastor or to the office of the Registrar.

THE BURIAL DISPUTE IN CANADA has at length been terminated after a warfare of five years. M. Guibord, a Liberal Catholic, was a member of an Institute in Montreal, the library of which contained works which had been condemned by the Vatican, and he refused to secede from it. On his death the Roman Catholic bishop refused, solely on this ground, to allow him to be buried in consecrated ground. His friends had recourse to law, and the suit was at length carried in appeal to the highest Court in the British Empire, the Judicial Committee of the Privy Council, who decided that the refusal of interment, as granted to other Catholics, in consecrated ground, was contrary to law, and directed that he should be interred in the cemetery in accordance with his undoubted right. The municipal authorities prepared to carry this decision into effect, and the body was duly conveyed to the burying-ground. The bishop, however, declared his unalterable determination to refuse him burial in consecrated ground, and resolved to resist the public authorities by violence. The bigoted Roman Catholic populace was stirred up, and a large mob was collected at the churchyard to oppose the funeral. The friends of the deceased who accompanied it in large numbers, were thus brought into collision with the partizans of the Bishop, and the two parties came to blows, and more than fifty of the combatants received severe injuries. In the end, victory declared in favour of the Roman Catholics, who remained masters of the position and drove back the funeral procession. The law was thus set at defiance by the Papal hierarchy, and the magistrates were, for a time, cowed by the infuriated populace; but the Government determined not to allow the public authority to be thus insulted, and resolved to vindicate it by carrying out the decision of the Privy Council. The bishop,

feeling that the State must eventually be too strong for him, and still determined to defeat the orders of the Privy Council, adopted the expedient of taking away the sacred character of the ground which would effectually prevent the body of the deceased having the privilege of being laid in consecrated ground. Without any reference to this operation, preparation was made for conveying the body once more to the cemetery, and as another assault was expected from the Catholic gathering, the Government deemed it necessary to protect the funeral procession by a powerful military escort, which effectually overawed the mob again assembled on the occasion, and the service was completed without any breach of the peace. This squabble over the grave on both sides the Atlantic, at a season of the deepest solemnity, by the ministers of the gospel of peace and good-will is, to say the least of it, unseemly, and any mode by which it could be avoided ought to be welcome to those who value the honour of religion. The act of unconsecrating the burial ground by the Roman Catholic bishop in Canada may be considered as suggesting an easy and peaceful solution of the difficulty raised by the clergy in England. If, as it would appear, consecration is not indelible, and ground that has once been consecrated by the bishop may be secularised by the same power, why should not a portion of each of our parish burying-grounds be unconsecrated and set apart for the interment of Non-conformists with the services of their own ministers?

THE FUGITIVE SLAVE LAW.—The expectation of the public, that the suspension of the Fugitive Slave Circular would be speedily followed by its total abrogation, has been fulfilled. Without any circumlocution, and with a degree of frankness which does him credit, Mr. Disraeli has simply announced that it has been withdrawn, and that new instructions will be issued in its stead. Indeed, it is confidently asserted and believed in many quarters that he knew nothing about a document which has done more mischief than any other ministerial measure, till he saw a notice of it in the papers. For the egregious blunder of this circular, the public will hold the law officers of the Crown and Mr. Ward Hunt, the First Lord of the Admiralty, responsible. The more we scrutinize the document, the more unaccountable does it appear that any English officials could so far have forgotten their responsibilities as to become a party to instructions so contrary to the universally-received laws of the land and so repulsive to the most cherished sympathies of the country. It is among the accepted principles of law that, a vessel carrying the national flag, and more particularly a vessel of war, although in a foreign port, is part and parcel of the national territory, and enjoys the same privileges and immunities, and that a fugitive slave who had taken refuge in her, was as safe as if he had landed in England. The circular completely abrogated this law, and declared that a slave who sought an asylum under the British flag should be surrendered on demand, if it were shown to the satisfaction of the commander that he was legally a slave. There might have been some slight palliation of this order, if it had

been limited to the case of ships when lying in the port of a country in which slavery was legal. But what raised the indignation of the British public to fever heat was the extension of the rule to vessels on the high seas, where no fugitive slave was to be permanently received on board unless his life would be endangered if he were refused admission. The argument was that, if the case were otherwise, the practical result would be, in the first instance, to encourage a breach of the law of the slave-holding state, and next to protect the person breaking the law. On this it has been pertinently remarked that "a British ship of war on the high seas is forbidden to receive a fugitive slave on grounds which would equally have closed Canada against a slave from the United States under the whole regime, or a West India island against a slave from Cuba." That such instructions should ever have been issued from any public department of a country which glories in its abhorrence of slavery, appears incredible. But there was something worse behind. This Admiralty circular further directed that fugitive slaves coming on board British ships of war on the high seas should be retained, and that when the vessel returned to the slave-holding country from which he had made his escape, he should be taken back to his master. That is to say, a vessel belonging to the Government of Great Britain was to be employed in conveying a fugitive slave from England, where he was free, back to the slave-holding country, and consigning him to perpetual slavery—a most honourable office, truly, for a naval officer bearing a commission from the Crown! But the Admiralty thought fit to season this national insult with a little touch of pleasantry, and the commander was directed, when restoring the slave, to endeavour to obtain an assurance that he would not be treated with undue severity by the incensed master from whom he had escaped.

In his speech on the circular, Lord Derby stated that it really embodied the interpretation of the existing law on the subject as given by the highest legal authorities. The highest legal authorities in this case are Sir Richard Baggallay and Sir John Holker, two Tory lawyers of no great eminence in the profession, whose opinions would be intrinsically worth little, if they did not enjoy the adventitious position of Attorney and Solicitor-General. If, however, such at the present moment is considered in the Foreign Office to be the law of England, it will be considered time that it was revised and brought into accord with the unequivocal expression of the national will. There can be no doubt that both Houses would be prepared to agree to such a modification of the law; but for any practical purpose such an effort might be considered superfluous. With the national indignation aroused by the circular still fresh, no Ministry would risk its existence on an attempt to put it into execution, notwithstanding the opinions of Attorneys-general and Solicitors-general.

Reviews.

THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Thoughts on Aggressive Christianity. By Henry Dunn. London: Simpkin, Marshall & Co., 1875.

WHAT Mr. Dunn's "thoughts" on this subject are, many of our readers will be able to infer from his work published many years ago on "Organized Christianity," and circulated gratuitously among ministers. That book seemed to us as we read it, one of the most singular and paradoxical which had come in our way. But notwithstanding our inability to agree with its professed aim, we felt a sincere respect for the author as a bold, independent and reverent thinker. In this work he goes to a large extent over the same ground as he has traversed in his "Organized Christianity," and indeed gives expression to most of the peculiar opinions which he is known to entertain with respect to the foundation of churches, the certainty of another state of probation, the unscriptural character of dogmatic theology and especially of the doctrine of eternal punishment. And these are all involved in his position as to the unscriptural and mistaken aim of "aggressive" Evangelistic labours. So that to discuss the matter in a brief notice is impossible. We differ from our author *toto celo*. It is absurd to say that "the duty of Christians who have made known the truth as it is in Jesus is *not* to reiterate and support the message of love by appeals and entreaties, but to live the gospel," &c. The spirit of the entire New Testament is against Mr. Dunn, and to act on his principle would certainly result in the decay of Christianity as a regenerating and saving power. The instincts of the Christian heart revolt against the position here assumed, and though we are perfectly sure the writer does not intend it, our impression is that teaching of this kind will minister comfort to lukewarm Christians, of whom, alas! there are too many, and who as we know are ever ready to justify their indolence and their abstinence from active Christian work.

THE WAVE OF SCEPTICISM AND THE ROCK OF TRUTH. A Reply to "Supernatural Religion:—An Enquiry into the Reality of Divine Revelation." By Matthew Henry Habershon. London: Hodder and Stoughton, 1875.

THE publication of the anonymous "Supernatural Religion," which was intended to shake our faith in the miraculous elements of the Gospel, and in the historical character of its authoritative records has already, rendered invaluable service to the cause of Christian truth. The author of that book, with more of the show of learning than of its reality, has written in a tone of bold and confident dogmatism rarely equalled. But in his case, as in so many other previous instances, the attack has but proved his weakness and confirmed the truth he aimed to overthrow. We need have no fear as to the results of the controversy, especially in view of such an able and exhaustive reply as is being furnished to the book by Canon Lightfoot—a reply which, when completed, will form one of the most scholarly and conclusive productions of Christian apologetics which the present century has witnessed. Mr. Habershon's critique is on a less extensive scale and more popular in style. But it will, on that account, meet a wider circle of readers. We can cordially commend it as a thoughtful, accurate and conclusive essay, based on an intimate acquaintance with the literature of the subject, embodying the results of the most recent investigations, and subverting the arguments of this formidable rationalist with a logic which he will find it difficult to resist. It notices every point of essential importance

in the controversy, and presents an admirably clear and pointed defence of our Christian faith in respect to the genuineness and authenticity of the four Gospels.

FOUR YEARS' CAMPAIGN IN INDIA. By William Taylor, Author of *California Life Illustrated*, &c. London: Hodder & Stoughton. 1875.

THERE can be no doubt that "California" Taylor, as he somewhere in this book describes himself, is a man of fine Evangelistic powers and of intense earnestness. Nor do we think any the less of him that he cannot give a passive and mechanical adherence to established methods of Christian work. He has a strong dash of individuality in his nature, and cannot be bound down to conventional requirements. He refuses to let "custom hang upon him like a weight," and therefore strikes out his own path according to his perception of existing needs. It is very evident that he has done a good work in India—apart from the new Churches of the Methodist Episcopal order which he was the means of establishing there. We think, however, that he takes far too low an estimate of the work accomplished by the various missionary societies, and is too hopeless as to the results which their agencies will produce in the future. The revival and consolidation of the old churches would be a much more effective work than the establishment of new ones of another denomination, and on this ground we should prefer another mode of procedure than the one which Mr. Taylor generally adopted. As to the value of the statistics given, we are unable authoritatively to speak. But the book is a record of earnest Christian labour, and contains many pleasing instances of the power of the Gospel to meet the deepest and most essential needs of the human heart.

THE ILLUSTRATED MESSENGER: "Glad Tidings of the Kingdom of God."
London: The Religious Tract Society.

THIS interesting volume comprises Nos. 1 to 32 of "The Illustrated Messenger" series. Each number is a complete narrative, written in a vigorous style, and contains touching and striking incidents, which skilfully exhibit and enforce the leading truths of the Gospel. The illustrations are really artistic, and the contents of each tract will fascinate the young, while they afford instruction to those who are more advanced in Christian knowledge and experience. Parents and teachers will find this book an elegant and appropriate present.

THE UPWARD PATH; OR, HOLINESS UNTO THE LORD. By S. M. James.
London: The Religious Tract Society.

THAT this book is published under the auspices of the above Society is sufficient to assure the reader against the vague, mystic, and yet crude opinions on the subject of "Holiness unto the Lord," which find favour in certain quarters at the present time. No commendation, therefore, is needed from us; still we have pleasure in speaking of this work as an able and devout exposition of the doctrine of a real and progressive sanctification of the believer. The writer does not insinuate that he is the original discoverer or advocate of this truth, or that those who have not reached his standard are not Christians; but are in a condition of legal darkness and imbecility. He guards his readers against imagining that "an eager but transient resolve to follow Christ more faithfully" is a real longing after holiness, or an "evidence that it is already attained." He also contends that it is "not to the half-hearted that the most precious treasures of the Divine Kingdom are revealed, but to those who boldly venture all for Christ's love." Christianity sets before the disciple a perfect standard (less it could not do) of holiness; Christ constantly calls him forward offering the helping-hand; the disciple aspires and strives to attain; but in the school of Christ he will learn that humility which will prevent him from thinking he has

reached "the treasure of the fulness of the stature of Christ," simply because of some temporary exemption from temptation, or some partial victory over self which calls for gratitude and hope. We cordially commend this book to the Christian reader.

THE GOSPEL OF THE TABERNACLE. By Robert Edward Sears. London: Elliot Stock, 62, Paternoster Row, E.C.

THE writer's admission, in his preface, "that he never felt his need of Divine teaching so much as in searching out 'the Gospel of the Tabernacle,'" we can fully appreciate. He has "stayed his pen" within limits of moderation beyond many of his own school of doctrine; but like most writers on types, he has sometimes brought the Gospel to the Tabernacle instead of fetching it therefrom. Still the book will be useful to many Christians as supplying information concerning the Tabernacle Service, which not all readers have access to, and the spirit of the whole is truly Evangelical. Even in his fanciful analogies he is not an unsafe guide in the main. The priestly character of Christ is well defended, and the base caricature of it, boldly but courteously rebuked.

The thing specially necessary in the present time is not so much a minute analogy between the typical service of the old economy and the Christian dispensation, as a terse and conclusive work exposing the spurious use made of Levitical Ordinances by modern Ritualists, whose opinions are subversive of the Gospel, while they affect to be sanctioned by the Old Testament faith. Christ was not made a Priest after the order of Aaron but after the order of Melchisedec, with an absolute, perpetual, and *untransmittable* priesthood. Probably, in an indirect form, Mr. Sears' book will produce the result he desiderates in the case of his readers; we wish him, therefore, success. He has evidently written under a deep sense of the importance of his subject, and has accomplished the self-imposed task with considerable care and ability.

THE THEOLOGICAL QUARTERLY, AND THE AMERICAN PULPIT OF THE DAY. R. D. Dickenson, Farringdon Street.

BOTH are ably written and clearly Evangelical in tone. The "Pulpit," published monthly, contains seven or eight sermons by American preachers, characterised by all the elaborate and extravagant form of American preaching; but well deserving the publicity which Mr. Dickenson seeks to give to them. If the taste for sermon reading be strong enough to support such a magazine, might not the English pulpit, if catered for, furnish examples equally edifying and attractive! The October number of the "Review," now before us, contains some very important and well-timed articles on questions at issue between Protestants and Catholics, and between theologians and certain schools of science. We suppose this review is only known as yet amongst a limited circle of readers, but we shall be glad when it takes an equal place with other quarterlies having similar aims and tendencies. The one article by Rev. N. West, D.D., Cincinnati, Ohio, on the "Spirits in Prison," is worth the whole price of the number; for it deals in a conclusive manner with the theological questions growing out of the conflicting interpretations of the passage in which the preaching of Christ to these spirits is somewhat obscurely referred to by the Apostle Peter.

POPEY WEIGHED IN THE BALANCE OF THE SANCTUARY AND FOUND WANTING. By Nemo. London: E. Stock, 62, Paternoster Row.

NEMO writes in the dialogue form, and his "Protestant" sustains his part very adroitly, and in a proper spirit, evincing a full knowledge of both the schemes of doctrine which the pamphlet touches. But, as in nearly all dialogues, the antagonist seems very weak, and easily amenable to the force of argument

against his own views. Whether this evil is altogether unavoidable by dialogue writers or not, is an important question ; but few such writers have avoided an obvious partiality to their own side, which has imperceptibly disqualified them for complete representation of the views they have controverted. It is, however, a path in literature which Mr. Nemo is sufficiently conversant with to be encouraged to cultivate more fully, as one in which he seems to possess more than an average power.

THE THREE R's; or Reason, Rubric, and Revelation, versus the objectionable clauses in the Athanasian Creed. A pamphlet for the people. London: E. Stock, Paternoster Row.

WE very much question whether the arguments in favour of abandoning the Athanasian Creed, used by the author of this pamphlet, would be accepted by the party advocating the disuse of the Creed, as conclusive ones ; and we are quite satisfied they will never convince the advocates of the Creed of their error in using it. Many deep and far-reaching questions must be dealt with before the Athanasian Creed can be disposed of, and few of these are introduced into the smart, well-written philippic now in our hands.

PANACEA. London : E. Stock, Paternoster Row.

MOST elegantly got up, and written in a flowing style by a person who evidently loves the Gospel as far as he understands it ; but we fail to see that his version of it is the one found in the New Testament.

THE DISTINCTIVE DOCTRINES; and Evangelistic Work of the New Connection of General Baptists. By John Alcorn, Minister of the Gospel. Leicester : Winks & Son, High Street.

OUR earnest and devoted brethren, the General Baptists, have found an able and fair champion in the writer of this pamphlet. Their history and views, as far as space would admit, are fairly and ably stated. We cordially commend it, therefore, to any of our readers who wish for information upon the questions at issue between the two Evangelical bodies of Baptists in England ; promising them they will not be disappointed in the result.

THE COMPANION CONCORDANCE TO THE HOLY SCRIPTURES ; containing more than 25,000 Scripture Words occurring in the Old and New Testaments, with a Table of Gospel Parallels, Tables of Scripture Weights, Measures, and Coins, and an Index to the Bible, &c., &c. E. Stock, 62, Paternoster Row.

BESIDES being a most useful help in the study of the Holy Scripture, it is a marvellous specimen of the beautiful in connection with minute typographical work. The only fear is that few readers except those who are young will be able to avail themselves of this Concordance, owing to the smallness of the type. It would, however, be a pity that so elegant and portable a book should involve loss to the writer or the publisher.

THE LEISURE HOUR, 1875. THE SUNDAY AT HOME, 1875. London : Religious Tract Society.

THESE old favourites in the Christian family retain all the vigour which characterized their early days. The variety of their contents ensures the interest

of all classes of readers, and in the high tone which pervades them they are unrivalled by any of the serial literature of our country. May they long continue to afford to old and young the healthful, refreshing, mental supplies which render them useful in the highest degree.

THE DOOR WITHOUT A KNOCKER, and other Tales. By Mrs. Prosser. **THE GREAT SALTURNS**, By Sarah Doudney. London: Religious Tract Society.

BOTH these ladies are experts in story telling, and they have never done better than in these beautiful volumes, which will be highly prized by intelligent young people.

KIND QUESTIONS. By A. M. Stalker. 2nd edition. London: E. Stock, 62, Paternoster Row.

WE are glad to find that Mr. Stalker's valuable work on Baptism, which has already received our commendation, has reached a second edition. The completeness of its argument and the smallness of its cost, render it a most desirable work to place in the hands of enquirers.

CHILDREN'S BOOKS FOR PRIZES AND PRESENTS.

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EACH of the above series is published at ninepence; cheaper or more appropriate books for children it would be difficult to find.

THE OLD BROWN BOOK AND ITS SECRET. **MY BROTHER PAUL; OR, A REAL HERO**. **MARY'S CHRISTMAS HOLIDAYS**. **THE NEAREST NEIGHBOUR**, and other Stories. By Frances Browne. London: The Religious Tract Society.

ANNA; OR, THE LITTLE RUNAWAY. **MAY LAWTON; OR, SUNSHINE CLOUDED**; a Tale of English Life. Edinburgh: Johnstone, Hunter & Co.

STORIES suitable for both boys and Girls; full of charming narrative and sound instruction.

THE SCRIPTURE POCKET BOOK; price, 2s. **THE YOUNG PEOPLE'S POCKET-BOOK**, 1s. 6d. **THE SHEET ALMANACK**, 1d. **THE POCKET-BOOK ALMANACK**, 2d. **THE PEOPLE'S ALMANACK**, 1d. Religious Tract Society, 56, Paternoster Row.

AS correct, useful, and cheap as these publications of the Tract Society are invariably found to be.

Texts and Thoughts.

"Search the Scriptures."—JOHN v. 39.

"By opening this volume we may at any time walk in the garden of Eden with Adam; sit in the ark with Noah; share the hospitality or witness the faith of Abraham; ascend the mount of God with Moses; unite in the secret devotions of David; or listen to the eloquent and impassioned address of Paul. Nay, more, we may here converse with Him who spake as never man spake; participate with the spirits of the just made perfect in the employment and happiness of heaven; and enjoy sweet communion with the Father of our spirits through His Son Jesus Christ. Such is the society to which the Scriptures introduce us; such the examples which they present to our imitation."

Dr. PAYSON.

"God in Christ—reconciling the world unto Himself." "The glory of God, in the age of Jesus Christ."—2 COR. v. 19; iv. 6.

"Of what avail would it be to me if I stood upon the shores of ocean, or rode upon the mighty deep, oppressed with the greatness of that Being who could lash its waters into mountain waves, or calm its surges by a word, if I know not how to escape from hell or fly to heaven? What advantage would it be to me, a condemned sinner, if I stood at the foot of the snow-clad Alps, or of the yet more towering Andes, overwhelmed with a sense of my own littleness, and of the mighty power of Him who reared these giant structures, if I learn not how I can be at peace with Him; if I am ignorant of the way in which His justice is reconciled with His mercy in the salvation of sinners? His justice terrifies me, His power awes me, His wisdom confounds me, His purity condemns me; but when I see Him in Christ, I see that God is love, and those attributes which were the objects of my fear and dread I perceive, in harmony with His love and mercy, working out my everlasting blessedness."

SAMUEL SUMMERS.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—HEB. i. 14.

"We believe, upon the authority of Scripture, that angels are beings who minister to the righteous; but the ministration is altogether secret. There are no outward tokens by which we can determine where or how it is carried on. We can only suppose that many of those suggestions which seem whispered to our minds, we know not by whose voice—many of the warnings, exhortations, and consolations which we are conscious of receiving, we cannot tell when—are to be ascribed to kind and watchful spirits, who cover us by God's command, observing our dangers, and studious to avert them."

H. MELVILL.

"Therefore doth My Father love Me, because I lay down My life—no man taketh it from Me."—JOHN x. 17, 18.

"Oh, what a lovely victim is Christ, not unwillingly dragged to the altar, not unwillingly pressed upon the altar: oh, no! What bound Him to the Cross? Was it the nails? If He had never been fastened by anything but nails, He had never been fastened at all. It was love that bound Him to the Cross; it was love that carried Him to the Cross; it was love to us that led Him to go to the high altar; and it was love to us that fastened Him to that altar."

Dr. BRAUMONT.

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—PHIL. iv. 7.

"The peace of God is not a transient feeling, a momentary calm, but a state of repose, of quiet enjoyment, a state of freedom from painful anxieties and actual conflict. It not only implies the fact that we are reconciled to God, that our enmity is destroyed, and our hostility ended, but it includes the cultivation of the divine friendship, that habit of mind which is in accordance with the will of God. It is not the offspring of ignorance, but of knowledge. It is not the insensibility which ungodly men evince in circumstances of real danger. It is not the ease with which men lay a flattering unction to their soul of security, while they are treasuring up to themselves 'wrath against the day of wrath.' These are only delusive calms, the precursors of vengeful storms. But the peace of God is founded upon a knowledge of God, it is based upon the revelation of His character in the Scriptures of truth."

SAMUEL SUMMERS.

"The Spirit itself beareth witness with our spirit, that we are the children of God."—ROM. viii. 16.

"Believers have a double testimony—one without, and one within; and this witness within us will go with us which way soever we go; it will accompany us through all straits and difficulties. The external testimony may be taken from us, our Bibles, our teachers, our friends; or they may imprison us where we cannot enjoy them; but they cannot take from us the Spirit of Christ. This witness within is a permanent, settled, habituate, standing witness."

AMBROSE.

"Let not sin therefore reign in your mortal body."—ROM. vi. 12.

"There is a twofold reign of sin—in some, sin reigns as a *king*, with free consent and full subjection of the soul. In others, sin reigns as a *tyrant*; power it hath, but it is a usurped power—as when a people live under a government towards which they are disaffected, they could wish with all their hearts they were from under the yoke, and are therefore ready upon the least occasion to make insurrections; but their king is too hard for them. Thus it is with a child of God. He is weary of his corruptions, but they are his burden which he would fain be rid of, but cannot get free; he struggles, and strives, and fights; sin will not let him be at peace, nor will he let sin be at peace—*his will is towards God.*"

PHILIP HENRY.

Intelligence.

ENLARGEMENT OF THE AGED PILGRIMS' ASYLUM, HORNSEY RISE, N.

An old and valued friend of the Society has recently most generously come forward, and is now having erected *at his own cost* forty additional rooms, and also a large Dining Hall to be used for Public Meetings, &c.

This extension of the Building has led the Committee to effect certain improvements and additions which were not contemplated by the Donor,—but will be for the comfort and advantage of the inmates.

This will involve an expense to the Committee of upwards of £500.

The "Sustentation Fund," which is for meeting the current expenses of the Asylum, is unable to defray this outlay, which must be liquidated on completion of the works. The Committee are therefore compelled to appeal to their friends to assist them in raising this amount by Christmas.

The above noble gift will enable the managers to shelter 120 of the Lord's poor and aged disciples.

Contributions for the above special object will be gratefully received by the Secretary, Mr. W. Jackson, 29, Marlborough Road, Upper Holloway, N., and 9, Finsbury Pavement, E.C.

News of the Churches.

NEW CHAPEL OPENED.

Gorleston, Yarmouth, October 14.

INVITATIONS ACCEPTED.

Ashworth, Rev. J. (Glasgow), Zion Chapel, Bradford.
 Sankey, Rev. G. (Met. Tab. College), Ramsay, Hunts.
 Short, Rev. A. G. (Irvine), Sittingbourne.
 Rhys, Rev. W. (Pontypool College), Pembroke Dock.

RECOGNITION SERVICES.

Acton, Middlesex, Longhurst, Rev. C. M., November 15th.
 Birmingham, Platten, Rev. H., November 10th.
 Hammersmith, Page, Rev. W., October 28th.
 Maidstone, Walker, Rev. G., November 8th.

RESIGNATIONS.

Pearce, Rev. P., George-street, Hull.
 Rigby, Rev. J., Stanningley, Yorkshire.

DEATHS.

Brock, Rev. Dr. W., at St. Leonards-on-Sea, November 13th, aged 68.
 Shaw, Rev. J., Ledbury, October 23rd, aged 72.

EDITORIAL POSTSCRIPT.

THE LATE DR. BROCK.

In closing the editorial labours of another year, we are forcibly reminded of the fact that not one of the sixty-seven volumes of the BAPTIST MAGAZINE contains nearly so many memoirs of ministers as this volume for 1875. The latest bereavement our denomination has sustained, in the removal of our loved and honoured friend, Dr. Brock, will be acutely felt throughout the wide circle of his numerous friends, and such numerous friends it has rarely fallen to the lot of any man to possess. Our readers will join with us in gratefully acknowledging the great grace bestowed upon our brother, and the eminent usefulness of his life; and we earnestly invite their prayers that young men of vigorous intelligence, devout life, and consecrated purpose, may be raised up to occupy the many vacancies caused in our ministerial ranks by the hand of death. The waning year finds us bowed down in spirit by the losses we have sustained. May Divine grace transform them into gains, and enable us, in the estimate we take of all our lot, to say, "Best of all, God is with us!" With Christian greeting, we wish a bright, blessed Christmastide in all the dwellings reached by our pages.

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